PRIMITIVE HISTORY,

FROM THE

CREATION

TO

CADMUS.

By W. WILLIAMS, Esqr.

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Quis est quem non moveat clarissimis Monumentis testata consignataq; Antiquitas? TULLY de Divin. 1.

Nobis videtur Quicquid Literis mandetur id commendari omnium Eruditorum Lectioni decere. TULLY Tusc. Disp.

Exempla, ex vetere Memoria et Monumentis ac Literis, plena Dignitatis, plena Antiquitatis, plurimum solent et Auctoritatis habere ad probandum, et Jucunditatis ad audiendum. TULLY in Verrem. 3. 90.

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BRITISH MUSEUM

TO

HIS ROYAL HIGHNESS

GEORGE,

PRINCE OF WALES,

THIS HISTORY

OF the moſt ancient, as well as the moſt ſignal and important, Events in the Annals of Mankind, compoſed in, and by a Native of, that Loyal Principality, is, *By the Gracious Permiſſion of* HIS ROYAL HIGHNESS, with the moſt profound Deference, moſt ſincere Gratitude, and moſt dutiful Reſpect,

DEDICATED TO

His ROYAL HIGHNESS,

BY HIS

MOST FAITHFUL,

AND DEVOTED SERVANT,

CHICHESTER,
Auguſt 12th, 1789.

William Williams.

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PREFACE.

THE errors and contradictions in Ancient history and chronology, in writers both ancient and modern, render it laudable to attempt a more probable account and date of Primitive events, than we have hitherto been entertained with. Of the ſacred chronologies, the Hebrew counts the interval between the Creation and the Cataclyſm, 1656 years, the Samaritan, three centuries leſs; the Septuagint, ſix centuries more! Two of theſe accounts muſt be falſe: but which are theſe two erroneous is the queſtion.

Still more improbable are the chronological dates recorded in profane authors. Beroſus made the Antediluvian period, in Sari, above 30,000 years; the period aſſigned to Vulcan in Egypt. Herodotus counts 17,000 years from the Egyptian Hercules to Amaſis. Diodorus Siculus, from Sol and from Oſiris to Alexander, 23,000 years: the reigns of the Gods and Demi-gods, 18,000 years: from thence to the time of Diodorus 15,000. Plato mentions chronologies of Sais during 8000 years. Pomponius Mela ſays that kings reigned in Egypt before Amaſis, 13,000 years. Laertius counts from Vulcan to Alexander 48,000 years. Tully ſays, the Babylonians had records of 470,000 years; Diodorus, 473,000. Theſe are periods of days from the Titan Belus. Africanus mentions

mentions 48 myriads of Chaldean years: Beroſus, at leaſt 15 myriads. Manetho counted the Egyptian Dynaſties; 3555 years: Diodorus, above 3000. The old Egyptian chronicle extends their annals to 36,525 years. And, tho' Manetho and this chronicle have only 113 reigns, Herodotus has 330; Euſebius, 360; Diodorus, 470; Africanus, about 480, during a period exceeding 5000 years. Joſephus deems Moſes to be contemporary with Amoſis, who expelled the Hycſi; who, as Manetho in Joſephus relates, removed from Egypt ſome centuries before the Exod. Syncellus names 40 Aſſyrian kings from Ninus to Sardanapalus; tho' Diodorus Siculus ſays that Cteſias enumerated only 30. Among modern writers, ſome deem Noah to be Saturn; ſome, Ham; ſome, Abraham; and ſome make the Titan Saturn's rival, Ammon, to be Ham. Pezron brings the Titan Gods from the Celtæ, and Japhet; tho' Homer deduces them from the Ethiopians, of courſe from Ham. Perizon denies that the king at the Exod was named Amenophis; tho' Manetho proves this to be his name, from Egyptian records. Dr. Jackſon extends chronology exceſſively, placing Semiramis above 2000 years before the Incarnation; thus confounding her with Ham's immediate progeny; altho' ſhe was as late as Jove, Juno and Europa; and of courſe no earlier than Cadmus and Chiron; heroes that of late are *petrified into religious towers!* Auguſtine counts her and Ninus very judiciouſly ſome 1000 years after the Deluge. On the contrary, Sir Iſaac Newton abridges chronology quite as unreaſonably: and deems the predeceſſor of Danaus to be the ſon of Perſeus, not of Crotopus. He and Sir John Marſham deem Seſoſtris to be Seſac: tho' Ariſtotle ſays rightly that Seſoſtris was prior to Minos: Agathias ſets him even before

fore Ninus. Herodotus (who ſaw his triumphal trophies) and Diodorus, ſet him three or four reigns before the Trojan war: and Manetho ſays, "He was the brother of Danaus;" which Diodorus confirms, by ſaying that the Egyptian colony, ſettled by Danaus at Cholchis, were ſoldiers of Seſoſtris.

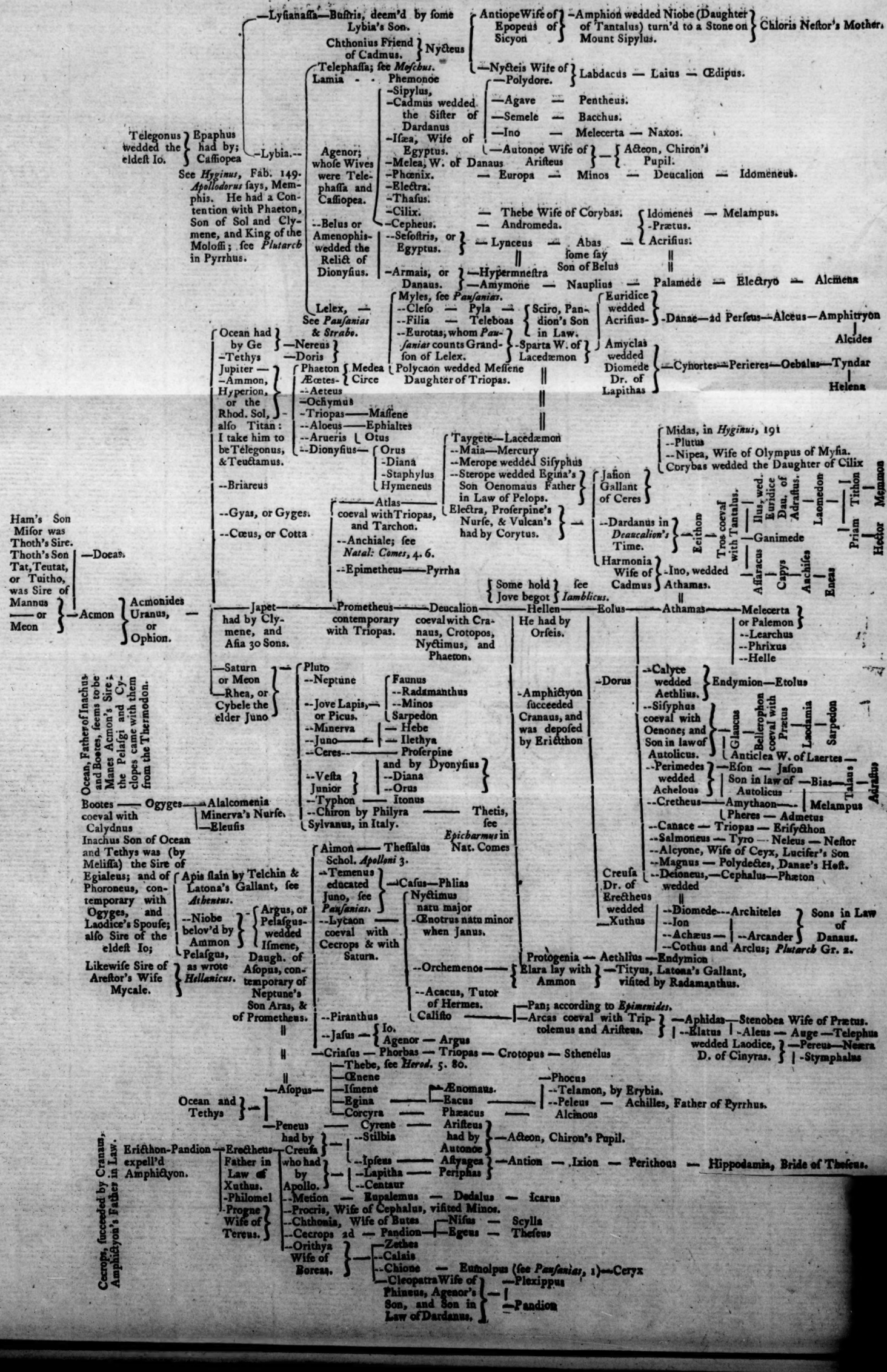
Yet ſome chronological intelligence ſtill remains of ineſtimable value. Eratoſthenes ſhews that the Egyptian empire, founded by Thoth's father Menes, declared by Sanchoniatho to be Ham's ſon Miſor, ſubſiſted a little above 1000 years before the Iliac war: and that Nitocris the 22d ſovereign of Thebais (deemed by Manetho, the 23d of Memphis) began her reign or regency in Upper Egypt 670 years after the commencement of that kingdom; and about 338 years before the capture of Troy. Africanus ſets her 19 years later, in the Dynaſties of Memphis; where ſhe reigned during the abſence of Dionyſius; as ſhe did ſome time before at Thebes, in the Titanian war during her father Ammon's avocations. Conſtantine Manaſſes ſays, the Egyptian empire laſted 1663 years, till its ſubverſion by Cambyſes: to this the 23,000 years from Sol and Oſiris to Alexander, taken as Lunar, agree. Varro ſays, Egyptian Thebes (whoſe founder, as Herodotus writes, was Menes the firſt king of Egypt) was built 2100 years before *his* time. Diodorus Siculus and Cephalion agree that the Aſſyrian empire (founded by Nimrod) ſubſiſted 1000 years before the fall of Troy. Nimrod is the Ninus whom Dicearchus in Stephanus deems the founder of Nineve; and whom Emilius Sura in Paterculus places at the head of the Aſſyrian empire, 1995 years before the downfall of Antiochus Magnus, 190 years before the Chriſtian era. Theſe are grounds of a probable

probable chronology. On theſe I proceed in the following reſearches into remoteſt antiquity. I may add that Biſhop Cumberland quotes Varro as ſaying, "there were 16 centuries between the firſt flood and the Olympiads:" which is only 28 years wide of Archbiſhop Uſher's computation; to which I ſubſcribe. For, not finding that thoſe lights have been thrown on Primitive Hiſtory, which ancient authors afford, I here endeavour to diſplay them to public view; with a deſign to illuſtrate the venerable veſtibule of the hiſtorical department: a fabric ſo grand, that, like the Cupola of Saint Paul's Cathedral compared with its appendages, it beggars all ſucceeding ſubjects of record.



PRIMITIVE

A Geneological Table of the *TITANS*, and their Contemporaries; chiefly from APOLLODORUS, with Additions from PAUSANIAS, and others.



PRIMITIVE HISTORY.

BOOK I. CHAP. I.

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THE mundane Creation recorded by Moſes the famous general of the Iſraelites, who was converſant in the records of Thoth Ham's grandſon, is our ſolar ſyſtem; not confined to this globe alone, nor comprehending the fixed ſtars. The ſeveral orbs, that revolve in elliptical ambits round their common ſun to the eaſtward, make together one compleat piece of machinery. Thus Thales in Plutarch ſays, "The earth's deſtruction would throw the univerſe into confuſion." Lucan ſays, Queſt. 1. 2.

"Omnia fata laborant,—Si quicquam mutare velis."
The fate of all wou'd rue a ſingle change.

The

The planets and their ſun act mutually on one another; attracting at ſtated diſtances, and at ſtated diſtances repelling one another; and confining one another within their reſpective limits; preventing that appulſe and colliſion which ſome apprehend; probably by means of the circumambient ether; by its elaſticity cauſing repulſion, when approximation has taken place in the higheſt degree; till an oppoſite repulſion, by the ether compreſſed thro' a contrary approximation, counteracts and overcomes the former repulſion; this repulſion is Sir Iſaac Newton's ethereal impulſe.

Opt. p. 323.

That the moſaic creation includes all the planets of the ſolar ſyſtem Saint Paul implies, who mentions the formation of *Worlds*. Tully ſtiles the ſun the moderator of the other luminaries. Lucan ſays,

Heb. 1. & 11.
Scip: Somn.

"Sol radiiſq; potentibus aſtra ire vetat."
Sol's potent rays erratic ſtars reſtrain.

Claudian,——"Volventem ſidera mithram."
Sol whirls the planets.

Manilius,——"Sidus ſidere conſtat."
Stars in their orbits are retained by ſtars.

Plato aſſerts that Jove's golden chain in Homer is the ſun, whoſe rays influence all nature. Meſſala, in Macrobius, taking Janus to be the author of nature, writes thus; "The founder and governor of all, united the nature of water and earth, which by their gravity always tend downwards, to that of fire and ſpirit, which by their levity mount ſwiftly upwards; and theſe he has confined to the heavens. To theſe heavens he has annexed ſuch an *attractive* force, as unites and binds together different natures and qualities."

Theœteus.

This ſyſtem conſiſts of the ſun in the common but fluctuating focus of the planetary orbits, revolving round its axis once in 606 hours, as found by ſpots oft appearing on its diſk for ſome time. This rotation retorts the attracted ether of the ſyſtem, that otherwiſe would be abſorbed, and the planets with it into the ſun: which, thro' the variation of the reciprocal attractions of the planets according to their different

different ſituations, ſhifts its place in a ſmall degree in the common elliptical focus of the ſyſtem. This, like ſolar eclipſes, may ſomewhat affect terreſtrial ſeaſons: for planetary ſituations muſt affect the earth ſtill more than the ſun, whoſe magnitude aſtoniſhingly exceeds the earth's: its diameter exceeding this globe's 100 times, equalling thrice the ſpace between the earth and the moon. Ariſtotle held the ſun to be ether: Zenophanes, that it is an ignited cloud: Philolaus the Pythagorean, that it receives its ſplendour from the fire of the world: Anaxagoras, that it is a burning globe. It probably is, as Addiſon ſays of the ſtars, an ocean of flame. Plutarch ſentiments. Spect. 420.

Mercury, or Stilbon, a ſmall planet, tho' bigger than our moon, is the neareſt to the ſun: going round it 1092 times in 263 ſidereal years. He moves above 1827 miles in a minute, in an orbit inclined ſeven degrees to the ecliptic: its nodes are in the 14th degree of Taurus and of Scorpio. Exceſſive as this planet's velocity is, it is as ſlow, comparatively to that of the ſolar light, as a ſnail's in compariſon of a ſwallow's: unleſs we ſuppoſe the ſolar rays *to be* continued columns of ether, effecting viſion by an impulſe given by the end of the column next to the object, in conſequence of an impulſe received by the column at its end contiguous to the ſun: and *not to be* minute luminous corpuſcles paſſing all the way from the ſun to the earth. Mercury's eccentricity is to his mean diſtance, as 21 to 100.

Venus, the next planet, is about the ſame ſize as the earth. 395 times in 243 ſidereal years, or full 13 times in 8 years ſhe goes round the ſun; in an orbit, whoſe axis is inclined to her's, 75 degrees: and to the earth's three degrees and a half; croſſing it in the 14th degree of Gemini and of Sagittary. Caſſini could not determine her diurnal period: which ſome count 23 hours; others 24 days. Auguſtin, from Varro, records a ſingular change in the courſe, magnitude, figure, colour, of Venus; ſaying that Caſtor related it; and that Adraſtus of Cizicum, and Dion of Naples, placed this event in the time of Ogyges. Her atmoſphere was noted in America, at her laſt ſolar tranſit. Her eccentricity is to her mean diſtance from the ſun, as 7 to 1000. Philoſ. Tranſac. American Tranſ. Vol. 2. N°. 32.

In Pauſania, L. 9.

The Earth (created at firſt a ſhapeleſs deſolate maſs, as Moſes and Heſiod teſtify) revolving daily on its axis, compleats 160 circuits round the ſun in 58,441 days: but, with a motion moſt accelerated at the beginning of March and October, performs 619 tropical years in 226085 days: that is, 33 years contain 12053 days, more nicely than the Gregorian account: ſo that every eighth *intercalated* year ſhould be the fifth year (inſtead of the fourth) after the ſeventh intercalation. Shak Cholgji in Hyde ſhews that the Perſians uſed ſuch a cycle. This ſhort ſolar cycle of 33 years may be made to coincide with, and to be ſubordinate to, the Gregorian. Ten periods of 33 years each and one olympiad, making 334 years, will correct Meto's cycle of 19 years, by admitting amidſt every 17 of theſe laſt cycles an intercalatory one of 11 years: thus neither the ſun nor moon would err a ſingle day in 2600 years. The two next ſolar periods of 33 years each, after this luniſolar cycle of 334 years, would compleat the Gregorian cycle. Thus then I conſtitute a ſhort ſolar cycle, and afterwards by it correct Meto's lunar.

4--4--4--4--4--4--4--5=33 tropical years, or 12053 days. Then ten times 33 years, and one olympiad make 334 years. Next, to correct Meto's cycle anſwerably, 19--19--19--19--19--19--19--19 (--11) --19--19--19--19--19--19--19--19--19=334 years: which 121,991 days exceed by 90 minutes; and 334 tropical years exceed 4131 lunations juſt as much. It is notable that eight Jubilee periods, each of 7 times 7 years, equal 143,175 days, within 12 minutes. But to communicate a nice and high luniſolar cycle; three periods of 334 years each, and two of 19 years each, amount to 1040 tropical years, and to 12,863 lunations; alſo to 379,852 days. The defect both in the lunar number, and in the diurnal, is leſs than half an hour. The next century may begin with new cycles of the Sun and Moon. The ſolar thus; every 33d year inſtead of the 32d may be a leap-year, for ten periods of 33 years each, when an ordinary olympiad may enſue. So, for three periods of 334 years each; when another period of 33 years may enſue; which with five years, the laſt of which to be a biſſextile, make 38 years or two of Meto's cycles; to be added at every third return of our reformed luniſolar cycle of

334

334 years. Thus the account of the Sun and Moon will not err a ſingle day in 50,000 years.

The tropical year is ſhorter than the ſidereal, by the ſun's croſſing the equator more to the weſtward annually; occaſioning a a yearly prevention of the equinoctial points, firſt diſcovered by Hipparchus, and amounting to 50 ſeconds of a degree, according to ſome; but Vince computes it only 211 ſeconds in ten years. Thus in Heſiod's time Arcturus roſe at ſun ſet, 60 days after the winter ſolſtice. Hipparchus computed the ſolar year leſs than 365¼ days, by 288 ſeconds: this anſwers nearly to 19 years during 235 lunations; the cycle adopted by Meto, and alluded to by Hecateus, where he mentions Apollo's viſit to the arctic iſland once in 19 years, as Diodorus Siculus poſitively declares. To this cycle alſo relate the 19 ſtones round the altar of the Sun and Moon, Belin and Beliſama, at Stonehenge, and anciently called the choir of the Gaurs, and Ambermount from its ſanctification: where the 30 arches of the outer circle allude to the days of the month; and the five trilithons, to the intercalatory days: the 40 circular ſtones denote novendial periods, into which the year was divided. Anſwerable to which Mela ſays the virgin prieſteſſes of the Gallic deity were nine. Diodorus ſays (5) that the Curetes were nine. Nicander aſſerts that Rhea was adored on the ninth day of the moon. Add that perq; novem noctes prieſts, prieſteſſes, and initiated perſons abſtained from venery. The Roman nones and Nundinæ likewiſe favor this opinion. Roman males were given a name on the ninth day. The Romans ſeem to have intended the cycle of indiction to correct their julian year anſwerably to Meto's cycle, by omitting a day at each fifteenth return of it: but, tho' 19 julian years exceed 235 lunations; yet ſo many lunations exceed 19 tropical years about two hours: and probably the diſcovery of this occaſioned the diſuſe of the indiction. Meto introduced his cycle into Greece 432 years before the chriſtian era. Couplet ſays, this cycle was in uſe in China, in the reign of Yau. Du Halde tells us, the Chineſe above 2000 years ago counted the year to contain 365 days, 5 hours, 50 minutes. The ancient Perſians counted 49 min. 15 ſec. tho' for civil uſe they added 35 days to 120 years of 365 days each. Strabo (17) ſays that when Eudoxus

In Ptolemy.

In Diodoro, 2.

Macrob. Sat. 1. 15. 16.

Sultan Gelal's year.

Potter's Antiquities.

Eudoxus attended Plato into Egypt, he learnt from the prieſts how much the ſolar year exceeded 365 days, the diſcovery of which he attributed to the Egyptian Hermes. Solon's cycle conſiſted of 1461 days in 4 years. He learnt it in Egypt: tho' he entered not into this nicety in his converſation with Crœſus. Diodorus and Strabo (17) ſay the Egyptians counted their (aſtronomical) year $365\frac{1}{4}$ days, which was determined by Hermes. Their ſothiac or canicular period of 1461 civil years equal 1460 julian: Jablonſky derives ſothiac from ſothios, commencement of time. This period they multiplied by their lunar cycle of 25 civil years of 365 days, containing 309 lunations, with a ſurplus of 68 minutes: this ſhews they had made early and accurate obſervations of mean lunations. Cenſorinus ſays the ſothiac period was eſtabliſhed 1322 years before the chriſtian era. Syncellus attributes the intercalation of five days to Aſeth, (Aſſis) one of the laſt kings of the Hycſi. Macrobius ſays, this intercalation took place at the end of the Roman Auguſt; and Alex. ab. Alexandro ſays, the Egyptian year began at September; that is from the introduction of this intercalation. But probably the Egyptian, like the Macedonian, Chaldean, and Aſiatic, originally began at the autumnal equinox; yet the ſothiac cycle commenced at the ſummer ſolſtice. And, as the civil year of Egypt fell ſhort of the tropical, 5 hours and 49 minutes; and the year began at the Heliac riſing of Sirius, when the ſothiac cycle commenced; we may hence find that the riſing of Sirius was on the day of the ſummer ſolſtice, at what time that cycle was adopted. Cenſorinus writes that Sirius roſe heliacally on the 21ſt day of July, A. D. 238, a century before which a ſothiac cycle ended. Sirius is to be traced back according to the ſidereal year; the ſolſtice, according to the tropical; Columella ſet it, in the reign of Claudius, on the 25th of June. From thence to the time of Cenſorinus, the julian years exceeded the tropical by 36 hours, that is, in 198 years the ſolſtice, ſuppoſed on the 25th of June at midnight, fell truly on the 24th at noon, A. D. 238, whence upwards 1560 julian years contain 12 days more than ſo many tropical: therefore, from the account of Cenſorinus, 1322 years before the incarnation the ſummer ſolſtice was on the ſixth of the Roman July: but as 1560 *ſidereal* years contain 569800 days,

Sirius

Sirius roſe heliacally July the ninth, A. C. 1322. But Pliny deemed the heliac riſing of Sirius three days earlier; which ſets it exactly at the ſummer ſolſtice, in the year 1322 before the incarnation. Porphyry ſays the ſothiac cycle began originally at a new moon: probably; as their luniſolar cycle was 25 ſothiac. Plutarch's Tale of Mercury's getting the five intercalated days from Luna aroſe hence. As the ſolar year exceeds by full five days the old civil year of 360 days; expreſſed by the literal numbers in the word mithras: which as much exceeds the lunar year; tho' at firſt they were all computed equal: Mercury took five days from the lunar year, and added them to the ſolar. Cteſias in Photius, and Beroſus in Atheneus (14) ſay, "The feſtival *Saceas* at Babylon (reſembling the Saturnalia) held five days, from the 16th of Löus." It ſeems in memory of this noted intercalation. Heſychius ſays that *Seches* among the Babylonians was Mercury: Strabo thought there was a Perſian goddeſs *Sacea*; as others deem Sakia an Arabian deity: yet the name aroſe from the Shields *Sakea*, on which they beat the tune *Orthios* with their ſwords, in the military dance *Betharmos*. The ancilia of the Roman Salii were in imitation of theſe ſhields. This feſtive anarchy or *Miſrule* aroſe from the five days being a ſupernumerary period above the 12 civil months: as it was at Mexico, at the firſt diſcovery of that country; and ſpent there alſo in feſtivity, a cuſtom derived from Aſſyria——The golden circle, that adorned the tomb of Symandes, ſhews that the year was then counted 365 days. Plutarch ſets this intercalation in the time of the Titan Saturn; ſaying, the days bore the names of five of Rhea's children; who are Oſiris, Arueris or the elder Orus, ſons of Sol; Iſis, whoſe ſire was Hermes; Typhon and Nephthe (Venus, Victory or Finis) who eſpouſed each other. His account is a confuſed medley; being a phyſical allegory under the names of real perſons. Apollodorus deems Typhon, Saturn's brotlier. Venus was Iſis herſelf, the lady of Typhon's affections. The elder Orus is Sanchoniatho's Apollo, the antagoniſt of Marſyas, and the Olympian wreſtler. The father of Iſis is ſaid here to be Hermes, becauſe Meon, Menes or Miſor, was ſtiled Hermes and Oſiris: but Saturn Cybele's huſband, the father of Ceres or Iſis, was alſo called Meon: and is therefore confounded with Miſor and others who had the

2. 47.

Iſis et Oſiris.

Atheneus, 4. Apolon. Rhod. 1. 1135.

the name of Meon: which is Celtic for Ocean, hence Venus is ſaid to ſpring from the Sea; tho' the original Venus was Ham's wife, and her father Noah was the primitive Oceanus ſire of the Pagan Gods. Oceanus being alſo a name of the Nile, Cybele's huſband was alſo confounded with every Nilus, that is with every Meon and Amenophis from Miſor to the King at the Exod. The Sol in Plutarch above is Hyperion, Titan or Ammon, a ſpouſe of Rhea or Cybele his ſiſter likewiſe, and ſire of the Titan Oſiris who was the Egyptian Dionyſius: and Saturn was Apopis, ſet amongſt the Paſtor Kings: for Plutarch ſays, "Sol's ſon Oſiris aided Jove againſt Sol's brother Apopis"; but this Oſiris was Ammon's ſon; and the war was that of Ammon and Saturn. Apopis and Arcles, tho' Titans, are ſet at the end of the paſtoral kings, as they probably obtained the ſupreme command over the Hycſi, before they were expelled by Amos, who according to Plutarch was Ammon. But if, with Syncellus, we admit Aſſis or Aſeth partly with Arcles, who is his Certus or Melecertes, Plutarch ſhews that Seth or Aſeth was Typhon; and thus nearly agrees with Syncellus as to the time of the intercalation. Saturn and Typhon were both Aſtronomers. Yet Aſeth's diſcovery ſeems to be the luniſolar cycle of 25 years, each of 365 days. For Syncellus relates that in Aſeth's reign the Calf Apis, as he is called alſo by Herodotus, was deified. Plutarch ſays, the years of Apis were the ſquare of five: and Ammian writes that Apis was the moon's emblem. Macrobius allows that Apis was conſecrated to the moon, as well as to the ſun; that is, his ſignification had a luniſolar reſpect. His 29 marks in Elian allude to the days in the lunar period. Plutarch tells us that his dam was ſuppoſed to be impregnated by the lunar rays. Fabricius writes that the Egyptian Kings at inauguration, in the temple of *Apis*, vowed that the civil year ſhould conſiſt of 365 days exactly. Mnevis at Heliopolis, conſecrated to the ſun, was degraded to a ſecondary rank by Apis; whoſe inſtitution was an improvement. The bull Onuphis at Hermunthis, where there was a Nilometer, regarded the ſun only as the Nile's inundation enſues when the ſun attains his greateſt ſtrength, of which a bull is the emblem: as alſo did Serapis, whoſe moſt ancient temple was at Memphis; yet remotely, Serapis alluded to Noah and his inundation: tho'

Iſis. et Oſir.

L. 3. 28.

Marcel. l. 22

Macrobius.

Serapis

Serapis ſometimes ſignified the hibernal ſun. Iablonſky interprets Agathodemon, a name of the Nile and of Oſiris, to ſignify the ſun; and Apis was Oſiris.

Diodorus Siculus ſays that the Titan Saturn's ſire for his aſtronomical ſkill was named Uranus. He determined the annual period; and is the old aſtronomer Ophion, in Nonnus (41); who ſays that Idmon a Phrygian ſeer explained a ſolar eclipſe (38) to Erechtheus; and Arcas determined the months and ſolar period. Natalis Comes ſays that Hyperion determined the the ſolar and lunar periods: that ſome deemed Typhon, ſome Atlas, ſome Endymion, to have determined the lunar motions. Lucian ſays that Phaeton aſcertained the ſolar ambit: hence he is feigned to have occaſioned the conflagration mentioned by Ariſtotle. Apollonius Rhodius (3. 245) tells us that Medea's brother Abſyrtus was Phaeton. Pauſanias mentions a Phaeton ſon of Cephalus. Strabo writes that Atreus taught the ſolar courſe: Hyginus ſays, He firſt ſolved a ſolar eclipſe. Nonnus (6) ſays that Atreus was an aſtrologer. Clement of Alexandria tells us, Chiron drew ſchemes of the heavens. Laertius writes that Muſæus contrived a ſphere. Tully mentions Prometheus, Cepheus, and others as aſtronomers. Pauſanius thought that Titan was allegorically deemed ſol's brother from his celeſtial obſervations. Dionyſius Hal. ſets Atlas on mount Caucaſus, where Prometheus alſo ſtudied the ſtars; he, as Servius writes, inſtructed the Aſſyrians in that ſcience: who, as Diodorus ſays, began to make aſtronomical obſervations 473,000 years (of days) before Alexander's empire; that is, ſome 1625 years before the Incarnation. But Calliſthenes ſent Ariſtotle from Babylon aſtronomical obſervations made there during 1903 years; that is, from the firſt ſettlement there after the general diſperſion. Laertius ſays, that 373 ſolar eclipſes, and 832 lunar, had been obſerved before the time of Alexander. Pauſanias writes that Atlas made obſervations in Bœotia, on mount Ceryx, the native place of Mercury. But the aſtronomer Mercury in Manilius (1) is Miſor, the firſt egyptian Oſiris; who is the aſtronomer Bacchus in the poet Dionyſius. Hyginus ſays, the planet Stilbon was dedicated to Mercury, becauſe he firſt determined months and the courſe of the

Aſtrol.

Tuſc. Diſp.

L. 1.

Virg. Ecl. 6.

Aſtr. 2. 42.

ſtars; but adds that Euhemerus ſaid, Venus (Miſor's mother) was
Atheneo, 12. Mercury's inſtructor. She is the Cupris counted by Epicharmus more ancient than Mars, Jove, or Saturn; and ſtiled by Ptolemy the mother of the Gods, as Atargatis is in Macrobius. Plato ſays that Thoth (the ſecond Mercury, termed by Eratoſthenes, Hermogenes) invented aſtronomy, beſides letters, arithmetic, geometry, and dice. Cœlum, Saturn, and Mercury, ſaid by Thoth Triſmegiſtus, in Lactantius, to be his kinſmen, are Noah, Ham, and Miſor, whoſe ſon Thaut, in Sanchoniatho, is this Triſmegiſtus, or Plato's Theuth, and ſaid by Sanchoniatho to be the inventor of letters: tho' he ſays, "Three were invented by Iſiris, Cna the firſt Phenician's brother;" the Oſiris who was Miſor. Thoth was that primitive god of eloquence, the honour of which the Greeks beſtowed on Maya's ſon: tho' Thoth's mother was the ancient Amaya and Iſis, whoſe name was afterwards aſſumed by Cybele, and her daughter Ceres. Julius Firmicus ſays, "Quæ eſculapio Hermes, enich nuſq. tradiderunt;" he means, what Enoch taught to Noah, and Miſor to Iſmunus. He tells us, "Mercury taught eſculapius, and Anubis aſtronomy." Anubis was Thoth; for Plutarch ſays, "He was the ſon of Oſiris," that is, of Miſor or the firſt Menes. Alcandi rightly deems Triſmegiſtus the *ſecond* Idris or Mercury; but ſome oriental authors deem Enoch, the firſt Idris or aſtronomer. Idris is derived from the Celtic Edrych, like the Greek derko, video: thus, cader idris, the Welch mountain ſignifies ſpeculum, or the obſerver's ſeat: hence it appears to have the ſame ſignification as Ida: yet Idris is a proper name in Wales, like the Arabian Edris, Origen ſays, that a part of Enoch's *writings*, containing the courſes and names of the ſtars, was found in Arabia Felix. Polyhiſtor wrote that in the reign of the chaldean Evochus, (who was certainly Nimrod) the computation of Time by Sari was omitted; that is, periods of years containing each 360 days; which, as Herodotus ſays, had been uſed in Egypt, till the
2. 14. 2. ſolſtices had made two compleat revolutions, effected in 138 years.
6. 26. Pliny ſays, "the babylonian Belus, whoſe tower was ſtill extant, was the inventor of aſtronomy." But Diodorus (1) ſays, the Chaldeans learnt aſtronomy from Egyptian colonies. Beroſus wrote that
Joſeph. Antiq. 1. 7. in the tenth generation after the deluge, a juſt and great Chaldean

was

was ſkilled in aſtronomy. He is ſuppoſed to be Abraham: who, as Artapanus ſays, was an excellent aſtronomer, and taught that ſcience to Phenicians *before* he viſited Egypt. Polyhiſtor wróte that he taught the Egyptians and Phenicians, but did not invent aſtrology: his anceſtors derived it down to him from Enoch: whom he takes to be the moſt ancient Atlas. Bochart writes that the Arabs called Enoch, Idris, in greek an adept. So the Orphic Hymn ſays probably of Abraham, tho' it is no argument of their authenticity. Euſeb. Prep. 9. 17.

Idris, &c.

" That Great Adept, who knew each ſtellar way,
" And cou'd each planetary Courſe diſplay."

But Diodorus Siculus ſays that the Rhodian Sol's ſon Actéus, who built Heliopolis (and of courſe arrived at Egypt before Abraham, who reſided in that city) taught the Egyptians aſtronomy. This ſhews that Abraham was ſcarce prior to Cecrops, ſon in law of Actéus. Nonnus ſays that Cadmus was an aſtronomer and geographer: but Lycophron ſhews that Cadmus was a name of Mercury. Nonnus adds that Linus inſtructed the Arcadians in the ſolar courſe. Cyril counts this Linus coeval with Cadmus: who, as Zenobius writes, ſlew him. Linus taught Orpheus the maſter of Muſœus; whoſe mother being, as Plato writes, Selene, the Arcadians were fabled to be Proſelenians. Dionyſius of Chalchis, and Ariſton of Chios ſay that Selene appeared juſt before the Gigantic war. But others attribute that name to the Arcadians, becauſe they counted not time at firſt by the moon. Herodotus ſays, the Greeks learnt the uſe of the pole and of the ſundial from the Babylonians. Hours are mentioned by Daniel. Heſiod ſays that Themis and Jove were authors of the hours. Porphyry derives the name of Horus from the diviſion of time. The ancient watches ſhew there were exact diviſions of nocturnal time, Uliſſes ſhews that the Greeks divided the night into three watches, as we do. Cedrenus ſays that about the time that Babel was built, Audoubarios of Arphaxad's lineage firſt taught the Indians aſtronomy. L. 4. Adv, Jul. 2. 19. Euſeb. prep. 3. 11. Il. 10. 253.

To return to the planetary account: the mean diameter of the

Earth's orbit is 190 millions of miles: its eccentricity is to its mean diameter as 17 to 1000. Its axis is, for providential ends, as held by Anaxagoras, inclined to the earth's near $23\frac{1}{2}$ degrees; this Empedocles imputed to the ſun's influence on the atmoſphere. Indeed the Earth's ſpiral courſe ſeems to ariſe from the alternate rarefaction and diſſipation of the ether ſurrounding each hemiſphere: but with the greateſt effect in the northern, owing to a greater reflection from more extenſive continents in that hemiſphere. Yet, that the current of air between the tropics flows weſtward, is owing to denſe particles of air lagging behind the rolling globe, and thence relatively acquiring a retrograde motion. Otherwiſe the nocturnal air from the Weſt, as moſt condenſed, would flow towards the riſing ſun continually. The Beetle, as Laertius and Clement of Alexandria write, was an Egyptian emblem of the ſun. Porphyry and Pliny (11) ſay, "They roll balls of dung backward: and (33. 11) the ſun's operations reſemble this animal's." But the emblematical reaſon may be the brown beetle's arrival at maturity every Olympic period or Roman luſtrum. Pauſanias limits the life of the reptile, named by the Seres a Nuet, to this period; he deſcribes it as a large Spider: our Nuet is of the Lizard claſs. Note here that the period of the Olympic games, founded by Hercules the Dactyl, alludes not to their number; for Strabo, and Phoronidis Auctor, name 3 beſides the 5 in Pauſanias. Strabo ſays they were five males and five females. Diodorus counts them 10: the ſcholiaſt of Apollonius, 11. It reſpects the quadrennial cycle, afterwards introduced at Athens by Solon, and at Rome by Ceſar. The Egyptians who, as Euſebius and Syncellus write, called the moon, *Olympias*, had a ſimilar cycle, founded on the ſame calculation as their ſothiac, ſubſtituting days for years: yet Olympias ſeems to relate to Diana's rites at Bubaſtis, ſee Bryant on Omphe. Ammian ſays they began the firſt year in the evening, the next at midnight, the third in the morning, the fourth at noon. This was the cycle of the auguſt Gods; the fourth year being named *Orus*; the third, *Oſiris*; the ſecond, *Iſis*; the firſt, *Sothis*; who, ſays Plutarch, was the dog of Iſis: but this became an ignominious name, when Typhon the gallant of Iſis fell into diſrepute: for Petoſiris calls Sothis, Seth, Typhon's name in Plutarch. This Seth or Sothis ſeems the idolatrous Kyon, Kiun, Sirius, whoſe appearance was of importance

Strom. 5. in Euſeb.

Pliny, 2. 47.

Vett. Valens.

importance in Egypt; being attended with the riſing of the Nile, and the conſequent fertility implied in the Cornucopia of Iſis, who ſaid, "She roſe in the dog Star." Yet, if the elder Iſis be meant, Saturn may be Kiun, KOION Coen, Coinos, a deſpot; ſee Heſychius and Bryant: yet kiun in Turkiſh is Sol or Mithras. Strabo (17) ſays, the Thebans of Egypt added to their annual period the ſurplus above 365 days, when it amounted to a day, and to a year; and that the invention was attributed to Hermes. Diodorus ſays, the people of Thebais at the end of 12 months of 30 days each, intercalated five days and a quarter: and he mentions a quinquennial feſtival (3) obſerved in Phenicia: and that the Gauls ſacrificed their captives every fifth year. Apollodorus ſays (3) that ſo early as the time of Cadmus a cycle of 8 years was in uſe, reſembling a double olympiad; that Cadmus obtained Harmonia after ſerving Mars during that period. This was about the time of Jacob's ſervitude. Plutarch calls this period the great year, and ſays "Apollo ſerved Admetus during this term:" which was luniſolar, and contained 99 lunations: thus the Olympiads are ſaid by Pindar's ſcholiaſt to have been 49 months and 50 alternately; ſee Cenſorinus. The Daphnephoria was a Novennial feſtival in Apollo's honour, by which the Bœotians comemorated the double olympiad. They exhibited 365 crowns, repreſenting the days of the year; and globes, for the ſun and moon. Sir Iſaac Newton ſays, this octaeteris was the novennial period of Minos in Homer. The Pythian games at firſt were celebrated every ninth year; afterwards, like the Olympiads, every fifth; which ſhews their relation to the ſolar period. Their inſtitution was ſo high, as that Zetes, Calais, Caſtor, Pollux, Peleus, Telamon and Hercules obtained crowns at them. The firſt prize of ſinging was won by Chryſothemis a Cretan, whoſe father Carmanaor expiated Apollo; the next by Philammon; the third, by his ſon. Plutarch ſays that "ſome deemed the great year to contain 8; ſome, 19; others, an enormous period determined by a conjunction of all the planets:" as Venus compleats 3121 ambits, and Mercury 7972, in 1920 terreſtial years. Some count a great year, when the equinoctial points compleat an entire revolution. The Egyptians counted it 36525. I deem it 1803 years; when the ſame eclipſe

Anc. Un. Hiſt. V. 20. p. 31.

Placit. Phil. 2.

Amator.

Olym. 3.

Od. 19. 179.

Natal. Comes.

Pauſanias, 10.

Sent. Philoſ.

eclipſe, after one hundred repetitions, returns on the ſame day of the year: it contains 22300 lunations; and 658,532 days. Therefore, if to the corrected luniſolar cycle of 1040 years before mentioned, we add two luniſolar cycles of 334 years each, and five of Meto's cycles, which equal 3 ſolar cycles of 33 years each, lacking a common olympiad, we obtain a compound cycle of the ſun, moon, and eclipſes, in 1803 tropical years.

The earth's inclination to the plane of the ecliptic decreaſes. Hipparchus found it 23 degrees 52 minutes; it is now leſs by 24 minutes: this diminution accelerates, and of late has been two
L. 1. 1. ſeconds in five years. Columella ſays, "Hipparchum prodidiſſe tempus fore, ut cardines mundi loco moverentur." Plutarch ſays,
"At Syene even at the northern ſolſtice objects caſt a ſhadow, not
In Orac. ſo formerly." That the north ſtar revolves round the pole of the earth's axis was known to Aratus,

"Brevi convertitur orbe."

The nutation of the earth's axis may ariſe from partial vapours, rains, ſnows, condenſated air, accumulated water of the ocean thro' a continuance of ſtrong winds from the ſame quarter, till a reflux enſues. Ceſar of Bologne found the meridian to alter.

In Orac. The diminution of the earth's annual period Plutarch ſhews us was apprehended in the time of Calliſtratus. Lactantius aſſerts that this will be found true in the latter times. Copernicus held that the earth was in his time 31 ſemi-diameters nearer to the ſun, than in Ptolemy's: hence our humourous Butler tells us,

"That in 1200 years and odd,
"The ſun had left his ancient road;
"And nearer to the earth is come,
"Full 50,000 miles from home."

The earth's annual motion is found by the apparent retrograde motion of the ſuperior planets, as the earth paſſes by them; alſo by the ſwifter apparent motions of venus and mercury, in their ſuperior conjunction with the ſun, than in their inferior; when their apparent velocity equals only the difference between the earth's and their

their own. This terreſtial progreſs was maintained by the Pythagoreans, as Plutarch and Ariſtotle aſſert. Laertius writes that Philolaus firſt taught of the earth's motion in an orbit. Tully ſays, this opinion was held by Hicetas: Plutarch in Numa ſays ſo of Plato: Ariſtarchus of Samos held it alſo: Pythagoreas probably brought this doctrine from Egypt. Numa, De Cælo. Acad. 2.

The earth's oblate figure is noticed by Dionyſius the poet.

" Expanded moſt beneath the ſolar path."

Polybius held the earth to be high at the equator. The mean diſtance of the earth's ſurface from the centre is 3969 engliſh miles. Its axis is to the equatorial diameter as 229 to 230. Lucretius advances an opinion of the earth's continual augmentation by the acceſs of corpuſcles floating in the regions of ſpace. But theſe are only bodies in the atmoſphere, ſometimes aſcending, ſometimes deſcending, according as the air is condenſated or rarified; a meer appendage of the earth: pure ether is too minute, elaſtic, and volatile, to adhere to groſs bodies. We may as well expect the ſolar rays will plate the ocean with gold. It is true that ignition augments the weight of bodies; but this acceſſion is tranſient. The igneous ether, having formed a coalition, flows in a continual ſtream to matter it affects in ignited bodies, and cauſes it to evaporate with itſelf: in which conjunct operation they pervade ſolid bodies oppoſed to them, as iron or ſtone: in theſe they are, in this combined ſtate, awhile entangled, but extricate themſelves with the utmoſt expedition, together with ſuch adventitious matter as is naturally ſuited to conſort with theſe volatile fugitives; attaching itſelf to them, inſtead of adhering to its old aſſociates, juſt as metallic particles in water will apply itſelf to metal. The ethereal matter detached from ignited bodies, when condenſated to a proper degree, becomes luminous and viſible; yet thro' exceſſive minuteneſs it penetrates the eye without doing it damage: for the difference between luminous fire, and burning fire, reſembles that between light and wind acting on the ſurface of water; light pervades it without diſturbance, but wind, more groſs, joſtles againſt it, and creates a commotion: In Strabo 2. 1108.

commotion: thus not luminous fire, but the current of ignited and rarified air accompanying it, cauſes ebullition and combuſtion; except the luminous body be ſo greatly condenſated, as in the focus of a burning-glaſs, that the Pores of an object be unequal to their free paſſage; when its diſſolution enſues, with an inflammation of phlogiſton. Thus wood, in a glaſs decanter of water, was burnt by Parker's lens to a coal, tho' the water was not warmed; but it boil'd, when ink thrown into it impeded the rays. Hence denſe ether is light; denſer ether, fire.

In the earth's atmoſphere, the terreſtrial vapours and effluvia, by their various combinations, fermentations, condenſations, attractions, repulſions, rarefactions, refractions, and reflections, produce extraordinary effects; as clouds, rain, hail, ſnow, froſt, ſtorms, blights, ſeabrine, haleoes, rainbows, waterſpouts, heat, thunder, lightning, earthquakes, nocturnal lights, meteors, flaming lances, and bloody appearances, as mentioned by Pliny. Julius Obſequens mentions northern lights in Tubero's Conſulate, reſembling burning arrows. Sauſſure has found the electricity of the air to increaſe ſometime after ſunriſe and ſunſet, and to diminiſh ſometime before both.

The earth is attended, at the mean diſtance of 240,000 miles, by the moon; tho' her diſtance, owing to the ſun's greater attraction at the ſolar perigee, is greater than at the apogee. The moon's circumference is about 6840 miles. Plutarch ſays, the Egyptians counted the moon's quantity of matter to equal a 72d part of the earth's: this eſtimate is too little by a fifth part. Petoſiris and Necepſos calculated a degree of a lunar circle to be 33 ſtadia. Manetho ſtiles this Petoſiris his friend: but how ſo, if ſo ancient as to be mentioned by Ariſtophanes; unleſs this poet uſed a general appellative belonging to prieſts of Oſiris? Julius Firmicus deemed Necepſo a juſt king, as well as good aſtronomer; and terms them both prelates. Reineccius ſays, a book of Petoſiris to Necepſo is ſtill extant. Plutarch held the moon to be of a terreſtial nature; which, ſays he, "*Glaſſes* ſhew in an eclipſe." But as to this, the Druids uſed magnifiers

Lunæ facie.

Pliny 2. 23.

Aſtron. poem

Atheneus, 3.

Hiſt. Juilæ.

Sentim.

magnifiers for aſtronomical purpoſes. Anaxagoras held, there are mountains, plains, and valleys in the moon. Volcanoes appear in it. Zenophanes held it to be inhabited: Proclus cites Orpheus as a maintainer of this doctrine. Derham obſerved the moon's atmoſphere, in eclipſes. Ancient eclipſes prove a ſmall diminution of her monthly period; which may be farther examined into by the total ſolar eclipſe ſaid by Plutarch to have begun upon the meridian: Lunæ facie.
and by the lunar eclipſe according to Tully before ſunriſe, when Alexander beat Darius; but deemed by Pliny at ſunſet in Sicily: 2. 70.
and by that in the 547th year of Nabonaſſar, at ſunſet: alſo by that at Babylon in the 383d year before the incarnation, when the ſun was ſetting: and by that, 201 years before the incarnation, when the moon was riſing at Alexandria. The moon roſe eclipſed at Cambridge, in New England, in February 1700. The ſun ſet eclipſed in France, in June, 1630. The Saxon Chronicle records a ſolar eclipſe at noon, 1140. 13. Kal. April. At Berlin the ſun began to be eclipſed at riſing in February, 1718. A ſolar eclipſe was at ſunriſe, May 14th, 1231. a lunar at ſunſet, June 1, 1250.— Holingſhed.
The moon now performs 4366 circuits in (334--19=)353 tropical years; retaining nearly the ſame ſide towards the earth continually: and influencing by attraction the terreſtrial ocean variouſly, according as the ſun and moon act in a coincident direction or otherwiſe. Tully mentions the lunar influence over the tides. Hipparchus Nat. Deor.
determined a mean lunation to be 29 days, 12 $\frac{793}{1080}$ hours. The Arabs counted the fraction 792, which gives 44 minutes exactly. The difference is the 18th part of a minute: this ſhews how nicely that old aſtronomer had calculated mean lunations; we now count a ſurplus of 61 out of 1200 parts of a minute. It is therefore not ſurpriſing that Agis, Dercylus, Apollodorus and Dionyſius Hal. ſhould hold that Troy was taken 1184 years, A. C. at a full moon, 17 days before the ſummer ſolſtice: or that Dionyſius of Argos, Hellanicus and Eratoſthenes ſhould place that capture 11 days earlier in the enſuing year. Both accounts will ſtand the teſt of examination: for a full moon enſued, on June the third, in the year 1784. at ſix P. M. the ſolſtice being on the 20th at midnight. Thus it was (twice 1393, or) 2786 years before; that is, 1002 years before the

incarnation: and in 182 years before this, there were 1251 lunations with a ſurplus of 18 hours: thus the full moon was 16½ days before the ſummer ſolſtice, in the year A. C. 1184 and 11 days earlier the next year.

The lunar nodes complete their retroceſſion round the heavens in 18 years and 225 days; this not being the exact period of any number of lunations, no return of an eclipſe can occur then: but after 223 lunations, or 6685 days, the ſame node will be within 28½ minutes of its former ſituation, and an eclipſe will be then renewed with a little variation: thus there is a regular progreſs of eclipſes; one, ſeen at firſt within the polar circle, becomes viſible after 223 lunations nearer to the equator, and at length nearer to the oppoſite pole; and returns exactly 100 times in 1803 tropical years. After 6890 lunations, the ſun and node meet into 11 ſeconds. As the Chaldeans before the deluge counted by Sari, periods containing 18 years and a half of 360 days each, a method of chronology diſuſed in the reign of Evochus, it ſhews that mankind had an early knowledge of eclipſes: tho' Thales, who as Pliny writes, determined the Occaſus matutinus Vergiliarum to be 25 days after the autumnal equinox, was in Greece held to be the firſt predictor of an eclipſe; being that which prevented the Medes and Lydians from a battle. Laertius ſays, the ancient Egyptians knew that a lunar eclipſe enſues when the moon pervades the earth's ſhadow. The moon in the horizon appears larger than on the meridian, thro' the greater denſity and refraction of the lower region of air: this phenomenon is more conſiderable thro' ſome wood; owing to ſtagnant vapours and the atmoſphere of the trees, as inſpection thro' a tube will effectually prove. In autumn the moon approaches, at and after full, towards the north pole; thus ſhe riſes almoſt as early one night as another, tho' owing to her progreſs in her orbit ſhe attains the meridian ſome 49 minutes later nightly. At the winter ſolſtice ſhe attains her greateſt northern latitude juſt at her full: thus ſhe reflects in the higheſt degree, and with the longeſt continuance, the ſolar light to our hemiſphere, when we are moſt deprived of light directly from the ſun; as ſhe does to the ſouthern hemiſphere, when it is winter there

Suidas.

there. Her borrowed light was early underſtood; for as her name Moon is from the Hebrew Mon, an image, ſo Luna is from the Celtic LLun, an image.

Mars, called alſo Pyrois and Artes, more diſtant than the earth from the ſun, tho' his diameter ſcarce exceeds the earth's ſemidiameter, and he has no viſible ſatellite, goes round the ſun in an orbit inclined two degrees to the ecliptic 193 times in 363 tropical years: revolving thrice in 74 hours on his axis; which is inclined almoſt 60 degrees to the ecliptic: tho' his inclination decreaſes three ſeconds in ten years. His Atmoſphere is conſiderable; and its refraction may ſupply the uſe of a ſatellite. His form, like the earth's and Jupiter's is oblate; the equatorial diameter being to the polar, as 16 to 15. His eccentricity is to his mean diſtance from the ſun, as 93 to 1000. Jul. Firmic. et Vettius Valens.

The ample *Jupiter*, ſtill farther from the ſun, goes round it in 4332½ days, revolving on his axis once in 596 minutes. His axis is almoſt perpendicular to his orbit; which inclines 80 minutes to the ecliptic: its nodes are in the ſeventh degree of Cancer and of Capricorn. His diameter exceeds ten of the earth's. Several long clouds, like belts, appear occaſionally on his ſurface. Of four moons, the neareſt goes round Jupiter in 42 hours 28 minutes, 36 ſeconds. The next, in 85 hours, 13 minutes, 42 ſeconds The third, in 172 hours, leſs 24 ſeconds. The laſt, in 400 hours, 32 minutes, 9 ſeconds. A planet whoſe equatorial day is only five hours, requires more ſecondary light than the earth. Theſe ſatellites are ſo diſpoſed as to ſucceed one another duly. His eccentricity is to his mean diſtance from the ſun, as 48 to 1000.

Saturn ſtill more remote from the ſun, goes round it in 10759½ days, ſurrounded by a luminous ring of unequal thickneſs, inclined 30 degrees to the ecliptic, and above 20 thouſand miles in breadth, and as many diſtant from Saturn: whoſe diameter exceeds 8 diameters of the earth. His orbit is inclined two degrees and a half to the ecliptic, and interſects it in the 21ſt degree of Cancer and Capricorn.

pricorn. Saturn has belts on his diſk. By ſpots on it his diurnal rotation has been found. Of five moons, one goes round him in 45 hours, 18 minutes, 27 ſeconds. The next in 65 hours, 41 minutes, 22 ſeconds. The third in 108 hours, 25 minutes, 12 ſeconds. The fourth in 15 days, 22 hours, 41 minutes, 14 ſeconds The laſt in 79 days, 7 hours, 48 minutes. Theſe ſatellites prove the opacity of their primaries, by being eclipſed by them; and their own opacity, by eclipſing them. Cedrenus writes that this planet's was alſo a name of Nimrod; hence Kiwn is miſtaken for Saturn, inſtead of Sirius; which ſtar was dedicated to Nimrod who was the firſt Orion.

In Amatorio. The inferior planets prove opaque conſonant to Plutarch's aſſertion of Venus, by appearing quite dark during their tranſits over the ſun: as Venus on the third of June 1769; being totally immerſed at 12 minutes after 7. P. M. under the meridian of Lundy: having entered the ſolar diſk about the breadth of her own diameter to the ſouthward of the higheſt point of the ſun's edge. Saturn's eccentricity is to his mean diſtance from the ſun, as 11 to 200.

Nat. Philoſophy. A planet, mentioned by Apuleius, has been lately diſcovered ſo vaſtly diſtant from the ſun, in the uppermoſt regions of the ſyſtem, as to ſoar almoſt in the higheſt heavens, and challenge the name of *Uranus*. Its circuit is performed in 83 years and 18 weeks. Its diameter is to the earth's as 9 to 2: and its eccentricity is to its mean diſtance, as 1 to 21. Of its two ſatellites, one performs its ambit in 8 days, 17 hours; the other in 13 days and a half nearly. Aulus Gellius was aware of the probability of ſuch diſcoveries; ſaying, "It is ſtrangely held that there are no more planets: for there may be others, tho' we cannot diſcern them thro' their immenſe diſtance; which (adds he) muſt render aſtrological rules quite uncertain."—Thus the ſolar ſyſtem conſiſts of ſeven primary planets; 12 ſecondary; two ſacred numbers. Sol incluſive, the number of globes are twenty—Beſides theſe, ſeveral comets in contrary directions pervade the ſyſtem, generally approaching ſo near the ſun as to take fire; and, receding with incredible velocity, tho' it decreaſes as they retreat, in orbits extremely elliptical, to immenſe diſtances, with a vaſt atmoſphere ſurrounding, and a ſhining train flowing from them,

of

of an aſtoniſhing length, they nevertheleſs are many years, ſome of them ſeveral centuries in performing their ambits: yet perhaps they do not in general tranſgreſs the limits of the ſolar ſyſtem. That of 1680 removes 11200 millions of miles from the ſun: its periodical time is 575 years.

The cubes of the central diſtances of the planets are as the ſquares of their periodic times: and in equal times they deſcribe equal areas; which ſeems to be Plato's doctrine in Plutarch. Sent. Philoſ. 2. 16.

The little alteration, that the planetary periods and paths have undergone during a long ſeries of ages, argues them to be ſubject to permanent laws impoſed on them by Omnipotence. Even the amazing periods and paths of comets are preciſely determined by a power incomparably beyond that of viſible beings. This even the ancients apprehended. Plutarch ſays that ſome of the Pythagoreans aſſerted a comet to be a ſtar, which at ſtated periods, after compleating a certain ambit, reappears. Diodorus Siculus ſays, the Egyptians could predict the return of ſome of the comets. Some maintain a comet to be implied by the Egyptian Phenix: but Tacitus ſays the Phenix was likewiſe the emblem of the Cynic cycle, containing 1460 Julian years; when hiſtorians ſuperſtitiouſly ſuppoſed that a political revolution took place correſpondent to the aſtronomical; and therefore limited the duration of the Egyptian and Aſſyrian empires to that period: thus Diodorus ſays, that 52 (which may allude to weeks of a year) of the race of Menes reigned above 1400 years; as he ſays of the Aſſyrian: therefore, where he ſpecifies 1360, we ſhould read 1460; like as Syncellus computes. The comet of the years 1532, and 1661, has ſometime ſince been expected to reappear early in the year 1789: this could be nothing more than meer conjecture; unleſs a third appearance had correſponded with theſe two. Beſides, Halley ſays, that Apian's obſervations in 1532 were vague; ſo that if a comet appear ſoon, it may be that of 1737, and 1684. The comet of 1672 may be that of 1532; 1110. Sent. Philoſ. Annal. 6. 18. Hoveden. Saxon Chron.

Invalid

Invalid is the objection that intemperature renders the other planets uninhabitable; as for inſtance, becauſe the ſolar heat at Venus is double its heat at the earth. Heat depends not abſolutely on the ſun, tho' Sol is a grand operator: we have warm days in winter, cold in ſummer. At Nova Zemla the ſouthwind is cold; the northwind, hot. The various combinations of the different effluvia from the earth, in the atmoſphere, occaſion great alterations of heat and cold. Can we think the glorious planet Jupiter, 100 times as ſpacious as the earth, and illuminated by 4 moons, was not intended for as noble a purpoſe, as this globe of ours; which as to the major part of it, at leaſt ſince the deluge, is only the ruins of a world; ſufficiently good as it is for the merits of its inhabitants? Yet what naked mountains and dreary waſtes doth it exhibit: how vaſt are the Arabian deſerts; how extenſive, formidable and ominous are the Lybian ſands! Quite uninhabitable is the ſpace within 20 degrees of each pole! tho' indeed refraction cauſes the ſun's appearance above the horizon in ſpring at Spitſbergen 10 days ſooner than otherwiſe; and the Aurora Borealis is there very luminous.

Macrobius ſays that at the creation, the moon was in Cancer, the Sun in Leo, Mercury in Virgo, Venus in Libra, Mars in Scorpio, Jupiter in Sagittary, Saturn in Capricorn. This poſition of the heavens ſeems an Egyptian calculation to authorize the commencement of the Sothiac cycle from the ſummer ſolſtice. It ſets the moon in her laſt quadrature.

The ſolar ſyſtem is encompaſsed with an infinite number of other ſyſtems, at immenſe diſtances; and illuminated by their reſpective ſuns: many of them appear to us in clear nights; and both their magnitudes and diſtances muſt be aſtoniſhing: for the diameter of the earth's *orbit* is only as a point, making no ſenſible difference (except a little as to a very few of them) in their diſtances, or apparent magnitudes. Molyneux computes that their diſtance exceeds the ſun's 400,000 times. An infinite number of thoſe ſuns are too remote to be viſible to the naked eye; but in ſome places are ſo numerous, that their blended rays give a brighter hue to the ſky,

ſky, than its general complexion: thus the galaxy appears thro' Teleſcopes ſo powder'd with ſtars, that it may be ſuppoſed the Heaven of Heavens: a fact apprehended many ages ago. Manilius aſks,

" An major denſâ Stellarum Turba Coronâ
" Contexit Flammas, et craſſo Lumine candet?"

Ariſtotle ſays, Anaxagoras maintained that the galaxy is the light of ſtars.—Tully aſſerts " Mundorum innumerabilia." Democritus and Epicurus held there are an infinite number of worlds; ſo did Anaximander; ſo Anaxagoras; ſo Zenophanes. Lucretius ſays, Meteor. 1. Nat. Deor. Amm: Marcellin. 15

" Eſſe alios aliis terrarum in partibus orbes:"
Round other Suns terraqueous globes revolve.

The ancients had an inſight into many of the great phenomena of nature. Lucretius held colours to be rays of light. Pherecydes, and Anaximander (born, Olympiad 42. 2.) predicted earthquakes. Anaximenes his pupil ſaid they aroſe from an unequal temperature of the ſuperiour and ſubterranean air. Pliny writes that an earthquake bears an affinity to thunder. Anaxagoras (who was born Olympiad 70, and held that a rainbow is a ſolar refraction from a denſe cloud; and maintained the *providential* obliquity of the ſphere) aſſerted thunder to be a collition of hot and cold clouds: Ariſtotle, from the concourſe of moiſt vapours and dry exhalations. Anaximenes, who taught in Greece the art of making dials, compared ſea-brine to lightning: theſe are both electrical effects. Tullus Hoſtilius was thunderſtruck, like a Ruſſian profeſſor lately, thro' ſome error in practiſing Numa's electrical rules, to follicit Jove Elicius from above: hence Ovid ſays, 2. 794. 2. 79.

" Eliciunt Cœlo Te, Jupiter!" Faſt. 3.
Thee Jove they lure from heaven.

Pliny writes that Numa and Porſenna practiſed this feat. Servius ſays, the nymph Bygois wrote an " *Ars Fulgitrarum.*" Ariſtophanes hints 2. 53. En. 6.

hints at the practiſe " of hiſſing at lightning:" the moiſt breath conducts the lightning away. Pythagoras, born Olympiad 43. 2. and Epimenides, could calm the wind and ſea, by allaying the violent fermentation: that of the laſt element is done by oil; which alſo effects it in the human bowels, and is excellent in the flux. Exploded gunpowder will abate a ſtorm; as will ill-ſcented combuſtibles.

Wier.

Other ſyſtems of worlds have comets likewiſe: which are obſerved to appear ſuddenly with great luſtre, and then vaniſh for an undetermined length of time. Hollingſhed records one A. D. 1572. Another appeared lately in Collo Ceti.

See Jonſton, admiranda.

Mem. R. Soc.

The whole ſolar ſyſtem ſeems to alter its poſition in a ſmall degree with reſpect to the ſidereal ſyſtems and abſolute ſpace.

Plutarch has a fine expreſſion of Plato, that " when the world was created and ſet in motion, it afforded pleaſure to God"—Claudian thus celebrates God's wiſdom in the creation.

In Lycurgo.

When I obſerv'd the world diſpos'd with art,
And mutual laws obey'd by ev'ry part;
The ſea confin'd within its ſtated bound,
And years revolving dance their conſtant round;
Th' exact viciſſitudes of night and day:
I ſaw creation own'd the Godhead's ſway.
That prov'dence bid the ſtars in order move;
And diff'rent fruits a diff'rent ſeaſon love:
The ſun to rule the day with native light;
The moon with borrow'd rays to govern night.
He girt the main with ſhores extending far;
And on its axle balanc'd earth in air.

But the wonders of providence in the natural world are ſtill more admirably diſplayed by King David in the 104th Pſalm.

PRIMITIVE HISTORY.

BOOK I. CHAP. II.

CONTENTS.

The Meſſiah's human ſpirit firſt created, and inſtrumental in the general Creation. His divine nature is God. The Angels, and fixed Stars, prior to this World. The exiſtence of Angels aſſerted by the Ancients. Scripture, Phocylides, Pherecydes and Empedocles, mention Apoſtate Spirits; Serapis is from Sarph, Celtic for a Serpent. Pagan Gods affected the name of Serpents.—God's operation by inſtruments gradual. Pagan notions of the Author of the Creation, conſonant to Scripture; originally divine Communications. Of Divine Love. The order of theCreation. Various genera of Animals. All Creatures are for providential Ends. Of Man. The Divine Nature of the human Mind; its Immortality; tho' under reſtrictions at preſent. Of Dreams. Of the Reſurrection.

CHRIST's divine nature is the eternal God—"God ever bleſſed." —God manifeſt in the fleſh—The Godhead bodily—The mighty God, the everlaſting Father." His human ſpirit was the firſt of created beings, to be God's prime inſtrument, operating thro' the divine energy of the Logos in the formation of the Univerſe. So he ſays, "Father, glorify me with thyſelf, with the glory which I had with thee before the world's exiſtence"—"The Lord poſſeſſed me in the beginning of his way." Saint Paul ſays, "He is the Protogenes of every creature; for by him all things were created—God created all things by Jeſus Chriſt." Being united, as we find from John, 1. where we read, "The word was God, all things were made by him;" and Heb. 11. "The worlds were framed by the Divine Logos." Being, let me repeat, united with this Divine Logos (who is one with the "God of our Lord Jeſus Chriſt, the father of glory)

Rom. 9. 1. Tim. 3. Colos. 2. Iſai. 9.

John 17. 5.

Prov. 8.

Colos. 1. 15. Ephes. 3. 9.

Ephes 1.

glory) in the creative operation: when, as Job ſays, "the earth was hung upon nothing; and the morning ſtars ſung in concert, and all the ſons of God made acclamations of joy." Hence we learn that the fixed ſtars, which by their permanent poſition (after due allowance for the earth's annual progreſs) aſcertain the approach of morn, exiſted prior to our ſolar ſyſtem. As alſo the ſpiritual miniſters of God: Beings of a pure empyreal mould, irreſiſtible by groſs matter, and employed in ſuperintending the affairs of the univerſe, and human concerns in particular. So Chriſt ſays, "Their angels always behold the face of my Father who is in heaven." Saint Paul enquires, Are they not all miniſtering ſpirits, emiſſaries, and a miniſtry to the heirs of ſalvation? Daniel, who mentions a hundred millions of angels ſtanding in God's preſence, ſhews us there are particular angels conſtituted to ſuperintend the ſeveral provinces of the world. With this doctrine ancient Heſiod agrees; ſtiling them "Jove's immortal guardians of mankind, and obſervers of their actions." A Punic treaty, referred to by Polybius, mentioned the Demon of Carthage. Homer ſays, "The Gods often viſit places incognito, to obſerve the vices and virtues of men." Laertius in Zeno mentions the Stoical opinion of demons who intereſt themſelves about mankind. Thales, Pythagoras, and Heraclitus held the univerſe to be full of ſpirits and demons. Tully ſays, the air is full of immortal demons. Laertius writes that the Magi held the atmoſphere to be full of demons. Plato deſcribes the ſupreme Being as iſſuing his commands to inferior ſpirits touching human concerns. Thales, Pythagoras, Plato and the Stoics held that there are ſpiritual ſubſtances of a middle nature. Hoſtanes held, both divine angels reſiding in God's preſence; and others terreſtrial, vagrant and hoſtile to man; as the evil genius of Brutus; the truth of which apparition, and of that to Dion; and to Curtius Rufus; and to Caſſius Parmenſis; alſo Ceſar's to Caſſius, ſeems unqueſtionable.

Mat. 18.

Heb. 1.

Ch. 7. & 10. & 12.

Lib. 7. od; 1.

Div.

Timeo.

Plutar: Placit. Philos.

Pliny 36.

Arnob. 1.

Some of thoſe ſpirits are thro' pride degraded. So ſaint Paul mentions the Devil's condemnation. Saint Peter implies that God ſpared not the tranſgreſſing angels, but caſt them down to hell. Jude ſays, "The angels, who kept not their firſt eſtate, but left their habitation

1. Tim. 3.

2. 2. 4.

tion, he has reſerved in perpetual chains under darkneſs, to the judgment of the great day. Job ſays, "He charged his angels with folly." So Empedocles aſſerted the lapſe of demons purſued by divine vengeance. Hence Ate, Jove's offspring (a name derived from the Arabic Ada, to be hoſtile) is ſaid to be precipitated irreverſibly from heaven. Phocylides maintains the exiſtence of evil ſpirits as well as of good. Apollo's oracle declared, "The Demons who traverſe indefatigably ſea and land, are kept in ſubjection by the ſcourge of God." Ficinus ſays, that Pherecydes mentions the apoſtacy of Demons; and that Ophion headed the revolters. Here it is obſervable that Uranus is by Lycophron and Apollonius Rhodius named Ophion; who was a Phenician deity, of whom Pherecydes wrote. Nonnus mentions him as an aſtronomer, as was Uranus Probably from him the Ophiogenes were derived; their founder being ſaid to be converted from a Serpent into a Hero. Some Ophiogenes reſided near Lampſacus; others in Cyprus. There were Ophiones in Etolia: probably they were followers of Ophion and Acmon his ſire from the Thermodon, with Cyclopes, Amazons and Chalybes; ſo Stephanus derives the Opici or Ophici from Ophion. Thoth attributed divinity to ſerpents. The Egyptian Cneph was figured as a ſerpent with a hawk's head to denote his ſagacity and vigilance. Of angels, ſome were ſtiled *Seraphs*, from flying ſerpents of a ſhining appearance; theſe being ſymbols of their acute parts and expeditious powers. A ſerpent is in Welch named *Sarph*. Hence the king of Hell was named Serapis. A ſerpent is alſo the ſymbol of the artful Satan, the original Serapis. The Pagans applied this Hieroglyphic of mental abilities to their fictitious Gods, of which ſee more in Stillingfleet. And it was affected by princes and commanders. The firſt king of China is recorded to have had a ſerpent's body, and ſeems related to the Egyptian Cneph. The eldeſt Ceres is the Cenchreis of Hyginus; Lucan ſhews that Chencris is a ſerpent. Ceres was drawn by ſerpents. The Scythians affirmed that the founder of their Nation was the ſon of a woman from the waiſt down like a ſerpent. She is the perſon employed by Typhon to guard Jupiter, and is Ceres. Typhon's ſatellites were ſerpents. Theſe allegories all allude to ſeraphic vigilance. Cecrops was reputed

Plutar. Uſury

Homer Il.

Clement Alex.

Plato's Phædr.

Euſeb. Prep.

Strabo 13.

Pliny 7. and 28. 3.

Strabo 10.

Euſeb. Prep. 1.

Origin. Sac. 3. 3.

Couplet.

9. 712.

Diodor. mic. 2.

puted partly a ſerpent. The comrades of Cadmus became ſerpents; and hence the Greeks were named Achivi.—As the higheſt order of angels were named Seraphs, the Arch Apoſtate was of that claſs, till his condemnation to the moſt abject condition by God's decree. Other angels of an inferior order are denominated Cherubs; being, from their miniſtry and expedition compared to flying Oxen.

As God's will is executed by celeſtial miniſters, the *gradual* formation of the world is no impeachment of Omnipotence. All the operations of nature are gradual. The elements having received their properties from God, and been originally ſet in motion by Him, are continually employed in performing his pleaſure; and by their action on one another are inceſſantly effecting mighty viciſſitudes. "He makes his angels, winds; and his miniſters, fire." Eſchylus ſays of the deity, Ποτε μεν ως Πυρ φαινεται. The Perſians held that angels were created to form the univerſe.

In Clem. Alex.

The Chaldaic oracles aſſert that the world has intelligent and unſwerving guides. But, as to the ſupreme power, however ſubordinate beings gradually execute his inſtantaneous will, Empedocles held that "God has not form and members, but is a holy ineffable mind, who by ſwift thoughts agitates the univerſe." This muſt appear probable to man; who, imperfect as He is, by thought exerts his nerves, ſinews, and animal ſpirits. Empericus ſays, he held divine reaſon indeſcriptible; human, declarable. Pythagoras ſaid that "God made the world in a thought, not in proceſs of time." When Ariſtotle ſaid, that "Mind with nature cauſed the univerſe," he meant that a rational cauſe uſed natural operations inſtrumentally: this is Tully's ars naturæ. This vis inſita, this plaſtic nature communicated by Jehova, induced Orpheus to deem Ether the mind of Jove; this is Porphyry's logos ſpermaticos. Ariſtotle held a perfect incorporeal being the head of all: that nature, the inſtrument of this intellect, acts not merely according to the neceſſity of material motions, but for purpoſed ends unknown to itſelf, the natur-

Euſeb. Prep. 3. 11

ality

ality of morality. So Plutarch ſays, Empedocles held, the ſyſtem of the world not to be the reſult of fortuitous mechaniſm, but of a divine wiſdom aſſigning to every part the moſt convenient place for the common good. Stobeus ſays, Ecphantus held that a providence ſuperintends the material world. Philo the Jew maintains, that "God's eternal Logos is the ſtrong column of the univerſe: this aſſociates and regulates the component parts, that water diſſolve not earth, nor fire inflame the air."

Sacred writ requires not profane authorities for confirmation; but it proves their imperfect traditions frequently to have a true foundation. We may therefore obſerve that the Pagans had traditionally ſome notions of the creation, which bear an affinity to truth. Beroſus wrote that Dis or Belus (the Lord) clove aſunder Omoroca (the Chaotic Abyſs), divided the darkneſs, ſeparated earth from heaven, and marſhalled the univerſe; adding, that after the creation of beaſts, birds, and man, Belus perfected the formation of the ſtars, ſun, moon, and five planets: for a refinement of the air afforded a proſpect of the conſtellations. So Sanchoniatho ſays, "The univerſe was illuminated, and the ſun, moon, and ſtars became effulgent." Plato mentions Anaxagoras to have held that a diſpoſing mind was the univerſal cauſe. Tertullian ſays, that Zeno held the Logos to be the creator and director of all things in nature. The Chineſe in Formoſa deemed the world at firſt a chaos, but reduced to order in four years; that is years of days. The primitive confuſion of elements Ovid ſays, "Deus et melior Natura diremit." Alex. Polyh: In Euſebio. Chron.

From the great Protogenes of the creation Pagans derived the primitive Prometheus, accounted by Eſchylus the ſon of Themis. In that poet he declares himſelf the ſource of human intelligence. Phornutus ſays the Logos was named Japet; that is metaphorically, as being the Protogenes. Plato told Dionyſius that the ancients joined Prometheus to Jove. Tully ſays, "The ſcience of Prometheus is divine intelligence traduced to erroneous fable." Suidas tells us, "Prometheus taught mankind wiſdom." Infinite inteligence ſeems to be the Egyptian Cneph, the author of their Phtha, Opas, Tuſc. Diſp. 5

Opas, Vulcan or divine fire; by which is meant that nature of the divine Logos, which was the Protogenes of the creation, and performer of the divine will in the fabrication of the world; whoſe emblem thro' all the Eaſt was material fire, by reaſon of its activity and vitality: thus this divine Protogenes is the Vulcan, who, as Hyginus writes, made Pandora, deemed the firſt woman; her fabulous hiſtory having taken its riſe from Eve. The Chaldaic oracles ſay, "The father perfected all things, and aſſigned them to the ſecond mind;" Chriſt's human ſpirit. Plato, by his Nous Aionios, Autopator, intends the coeternal divinity of the Logos; and by his Phyche, and Logos Demiurgos, the Protogenes above-mentioned. From the true Logos came Heſiod's Minerva "ſprung from Metis implanted eſſentially in Jove." Phornutus mentions this Minerva from Jove's Metis. Herodotus (8) calls Minerva, Provident. In hymns attributed to Orpheus this Minerva is ſtiled Monogenes; and ſaid to be male and female. And the Protogonus is ſtiled Diphues, of twofold nature. Here obſerve the confuſion of the Pagan poets. Iſter in Suidas, and Nonnus (5) ſay Tritogenia was Luna; hence they reputed the Titan goddeſs, inſtead of divine wiſdom, male and female; hence Lunus and Luna; hence the Deities Aſhtaroth; the Mithras found at Lyons had a female head. The Arabian poet Motanabbi ſays to this effect,

"Nec Nomen Fœmininum Soli Dedecus,
"Nec Maſculinum Lunæ Gloria."

Apuleius from the Orphic Theology has this line,

"Jupiter et Mas eſt, et Femina, neſcia mortis."

Minerva was Luna, Aſtarte or Venus Urania called (as Heſychius writes) by the Egyptians Athyr, a name by Plutarch attributed to Iſis, that is the elder, who was Cybele or Rhea; hence Orpheus deems Rhea (blending her with intelligence, called by Plutarch Iſis, whom he deems the ſame as Minerva) the daughter of Protogonus, alſo the wife of Prometheus; namely that Prometheus, who as Lyſi-

Nat. Comes.

machides

machides wrote, was much ancienter than Vulcan: and whom Tully, as above, denominates divine intelligence. Thus the ſacred names conferred at firſt on the divine mind, were proſtituted by Oriental adulation at firſt to Ham and his family, and afterwards to the Titans; from them I here retrace them to the ſacred original. To the truly divine Minerva or Iſis, who is Plutarch's intelligence, relates the inſcription at Sais, "I am all that was, is, or ſhall be, and no mortal has unveiled me." Minerva or Iſis is ſaid by Plutarch, to be Science, and deemed the daughter of Prometheus: ſhe teaches temperate perſons a knowledge of God reſident with her. Cudworth informs us that Ariſtides in his oration on Minerva ſays, Pindar affirms that, "Sitting at her ſire's right hand, ſhe there receives commands from him; for ſhe is ſuperior to the angels, and gives them the mandates ſhe had firſt received from her ſire." He concludes thus, "All Jove's works are common with Jove and Minerva." Servius ſays "Minerva and Vulcan had the command of the Thunder in common with Jupiter." Conſonant to this, Plato ſays "Vulcan and Minerva had a common nature, as of the ſame origin; and their purſuits and operations have the ſame tendency." To this heavenly Minerva the Maya of Indoſtan bears a relation; Maya, the parent of the Pagan god of wiſdom; Amaia, the original Iſis.

En. 1. Critias.

Cudworth writes, that Heraclitus held "All things were made by the eternal Logos, who was with God, and was God." Plato held, "The conſtructor of the world to be the ſon of God." Even Julian allowed, that "the primary cauſe produced an intellectual ſun, who formed the material ſun." The intellectual ſun is the Phanes of the Greeks, the Monogenes of the Orphic philoſophy. The Orphic Argonauts ſay, "He was ſurnamed Phanes from the priority of his Epiphany." Empedocles held, "a ſun, the original of the viſible ſun." He is the Perſian Mithras mentioned in Plutarch's Iſis to be "the *mediator* between the good principle and the evil, Oromazes, and Arimanius:" words compounded of the names of thoſe celeſtial bodies that influence natural good and evil: Orus being Apollo, or the ſun, or light; Ma is Venus Urania; Mazeus was Jove's Phrygian name, as Heſychius aſſerts; Ares is Mars;

1. 4.

In Hermia.

Plutarch Sent.

Manes

Manes is Meon or Saturn, Cybele's ſpouſe. Thus has moral good
Mundiopific. and evil been perſonified. Philo the Jew terms the Logos, the image of God; adding that he was God's inſtrument in the creation. Daniel mentions an appearance of the ſon of God. He is Apollo Loxias; the Lokius, or divine fire of the Voluſpa, who was the enemy of the
Cedrenus. falſe Gods of the Goths. Teniſon ſhews that the ancient Brachmans held the world to be framed by the ſon of God. Orpheus main-
Suidas. tained that the divine operator in the beginning created ether, but enveloped in chaos: that light burſting thro' the ether illuminated the creation: but ſpoke of God as being transfuſed thro' this light, and that he endued man with a rational ſoul. Cyril of Alexandria quotes Orpheus thus, "I adjure thee, thou voice of the Father, which he firſt uttered, when by his counſels he founded the univerſe."—Sanchoniatho wrote, that the ſpiritual breath thro' love produced Mot, termed by Athanagoras Ilus, where he mentions the Orphic creation: tho' Mot amongſt the Kiſti ſignifies tongue. Ariſtophanes ſays that love engendered on chaos men and all animals.
Aves Suidas on Annacus ſays, that Zeus ordered Prometheus and Minerva to make men of clay; then an inſpiring ſpirit to give them life. Lucian attributes this inſpiration to Minerva. We hence ſee that
Rom. 8. 14. Gal. 4. 6. the ancients were aware of the ſpirit of God and of his Son; that is of the third character in the Godhead; the aſſumption of which
John. 14. character Chriſt means in ſaying "We will come and reſide with
Argonaut. you." Here we ſee the Διφυη Ερωτα of Orpheus. From the triple character of the deity Hermes deduced his title of Triſmegiſtus,
5. 24. Martial's Omnia Solus et ter Unus; which is implied alſo by the
Iſis. triplicity of Oro-ma-zeus, or the good principle, in Plutarch. Bannier ſays, Lao Kiun taught the Chineſe thus, "Tao or reaſon produced one, one produced two, two produced three, three produced the univerſe." Neptune's Trident and Apollo's Tripod are ſymbols of the omnipotent, good and intelligent Trinity. The Athenians dedicated to Minerva (named Tritogenia) the third day of the moon.
Iſis. Plutarch ſays a triangle was her ſymbol.—Parmenides ſaid that Love
Plato Sympos. was the firſt of the Gods. Plato's Phædrus ſays, Love is without parentage, and none can declare his origin. His Agatho ſays, "Love is the ſource of peace to mankind, and is more ancient than Japet."

This

This Japet by the way is older than Noah's eldeſt ſon; on account of whoſe antiquity perſons enfeebled with age were called Japets. The Japet here is that of Phornutus, produced by divine love for human ſalvation. — I mean not to confirm ſacred writ by Pagan proofs: but to ſhew that theſe univerſal notions of the divine diſtinctions in the Godhead were common to Jews and Gentiles: and produce theſe concurrent teſtimonies together, againſt thoſe who object to the ſcriptures that the notions are Platonic; and to Plato, that his opinions are Jewiſh. But whence were they acquired both by Jews and Greeks? Traditionally, ab origine, from thoſe who had divine communications, Adam, Enoch, Noah, and Abraham: as Plato himſelf derives the origin of laws from revelation; and Ariſtotle owns, that poſterity corrupted ancient traditions. But let ſceptics employ their natural light in advancing more rational tenets: then they will have ſome pretenſions to decry thoſe that were derived to ancient ſages from ſacred fountains, declared in the goſpel, and atteſted in the ſtrongeſt manner, in that day that was prefigured to Abraham, by his ſacrifice in the mount. Puerile as the Egyptian Philoſophers found the ideas of their Grecian pupils, yet they found them different from modern freethinkers; they found them docile and addicted to imbibe inſtruction, and to revere ſublime truths derived from reſpectable ſources: Truths not repugnant to reaſon, tho' too vaſt for its comprehenſion; it being impoſſible for finite capacities to conceive infinity: thus Plato's Phædrus ſays, divine love is ineffable; and the inſcription on Iſis declares, that divine intelligence is inexplicable.

Heſychius

De Leg.

The power of omnipreſent love is eloquently diſplayed by Plato's Agatho; and thus poetically by Boethius.

Concordant laws the univerſe obeys;
And opp'ſite elements affection ſways.
Sol's brilliant car diffuſes golden light:
Heſper conducts, and Cynthia rules, the night.
Ocean confines his waves in ſtated bounds,
Leſt lawleſs they tranſgreſs earth's ample mounds.

This regularity's atchiev'd by love,
Regent of earth, and ſea and realms above.
Shou'd he the reins reſign, each mutual friend,
With friend wou'd fight, and war wou'd never end.
This fair machine they'd labour to diſſolve,
Which now their union cauſes to revolve.
Almighty love mankind together draws,
Who court the ſanction of his ſocial laws.
Of nuptial ties he each endearment ſends,
And amity implants in conſtant friends.
Bleſt mortals, if your breaſts are rul'd by love,
Who rules the regions of the powers above.

Thevenot has a Perſian repreſentation of love preſiding over the globe, and of one row of men ſupporting another with their joint arms; expreſſive of unanimity and due ſubordination.

Previous to the *formation* of the world the material part was created a mingled maſs of Tohu and Bohu; the conſiſtent part being a chaos; the fluid, an Abyſs, Sanchoniatho's Bau, termed Buthos in Epiphanius; the French Boue. This turbid medley Sanchoniatho calls Mot, the Ilus of Athenagoras. As Rowland interprets Mot, motion, it probably means Ilus ſet in motion or a ferment. The Egyptians ſignified the Chaos by their elder Orus, whom Iſis conceived by Oſiris in Terra's womb: the ſecond Orus was the world arrived at maturity. Thus, as Sanchoniatho obſerves, Civil Hiſtory was allegorized into Natural. But to deliver a more literal account. Prompt to obey the omnipreſent ſpirit who agitated the mingled fluids (the Bohu or Bau) lo, the lucid or igniſluous fluid detached itſelf from the opaque matter, and inſtantly formed an aſſemblage of light in the ſun; for God ſaid, "Let light be, and light was." Thus this glorious, minute, elaſtic body, the fineſt effluvium of fire, entered on its office of diſplaying its colours around, with an energy that pervades the mighty body of air, the denſe body of water, and ſtill denſer body of glaſs, with abſolute eaſe, even in defiance of the laws of gravity; and would pervade the earth

Plutarch

earth to its centre, if its extreme elaſticity did not occaſion its immediate and reiterated reflection from bodies of irregular ſurfaces (both in the aggregate, and as to their conſtituent particles) in a variety of directions, thereby analyzing its compound rays; that ſo faithfully "paint the forms of things," by penetrating our eyes quite innocently for a long ſeries of years; announcing the diſtance of objects, by the angle formed by the rays reflected from the object to *each* eye: like as the diſtance of an object is learnt by obſervations taken at two different ſtations. The expanſe of air next attained its proper region: having the ſubtle ethereal fluid, pure from groſs unelaſtic matter, above; and the denſer fluid, below. Then the terrene coheſive matter (ſuch as Schorl, Spar, Quartz, often impregnated with gold, ſilver, copper, iron) ſubſided according to its *various* conſiſtence, into one ſolid maſs; its ſurface *thus* becoming excavated for the reception of the ocean. On this, the extant land, freed from ſuperfluous moiſture, and acted on by combinations of water, air, and fire, generating ſaline principles, which are Acid, Alkali, and Arſenic, became both diverſified and fertile: Fire renders air inflammable: theſe combined with water conſtitute the aerial acid. The air, purified from denſe vapours, afforded a proſpect of the ſun by day, and of the moon and ſtars by night. This eclairciſſement was compleated on the fourth day. Orpheus ſaid, "Light ſhooting thro' the realms of ether, illuminated the earth:" when as Plato ſays, "God with the new born world commanded the birth of night and day, and months, and years: theſe were not antecedent to the heavens; with which time commenced and will expire: this world being only the image of a better, whoſe duration will be immenſe."

Buffon. In Suidas. In Timeo.

Next, animals were created; laſt of whom, Man, named Adam; with Eve, literally the *collateral* object of his love: hence ariſe Plato's Andro-gynes, of both ſexes at firſt united; whence each retains a deſire of union. Ficinus obſerves, that Plato affirms mankind to have been the laſt of the creation. Adam ſeems the radix of the Oſetian Adamta, People. Eve was the foundation of the Egyptian Iſis, and Babylonian Venus. Bochart, from the Hebrew Chavah (tho' our Engliſh name is from the Iriſh Aibh, aiv, ſimilitude,) interprets

Protagoras.

interprets Eve, life: ſo Plutarch ſays, that Iſis is conceiving nature Plato's Ouſia. Doves (the ſymbol of love) hatched Venus, or Iſis, ancient, from an egg, Ovum. Its rotundity repreſents the earth: but on the renewal of mankind after the deluge, the egg alluded to the Ark; which floating like an iſland was named Oon, the name of an egg, or an iſle.

Hyginus.

Suidas quotes an old Tuſcan author, who counted each day of the creation a millennium: ſaying, "In the firſt, God made the heaven and earth: in the ſecond, the firmament, calling it ſky; in the third, the ſea and all terreſtrial waters; in the fourth, the ſun, moon and ſtars; in the fifth, every animal of fowls, reptiles, beaſts and fiſhes: in the ſixth, man."—As to the computation here of diurnal time, Aulus, Gellius, and Pliny ſay, the Athenians began the day from ſunſet, probably after the Egyptians and Phenicians; and the Italians do ſo now. Nicholas of Damaſcus ſays, the Numidians counted by nights. Ceſar ſays, in Gaul the day was ſubſequent to the Night. Grævius notes, that the Arabians followed this rule. Tacitus ſays, the night in Germany introduced the day. The Engliſh count by ſevennights, and fortnights. The Greeks call the period of the earth's diurnal rotation, a Nych-hemeron. Orpheus ſtiles night the mother of the Gods: Aratus calls her Ancient. Tully reputes day the child of night. But Gellius and Pliny ſay, the Babylonian day began from ſunriſe; the Umbrian, from noon; the Roman, from midnight. Pliny ſays, the Egyptians counted from midnight.

Nat: Deor.

Concerning the ſeveral genera in the animal and vegetable worlds, with which this globe was ſupplied at the creation: the known plants may be about 1600 kinds; which are comprehended in ſeveral orders, that are reduced to 24 claſſes. Biſhop Wilkins formed the Birds into nine claſſes; which he diſtributed into 195 ſeveral ſorts. The ſeveral ſorts of fiſhes may be 600: tho' Pliny computes them under 200. The ſeveral ſorts of beaſts, unleſs ſubdivided into their ſpecial varieties, are ſcarcely 100. Of inſects and reptiles there may be as many. Myriads of Animalcules remain unknown:

Muller

Muller has left a deſcription of 95 newly diſcovered genera. The Creator's power appears as wonderful in miniature as in magnitude.

Innumerable are the proofs of divine providence in every department of the creation. If the world contains ſome noxious and peſtilential articles, to be inſtruments of God's juſtice and vengeance; numberleſs are the uſeful, the ſalutary, the comfortable, the pleaſurable, and the beautiful, to evince his benevolence and indulgence. The Sheep preſents wool; the Bee, honey; the Vine, nectar; the Olive, oil; the Earth's bowels, ſalt and coals: the air is the vehicle of fertilizing ſhowers from the ſea, aud of exhilirating rays from the ſun. Admirable is the ſagacity diſplayed in the formation of plants, and of animals, to anſwer their ends, aud to act their parts in the creation. It is ſurpriſing that Lucretius could illuſtrate the dam's affection for her young, yet remain blind to the providential cauſe. The Pſamiſt ſays,

> Shall he not hear, who fram'd the ear:
> Who form'd the eye not ſee? 94. 9.

As to man, the ancients ſuppoſed him to be a triple compoſition; body, mind. and phantom: called by Virgil,

> Cineres, Animæq; Umbræq.

Snorro's Edda tells us that man received firſt, ſoul; next, life; then the ſenſes. Saint Paul enumerates Soma, Pſyche, Pneuma. Others term theſe diſtinctions, Corpus, Animus, Simulachrum. This laſt is the apparition or phantaſm in evocations; fleeting and impalpable as an image on a mirror. Thus Propertius relates, 1 Th. 5. Lucret. 1. 123

> His tomb Proteſilaus fail'd to hide
> From the ſtill bright idea of his bride:
> His ſpectre roſe to claſp the widow'd fair,
> In unſubſtantial arms and vacant air. 1. 19.

But what actuates it, ſeems to be the Anima of Lucretius. Bannier ſays,

ſays, the Egyptians held the ſoul to conſiſt of two parts, phantom and ſpirit. This laſt returns to the deity at diſſolution; but the ſimulachrum departs to the ſhades; fleeting away, as Tireſias told Uliſſes, like a dream. This may become viſible to the corporeal eye: thus the Lacedæmonians evoked the phantom of Pauſanias.

Tuſc. Diſp. The intelligent Tully mentions apparitions as proofs of exiſtence after this life. But ſouls, diveſted of denſe ſubſtance, can only have communication with ſouls in the temporary diſſolution of profound ſleep. Thus angels have aſſumed viſible forms: but the Deity to Abraham, Jacob, and others, diſcloſed himſelf intuitively in dreams. Angels likewiſe have had mental intercourſe with human ſouls in this manner, as with Mary's huſband—The Indians believe man endued with a ſupreme ſoul, which is divine; and an animal ſoul, the ſenſitive principle of pleaſure and pain: theſe reſemble the Animus and Anima of Lucretius. Virgil ſays, that ſouls in proceſs of time occupy other bodies; except as to thoſe who, like Ixion

6. 714. and Tantalus, are doomed to Orcus.

20, 35. This doctrine Saint Luke countenances; hinting that ſome may be adjudged unworthy of the

Acts, 24. 15. reſurrection from the dead: for there will be a reſurrection of all to

John 5. 29. judgment; yet that of the unjuſt will not be the reſurrection of life, but of damnation, Lucretius not only ſays, that man conſiſts of

1. 123 Corpus, Simulachrum, and Anima; but of Animus or Mens, with

3. 423. which the Anima is conjoined, and to which it is ſubſervient; and explains, that what he termed Anima in the firſt place, he intends by Animus in the laſt: his Anima properly being that vital medium that connects mind with the animal ſpirits,

3. 144. ———per totum diffita Corpus,
Paret, et ad Numen Mentis, Momenq; movetur.

The ſeat of the mind he deems the breaſt. But when we reflect within ourſelves where thought exerts itſelf, we immediately find its cabinet council is held in the head; but the fountain of the af-

Tuſc. Diſp. fections is the heart. Tully like Lucretius ſeems to confound Animus with Anima. As to the materiality of mind, it depends on definition;

definition; if all matter be inert, mind cannot be matter; which Materialiſts confound with ſubſtance.

Mankind were, as to the nobler faculties of the ſoul, reflection, volition, judgment, created ſimilar to the divine Archetype. Plato treating of man's ſimilitude to God, deems it to conſiſt in wiſdom, rectitude and ſanctity: and ſays, a good man is God's image. Tully aſſerts, Mens a diis ad homines pervenit: alſo, Eſt homini cum deo rationis ſocietas. Again, Sic ad intelligendum natus eſt homo, quas: mortalis deus, ut equus ad curſum. He ſays, "The ſoul by its affinity with divinity is endued with foreſight." The Chaldaic Oracles ſay, "The human mind affects God:" alſo, "The paternal mind ſet his image on ſouls." Hipparchus held, human ſouls to be a portion of heaven. The Voluſpa ſays, that ſouls are divine, and have communication with ſpirits. Manilius ſays,

In Theæteto. Sanctitate. Nat. Deor. De Leg: De Fin: Divin: Pliny 2. 26.

An dubium eſt habitare deum ſub pectore veſtro: L. 4.
In cælumq; redire Animas, Cæloq; venire?—Again,

——— Quis dubitet hominem conjungere Cælo? L. 2.
Eximiam natura dedit Linguamq; capaxq;
Ingenium, volucremq; animum; quem deniq; in Unum
Deſcendit Deus, atq; habitat; ipſumq; requirit.

The Pſalmiſt ſays,

I'll thee my great Creator praiſe, 139, 14.
For my ſurpriſing frame:
All thy atchievements wonder raiſe;
My ſoul owns whence it came.

The Eighth pſalm is a noble confeſſion of that high veneration ſo well repreſented by Boyle to be due from man's intellect to God.

The Eighth Pſalm.

Far above earth, Jehova! riſe
The glories of thy name;

Thou

Thou haſt diſplay'd, above the ſkies,
The ſplendour of thy fame.

The lips of babes, who preſs the breaſt,
The deity diſcloſe:
In them thy proweſs ſtands confeſt,
To ſilence all thy foes.

When all the heav'ns, that round us ſhine,
The moon and ſtellar rays,
The fabrics of thy hand divine,
My feeble ſight amaze:

What then, O God! can man appear,
Thy fond regard to move?
The Son of Man, to thee ſo dear,
So honour'd in thy love.

Inferiour ſcarce to heav'nly hoſts,
Next angels He's renown'd;
This rank he thro' thy bounty boaſts,
By thee with honours crown'd.

The works of thy almighty ſkill
All to his pleaſure bow:
Thou grant'ſt him pow'r to rule at will
Thy creatures here below:

Oxen and ſheep, all beaſts that dwell
In ev'ry wood and field;
Each bird, each fiſh of fin or ſhell,
That various climates yield.

Far above earth, Jehova, riſe
The glories of thy name:
Thou haſt diſplay'd above the ſkies,
The ſplendour of thy fame.

How much nobler are thoſe notions of man, ariſing from his mental faculties and powers, ſo aſtoniſhingly as they have been exerted

erted by an Archimedes and a Newton, than Lord Monboddo's groundleſs concluſions that man was not calculated for converſation, becauſe he attains ſpeech with difficulty. We may as well maintain that man was never intended for ambulation, becauſe he is ſlow in learning to walk; or that the was not deſigned for maſtication, becauſe born without teeth. He allows that man is formed with organs for articulation; but implies that they were not intended to be uſeful; and cannot find this or any other ſpecific difference between us and Ouran Outangs: a relationſhip with whom his Lordſhip claims; and applauds his friend Bontius for inventing an affinity between themſelves and their highly informed Homines caudatos. This reminds me of the philoſopher, who imperfectly defined man, an animal with two legs, and without plumes; when his rival, ſtripping a Cock of his feathers, convinced him that his definition was incompleat. Perſons, who fondly imagine an affinity between themſelves and baboons, may bring themſelves or others to approve of an amorous connection with them. Several novel philoſophers are ſo prone to beſtial alliances and manners, that they affirm man to be a quadruped: tho' the influxure of the elbow and knee, the diſporportion of the length of the leg and thigh to that of the arm, the anterior poſition of women's breaſts, evince that man is not formed to be a quadruped; in which poſture the hair would obſtruct his ſight, inſtead of being a graceful covering for his ſhoulders from ſun and rain. When children imitate quadrupeds, they go on their knees, not on their feet; which would occaſion a moſt expoſed and ridiculous poſture: but the abſurdity of a propoſition beſt qualifies it to be a novel philoſopher's axiom.

Prometheus is ſaid in Pagan ſtory to have formed the human frame; and Minerva to have inſpired it: here Prometheus repreſents the Monogenes, or Chriſt's human unembodied ſpirit at the creation; Minerva, the Logos or his divine nature. Montfaucon has a monument of Minerva, with Pſyche the ſoul's emblem, attending Prometheus faſhioning the human frame. 1. Vol.

The

The eſſence of *human* ſouls exiſted from the beginning, in the omnipreſent Deity. But the expreſſion of Levi's payment of tythes in Abraham's Loins alludes to corporeal deſcent: ſo a wife with her dowry often purchaſes for her iſſue as well as herſelf. Soul is the Divinæ auræ particula; Plato's Θεου Μοιρα. The infinite being pervades all nature. Lucan ſays,

Eſt quodcunque vides, quocunq; moveris.

God is whate'er we ſee, wheree'er we go.

Manilius ſays,

Infuſumq; Deum Cælo, Terriſq; Fretoq;

We may therefore confidently ſay that life is God, and God life. Seneca ſays, "A holy ſpirit reſides in us the ſuperintendant of good men and bad: He will ſhew us the ſame treatment he receives from us." Pythagoras ſaid, "By ill life we torture the God who is in us." He held, "God a mind pervading the univerſe, the ſource of life, the univerſal principle animating all." Virgil ſays, Spiritus intus alit. Henry More held that the life of God actuates the ſoul. Antonine held a preſident from whom we flow, as from a ſtream.—The intellect comes from ſome common fountain of its own nature." He ſays, "Counteract not the deity within us." Alſo, "The ſoul is intelligence and deity." Cleanthes held the Author of the world to be a ſpirit pervading every part of it. Ovid ſays, "Eſt Deus in nobis." Orpheus, "Deus adſtat in omnibus unus." Heſiod ſays, "The human mind is God incognito." Tully ſays, Deum te ſcito: alſo that Euripides aſſerted, "Soul is God." On divination he ſays, "The ſoul's exiſtence is from all eternity." Addiſon ſays, "'Tis the divinity that ſtirs within us:" Pope expreſſes it, "Breathes in our ſoul, informs our mortal part." Saint Paul ſays, "Your body is the temple of the Holy Ghoſt—In whom we move and have our being"—Virgil ſays,

2. 4.

4, 4.

5. 10, 27.

Faſt. 6.

Clem: Alex. Scip: Somn.

1 Cor. 6. Acts, 17. 28.

"Jovis omnia plena."

The univerſe is a plenum of Jehova.

The

The inhabitants of the iſlands in the South ſea maintain the powerful influence of the divine ſpirit to be univerſally diffuſed.—This ubiquity of the Deity, whoſe infinite ſubſtance poſſeſſes infinite ſpace, is an invincible argument againſt a vacuum; which is not demonſtrated from Loco-motion. Bodies are capable of it thro' porosity, as a ſieve thro' water; a glaſs plate, againſt the ſolar rays; as opake bodies alſo are, by thoſe rays giving way thro' the porous air. The denſe body of gold is ſo porous as to be pervious even to water. The fine ethereal fluid pervades bodies in motion, with as little obſtruction to them, as if they moved in vacuo. Electricity is a proof of a fine fluid poſſeſſing all ſpace, and by its contiguity overturning cities and mountains, and ſhaking diſtant regions at the ſame inſtant. When we puſh a long pole againſt any object, the impulſe given at the farther end is not by the particles of the pole touched by us: ſo the particles of the electrical fluid, which communicate the impulſe at the farther end of a long conductor, or at the farther end of a large kingdom, are not the identical particles that receive the impulſe at firſt; but theſe are contiguous to others; ſo on uninterruptedly from end to end: and the fartheſt move at the ſame inſtant as the neareſt. If a ſeries of billard balls are placed contiguous, a motion given to the neareſt, will be at the ſame inſtant communicated to the remoteſt. But if there are intervals between them, they will be moved in ſucceſſion, or, as Sir Iſaac Newton ſays, by fits; not at once. Therefore if the motion of the electrical fluid be ſucceſſive, ſome ſtill finer body, called by the Chaldeans Empyreum, poſſeſſes the intervals between the particles of the electrical fluid; which it pervades with as much eaſe, as electrical matter pervades a conductor: and thus mind pervades the human ſpectrum, and the ſpectrum poſſeſſes itſelf of the animal ſpirits; and God pervades the whole: the Pſalmiſt ſays, "In God's light we ſhall ſee light:" God 36. 9.
being infinite, tho' without parts, as not liable to partition; being one inſeparable whole, all and every where an unbounded uniform mind totally preſent throughout the univerſe; as a globe preſents one uniform ſurface towards every direction throughout ſpace, which is that unlimited extent poſſeſſed by the infinite being.—As to the minuteneſs of bodies, how ſubtle is Aquafortis, and ſpirituous Al-

Alcahol. If we incline a bottle containing cold liquor, upon our letting the liquid fall ſuddenly back to the ſide contiguous to our hand, how ſwiftly does a chill effluvium ſenſibly affect us thro' the glaſs; ſo on the contrary, if we pour hot water into a glaſs, or earthen veſſel! How does fire penetrate thro' iron! What an extenſive ſpace will a ſmall candle fill with light for a conſiderable time. Jenkins on Chriſtianity ſays, "If all the luminous fluid emitted from the ſun during a year could be conſolidated into one inert maſs, it would not equal a ſingle grain of ſand."

That ſoul is Deity always preſent to actuate bodies duly organized and prepared to obey its influence, Ariſtotle furniſhes us with ſome analogical evidence. He ſays, "If Mice lick ſalt, they have young without copulation; and their young have been found pregnant before their birth." In Plato's Convivium it is maintained, that the body and ſoul of men are in a ſtate of pregnancy: but ſoul here means that middle nature between animus, mind, or intellect, and the animal ſpirits; it is the Anima of Lucretius connecting body and ſoul: and, as diſcernment and judgment are attributes of the animus, imagination and volition ſeems to be ſo of the anima, which I take to be *ex traduce*; for which I refer to the ſpermatic animation diſcoverable thro' microſcopes, Anima may be defined the materiality of mind, the ſpirituality of body: it is the Pſyche actuating the animal ſpirits, and communicating to the body dictates and impreſſions received from the mind: and on the contrary, ſenſitive perceptions to the mind. Our intellect is divine; and, as Solomon ſays, reverts at death to God: from whom our reanimation will enſue at the reſurrection; when the Pſyche clad in a new body will regain a commiſſion to communicate to it the divine powers of mind. Plato's Phædo ſays, the ſoul exiſts ſomewhere before its connection with the body. His Philoſopher ſays, every ſoul is more ancient than all bodies. Socrates held the ſoul's pre-exiſtence. Plutarch ſays, Empedocles held, the ſouls both of the dead and of the unborn have now an exiſtence.—To the queſtion how we are not omniſcient, if we participate of the divine nature, I anſwer; the ſoul is ſo immured in the body, ſo blended with it, ſo clogged by it, that its higheſt

Hiſt. Anim. 6. 37.

Stanley.

higheſt faculties are under reſtrictions; that it is debarred from information but thro' the corporeal ſenſes: thus in Ideots the intellectual powers are almoſt totally ſuſpended; ſo in temporary Lunatics. On the contrary in ſleep, when the fetters of the body are relaxed, the ſoul often exerts a wonderful energy, and exerciſes and ſports with the Pſyche's imagination. Lucretius ſays,

——— Somnus cum dedita membra,
Eſt aliud tamen in nobis, quod tempore in illo
Multimodis agitatur.

Plutarch ſays, " As the ſun is always ſplendid, without appearing ſo till the clouds are diſpelled; ſo the ſoul diſengaged from this corporeal cloud acquires a divine energy." The ſoul in ſleep is capable of communication with celeſtial ſpirits, by inſinuation, the Chaldaic converſation without ſound. Tully ſays, Dii cum Dormientibus colloquantur. Baxter on the ſoul defines dreaming, poſſeſſion in ſleep. Cyrus dying told his ſons the ſoul in ſleep becomes more divine and ſees into futurity. Herodotus relates that Cyrus dreamt concerning the ſucceſſion of Darius ſon of Hyſtaſpes to the Perſian throne. Tertullian mentions inſtances of the ſoul's power of divination in dreams. Veſpaſian dreamt that he ſhould be Emperor, when Nero had loſt a tooth; this enſued next day. From a dream Antonius Muſa perſuaded Auguſtus to quit the wing which he was then commanding at Philippi; and this wing was routed. Sophocles thro' a dream detected the thief who robbed the temple of Hercules. Xenophon (4) relates his dream and the fortunate conſequence to his expedition. Lord Verulam, juſt before his father's deceaſe, dreamt that their country ſeat was plaiſtered with *black* mortar. In Pliny's time the mother of a Pretorian learnt that " a decoction of the root of Eglantine or ſweet Briar would cure the Hydrophobia;" in which a ſolution of Pewter is ſerviceable; but the moſt certain remedy for this extraordinary inflamation is repeated bleedings ad deliquium. Tully ſays, the cure of ſerpentine poiſon by Ariſtolochia was learnt in a dream. Sozomen ſays, his friend Aquilinus in the yellow jaundice dreamt that to dip his meat in a compoſition

Defec: Orac.

25, 2.

Div.

compoſition of honey, wine, and pepper would prove a cure, as it did. Plutarch ſays, that Pericles in a dream diſcovered a medicine that cured a wounded man. When Alexander's ſoldiers were wounded with poiſoned arrows, the king in a dream learnt what herb would perform the cure. Antonine aſſerts that in dreams he found a cure for ſpitting blood, and for the vertigo. Pauſanias relates Pindar's dream of Proſerpine's reprimand, and the fatal conſequence. A female apparition told Socrates truly that he ſhould not die till the third day next enſuing. The appearance of the Jewiſh Hierarch to Alexander converted his reſentment to reverence, the king declaring he had before in a viſion promiſed him the empire of Aſia. Baxter inſtances the dream of Pelopidas, and Timoleon's. Hamilcar truly dreamt, that he ſhould ſup next in Syracuſe. Dreams diſcovered a murder to Simonides and ſaved him from ſhipwreck. Amphictyon was a famous interpreter of dreams. Need I quote ſacred writ? Homer ſays, that dreams are from Jove. Zoroaſter held that ſome in ſleep receive divine communications. Here obſerve that Zoroaſter is an apellative of more than one Orential philoſopher, derived from Zor, or the Hebrew Schur, to contemplate, and Aſter a ſtar. Apuleius ſays the ſixth Zoroaſter was maſter of Pythagoras, whilſt a captive of Cambyſes, in Egypt; whither however he ſays the prevalent account was that Pythagoras went voluntarily. This Zoroaſter Diogenes names Zabratus; Alexander in his ſymbols, Na-zaratus; Plutarch, Zaratus; Suidas, Zares; Cyril, Zaran. Hermippus calls one an Armenian, a nephew of Hoſtanes: who, as Pliny writes was contemporary wiih Xerxes. Hermippus calls another a Pamphylian, known to Cyrus; Agathias ſays he was contemporary with Hyſtaſpes: He is Plato's Erus, who revived after a death of ten days: another a Bactrian, the opponent of Ninus according to Trogus, and named Oxiartes by Diodorus. Suidas mentions a Perſian, named by the Arabians Zaraduſht: but this ſeems to be the ſame as all the reſt, except Oxiartes: who ſeems to be the ſon of Horomazes in Plato; and whom Plutarch counts 600 years before the Trojan war; Suidas, 500; Caſtor the Lydian, 600 years before Xerxes. Hermippus illuſtrated 20,000 of his verſes.

Diodor. Sic. 17. 1. 14,

Bæot.

Pliny.

In Syneſio.

Bochart.

Bentley.

In Arnobio.

Plato

Plato ſays, the ſect of Orpheus derive Σωμα from ζωζεσθαι as it keeps the ſoul in impriſonment. Suidas ſays, Soma is a corpſe. Plato alſo ſays, "I have heard from ſages that we are now dead, and the body is our ſepulchre:" and, "It was an ancient queſtion, whether life is not rather death; death, life. The Indian Brachmans held this life, the life of embryos; death, a birth to real life. Silenus told Midas, "No ill is ſaid of the dead, becauſe their nature is exalted." Heraclitus ſays of ſouls, "Our life is their death; and when we die they live." Empedocles ſaid that ſouls are here in exile. Maximus Tyrius (25) ſays, "Death is the exordium of immortality, the nativity of a future life." Tully aſſerts, "Ii vivunt, qui ex corporum vinculis, tanquam e carcere evolaverunt." And, "Poſſe animos, cum e corporibus exceſſerint, in Cælum, quaſi in domicilium ſuum prevenire." Alſo, "mortem non interritum eſſe omnia tollentem atq; delentem, ſed quandam quaſi migrationem commutationemq; vitæ." Again, "Non eſt lugenda Mors, quam immortalitas conſequitur." He ſays, "the ancient Caſci held that a man at his deceaſe did not totally die; and Pherecydes maintained the ſoul's ſempiternity." Pauſanias ſays the Chaldeans and Indian Magi aſſerted the ſoul's immortality. The Chaldaic oracles ſay, "Tis thine to ſpeed to the father's light and glory: for, as the ſoul is a fire glowing with the father's virtue, it continues immortal, and is a queen of life." The Druids taught the ſoul's immortality. The People of the Friendly iſles deem the ſoul a vital and divine principle. Thoſe of the Society iſles maintain that God reſumes the ſoul, and afterwards conſigns it to an eternal manſion; thus conjoining mind and Pſyche together; the enlargement of which laſt in an ancient ſculpture reſpecting Prometheus, is figured by a Butterfly. Solomon ſays, the duſt ſhall return to its priſtine earth, and the ſpirit revert to God the donor." Thoth Triſmegiſtus tells the Egyptian Eſculapius, the human ſoul is immortal. Chalcidius wrote that he ſaid at his death, He lived here in an earthly body an exile and a ſtranger, and was now returning home: that death was not lamentable, this life being rather death. Theopompus ſays, the Magi, who as Ariſtotle held were verſed in philoſophy

Cratylo.
Georg.
Plutarch
In Porphyry.
In Plutarch.
Scip: Somn.
Tuſc. Diſp.
De Senectute
Ammian 15: Ceſar.
Montfaucon.
In Apuleio.
In Laertio.

philoſophy prior to the Egyptians, maintained the reſurrection and immortallity of man. Propertius ſays,

Sunt aliquid Manes, Lethum non Omnia finit.

Lucan ſays of the departed ſoul,

Riſitq; ſui Ludibria Trunci.

The ſoul at pageantry funereal ſmiles.

Laer. Anacharſis doubted whether we ſhould eſteem our exiſtence here a real life. The author of the Religio Medici obſerves, that men Spectator 487 ſometimes at the hour of their departure reaſon and ſpeak above themſelves. Calanus told Alexander, Propediem Te videbo. Cato in Tully pleads our concern for futurity to be an argument for the ſoul's immortality; as the Spectator does, the continually improveable nature of our mental faculties. Tully obſerves that the human mind Tuſc: Queſt. has an augury of futurity, which is ſtrongeſt in minds of the higheſt De Republic. capacity. Owing to this foreſight Plato tells us, "When a perſon is at the point of death, anxious doubts and fears ariſe from a reflection on the errors of his life; then the pains and torments reſerved for the guilty in the other world, which he had hitherto accounted fabulous, and had made the objects of raillery, begin to affect and make an impreſſion on him." Thus in Proverbs we read that an xi. 7. impious man at approaching death is deſtitute of hope.

But leſt what is advanced above be taken to ſhew that the infinite being, of whom our mind conſiſts, is limited by inert matter, let me obſerve that, as water paſſes thro' a ſponge, air thro' water, ether thro' air, light thro' ether: ſo blood paſſes thro' veins; animal ſpirits thro' blood; the pſyche thro' the animal ſpirits; and mind pervades the pſyche: God pervades all: yet the perception of him, and the participation of his energy by corporeal beings, depends on his pleaſure; by which alone he can be limited; and by which we are prevented from knowing more of him and by him than he chuſes.

Thus

Thus as to the Son of man, the Deity even in him occaſionally ſuſpended the divine powers: as when he exclaims, "My God, my God, why haſt thou deſerted me?" alſo, "If it be thy will let this Cup evade me." Yet in his ſuperiour nature he was God incarnate; but his human nature was to accompliſh the redemption by his human merits as the ſeed of woman.

Pure intellect is divine: and we are taught that we ſhall *bodily* ſuffer for the *bodily* abuſe of it: tho' no creature is endowed with it but in a limited degree: for even in the next ſtate it will tenant a body, tho' of a nobler ſtamp. So Virgil ſays,

Altera fato—Corpora debentur.

Job ſays, "In my fleſh I ſhall ſee God; whom I ſhall ſee for myſelf, and my own eyes ſhall behold, and not another, tho' my reins be conſumed within me." Iſaiah ſays, "Thy dead ſhall live; with my *dead body* they ſhall ariſe: awake and ſing ye, who dwell in the duſt: for the earth ſhall emit her dead." Again, "The earth ſhall alſo diſcloſe her bloods, and no more cover her ſlain." Daniel ſays, "Many of them who ſleep in the duſt ſhall awake, ſome to eternal life, and ſome to ſhame and everlaſting contempt." King David ſaid, "I ſhall be ſatisfied, when I awake with thy ſimilitude." Alſo, "Thou ſhalt guide me with thy council, and afterwards receive me to glory;" and ſee Pſalm 49. 15. I will not quote Chriſtian authorities, as Luke 20. or Paul 1. Cor 15. becauſe it is their perſuaſion univerſally. Pliny aſſures us that Democritus poſitively aſſerted the reſurrection of the *body*. Theopompus, 340 years before the Chriſtian era, wrote that the Perſian Magi held, "the preſent ſtate of things, and the ſtruggles between the good and bad principle, would continue 6000 years: after which *Hades* would be deſtroyed, and men would be happy and live without food, and their bodies become tranſlucent. The Greek poem attributed to Phocylides has lines to this effect.

26.

12. 2.

17. 15.

73, 24.

7. 55.

Plutarchi Iſis

We hope the remains of the dead will ſoon from earth
Reviſit light, and afterwards become divine:
For ſouls continue incorruptible in the dead;
For the ſoul is God's gift to mankind and his image.

The body we receive from earth; to that reſolv'd,
We all are duſt; but heav'n receives the ſoul.

Here follow my reaſons for ſuppoſing that imagination and volition are faculties of the Pſyche or Anima. In ſleep we undergo a relaxation reſembling a diſſolution: then the imagination, uncontrouled by reaſon, mind or animus, entertains itſelf with various extravagant repreſentations; ſo in a delirum: even dogs, tho' deſtitute of intellect, poſſeſs imaginations indicated in dreams. It is true that mind or intellect, being ſuperiour to the Pſyche, often checks and corrects the wild ſallies of the imagination; which are always moſt giddy in perſons abounding with animal ſpirits. The imagination therefore has a connection with, and can be inſtigated by the animal ſpirits on the one hand, and is controulable by the intellect on the other: it therefore belongs to man's middle nature: which is endued with the ſenſe of pain. To this middle nature alſo belongs volition; which Locke ſays is determined by uneaſineſs: as indeed it *often* is by the uneaſineſs ariſing from ungovernable and unſatisfied paſſions: but experience teaches us, and the laws inſiſt, that it can coincide with reaſon or the intellect: and ſometimes it acts from caprice and whim, the genuine offspring of the imagination. Yet how often does it determine contrary to our reaſon, judgment, underſtanding, and conſcience; which too often prove unequal to its regulation and government. Therefore, if our mind or underſtanding at any time condemns our will, this is of courſe diſtinct from mind; as reſolving not only diſtinct from mind, but contrary to its approbation. Saint Paul ſays, "what I condemn, that I do—I ſerve God mentally; ſin carnally:" yet he uſes *will* for intellectual approbation, mental choice or conſent; not that operative wilfulneſs that proceeds to action contrary to judgment or conſcience, by a determination oppoſite to the underſtanding; an impetuous reſolve, perverſe, and repugnant to ſound judgment; and prompted by the paſſions, that too often "prevent the operation of the regulating power, which ought to direct" the will; inſtead either of appetites or capricious whims.

Tully. Tuſc. Diſp. 1. 20.

Rom. 7. 15. 25.—ver. 18. and 19.

Critic. Rev. Oct. 1788.

PRIMITIVE

PRIMITIVE HISTORY.

BOOK I. CHAP. III.

CONTENTS.

Creation was compleated in Six Days: Inſtitution of the Sabbath. Eden, called in China Lan Theu, Celtic for God's Precinct or Cloſe, was watered by the Choaſpis, Tigris, Euphrates and Phyſeus. This proves the Surface of the Antediluvian World was uneven. Man's reſtriction from the Tree of Knowledge. Eve's Seduction thro' Satan's Envy, the Motive of all his Sorceries: of which ſome ſad Inſtances. Adam's Tranſgreſſion and its ſelf evident effects. The World's Conflagration, held by the Ancients, conſiſtent with God's Juſtice and Benevolence. A Divine Inſtructor and Saviour expected by Pagans; predicted by Demons, and by Socrates. Diſtinctions reſpecting the Meſſiah; the Logos was united with Chriſt's human Spirit at the Creation; and became incarnate at the Redemption. The Logos eſſentially One with the Holy Ghoſt. Proofs of the Meſſiah: his Second Advent. Infamous State of Religion at his Firſt. Oriental Accounts of the Origin of Things.

THE Creation being in ſix days compleated, God on that account ſanctified the ſeventh. Pagans had a Tradition of this Hebdomadal holiday. Heſiod ſays, " The ſeventh day is holy." Homer, who lived 160 years before Rome's foundation, wrote thus

Εβδομον ημαρ ενην, Και Τω Τετελεστο απαντα.
Εβδοματη δ''ηπειτα Κατηλυθεν ιερον ημαρ. Clem: Alex. Strom. 5.

Callimachus ſays

Εβδοματη δ''ηοι, Και οι Τετυκοντο απαντα.

The Goths and other Shemites obſerved Hebdomadal periods: and from them the Greeks and Romans adopted them; not, in my opinion, from Ham's line, who ſeem to have obſerved Nundinæ; in Meſopotamia in Jacob's time Hebdomadal periods were obſerved.

Gen: 29. 27.

The newborn earth was watered with a miſt or dew: contrary to the fecundity of Egypt ariſing from inundations of the Nile; and perhaps contrary to our partial ſhowers, which often here occaſion the Rainbow's appearance: tho' ſeldom obſervable even in Perſia.

The firſt human pair were placed in a moſt delicious region thence named Eden, eaſtward of the deſert: and it ſeems, (tho' doubtleſs the deluge afterwards greatly altered all low countries) near the confluence of the Tigris and Euphrates. Ptolemy places an Addan thereabouts. Herodotus (1) ſays, that country was the moſt fertile he had ever ſeen, the Corn yielding two hundred fold. Rauwolf on his travels found the Tigris to be called Hiddekel. The two other rivers of Eden were the Choaſpis environing Suſiana or Chuſeſtan, and the river that forms the iſle of Chader at the head of the Perſian Gulf, the ancient territory of Havilah ſon of Chus; whoſe deſcendents here Pliny names Chavelæi. This river is named Phiſon by Sirach's ſon, and Phyſeus by Xenophon. Arrian informs us thus, "A channel forms a communication between the Euleus and Tigris: this laſt being alſo lower than the Euphrates, many channels from this run into that: which receives many other rivers previous to its fall into the Perſian gulf." Salmaſius ſays, the Eulæus is the Choaſpis. Herodotus ſays, "The Choaſpis runs by Suſa, and the Perſian Monarchs drink its water." Pliny aſſerts this of the Eulæus: yet ſays, the Choaſpis joins the Tigris between Cteſiphon and Seleucia, ſome 40 miles from Babylon: the Eulæus joins the Tigris at Charax 175 miles from Babylon. To the river Ulai Daniel ſays, Suſa was contiguous; as Pliny ſays, to the Eulæus; who writes that the Eulæus and Tigris form a Lake near Charax, ſituated on an artificial mount at the confluence of theſe rivers; the Tigris on the right, the Eulæus on the left: and that the Eulæus

Ezek. 27. 23. Iſaia 37. 12.

Della Valle.

Gen 25, 17. 1 Sam. 15. 17

Alex. Exp. 7.

1. 188.

6. 27.

8. 2.

6. 23.

6. 27.

in its courſe from Media, divides Suſiana from Elimais: alſo that after the two branches of the Tigris form the Paſitigris, this united ſtream receives from Media the Choaſpis; and paſſing between Cteſiphon and Seleucia, falls into the Chaldean lakes: that originally the Tigris and Euphrates had different mouths, till united artificially."—We muſt conclude that the Choaſpis and Eulæus were ſo near at Suſa as to lave two different ſides of that City; or that the ſame river has two mouths of different names: however, that at Charax was not within the limits of Eden, as it would have conſtituted a fifth river.

Bdola, which Eden afforded, is ſuppoſed to be Pearls. Moſes, who ſays Manna was white and round like Coriander ſeed, compares it to Bdellium. Pliny ſhews that Pearls (whence the Tower of Paralia) abounded on that coaſt. Rauleigh takes it to be a Gum tree common in that neighbourhood. Arrian (in his Erythrean Periplus) treating of Horea below the Perſian gulf, tells us the neighbouring region only produces Bdellium. This Pliny deſcribes. Propertius teaches us that the Onyx, produced alſo in that country, was "the Murrine ſtone, of which the Parthians made cups," that when hot imparted an aromatic taſte to wine: Pliny mentions their varigated colours.

Exod. 16
Numb. 11.
6, 28. 9,
12. 9.
45. 25.
Etalibi.
Montfau.

Eden's ſituation amidſt four antediluvian rivers ſhews, (if we had not been expreſsly told of mountains at the deluge) that the earth's ſurface anterior to the flood was diverſified with inequalities, lowlands and highlands. Indeed the globe being at firſt in a fluid ſtate, the water aſſembling into their appointed bed, muſt naturally have formed channels in their courſe, and the mediterranean countries have been more elevated than the maritime. Some plants require an elevated ſituation; and eminences are beneficial in controuling tempeſts, arreſting rain, ſheltering the vallies, and affording deſcents to mineral waters.

The Chineſe call the firſt man's place of reſidence, Lan Theu; this in Celtic ſignifies God's cloſe or cloiſter, precinct or fold.

The

The firſt pair were interdicted on pain of death from an act figuratively termed eating of the tree of knowledge of good and evil, which grew in the centre of their garden. Some think the virtue of compliance and ſin of diſobedience are the good and evil they were to experience thro' this tree; which they were probably debarred from, as a token of their ſubjection, and a trial of their duty.

Eve, whoſe name reſembles Eſa in the Cuban dialect of Caucaſus a daughter, was ſeduced to diſobedience thro' an artful Serpent's inſtigation, whom ſhe might have miſtaken for a divine Seraph: but he was Satan (that apoſtate Seraph, the genuine Serapis, an obſelete God of Egypt in the time of Herodotus, reſtored by the ſon of Lagus, and deemed by Porphyry the Prince of Demons) who aſſumed or influenced that animal; "Being a deceiver of all the world;" and, "a murderer from the beginning:" "Death coming into the world thro' the Devil's envy." This appears to be the conſtant motive of Satan's malice towards man; inducing him "as a roaring Lion to traverſe the world in queſt of prey;" Man's avowed enemy, like the evil Genius of the undaunted Brutus; of which, and of the ſpectre that appeared to Dion, Plutarch makes mention; and inclines "to the *old* opinion of evil Demons invidous to good men deterring and urging them from virtue; leſt by their perſeverance in good conduct they ſhould attain a happier lot from deſtiny than themſelves." Theſe headed by the Arch-apoſtate ſeduce men to vice; and to affront God, either by the adoration of the planets, or of deified mortals: the former, by conſtructing ſchemes and magical rules and rites reſpecting them: the latter by artful oracles attributed to them, as the Delphic, Dodonean, Ammonean. Hence many ſurprizing predictions to avert calamities (inflicted by Demons) thro' expiations more horrid even than thoſe calamities: as by interring alive a male and female Gaul and Greek in Rome; or the human oblations to the Minotaur. Plutarch writes that "Araxes king of Armenia being promiſed ſucceſs againſt the Perſians if he would ſacrifice his two daughters, ſlew thoſe of Mieſalcus, an Armenian Lord; but flying from his reſentment was drowned in the Helmus, from him named Araxes." Thus the moſt flagitious rites were

Euſeb. Prep.

Rev. 12.
John 8.
Wiſd. 2. 24.

1. Pet. 5. 8.

were reputed divine ceremonies. Plutarch ſays, the Cimbri ſcrutinized the fate of war in the blood and bowels of their captives. The Carthaginians, when beaten by Agathocles, ſacrificed 200 noble youths. Vobiſcus ſays, Aurelian conſented to ſacrifice all his captives at the inſtance of the Sibylline oracles. The Moabites even ſacrificed their children in flames of fire to Moloch; which in Celtic ſignifies a moleſter. Hence alſo the many aſtoniſhing incantations and evocations, of which even ſacred writ is not deſtitute of examples, as at Zoan and Endor. Pelias told Jaſon to evoke the ghoſt of Phryxus from Cholchis. Theanor was forbidden in the act of evoking the ghoſt of Lyſis. Apion declared that he excited apparitions to give him an account of Homer, but he dared not divulge the intelligence given to him. A ſpectre, evoked by a Theſſalian ſorcereſs, told Sextus Pompeius the fate of the Pharſalian battle. I will not examine into the abominable necromancies of Tiberius, Nero, or Julian; nor the bloody rites of the Cabiri polluted with fratricide. Dr. Hicks tranſlates Hervor's magical poem to evoke her father's ghoſt. The Runic chapter of Sæmund's Edda celebrates Odin's magic. Horace mentions Canidia's damnable Philtre of a famiſhed boy. The learned Pliny and reverend Potter ſeem as if they would recommend ſuccedaneous Philtres of a more innocent nature, when they condeſcend to inform us, that a foal's hippomanes mix'd with the lover's blood, or the virus of a ſtud mare, or the left bones of a Toad eaten by Ants, are powerful philtres; ſo are a Cat's brains, as Wierus hints. Captain Carver deſcribes a ſpecies of conjuration amongſt the Americans.

In Pindar. Plutarc. Pliny 32. Lucan Arnobius 5.

Some of the Pagan divinations are only mere ſuperſtition: their efficacy depends on addreſſes to Demons. Such are the Sortes Homericæ; or three knots tied on three ribbons of various colours; Numa's ſuſpenſion of a ring in a cup of water; the Mongul Lama's circumgyration of a ſtool; Corn ſet for a Cock on the 24 letters, which occaſioned the death of Jamblichus. Some aſcribe great virtue to plants at particular ſeaſons: as to the Marmaritis in evocations; the Achemenes, for criminal confeſſions: mention is made of the Balis, by Xanthus, for necromancy: the Lunaria, for Incantations.

Peucer Incan.

Sometimes

Sometimes the Demoniacal oracles were compelled confeſſedly, as Balaam was, by a power paramount to theirs, to diſcloſe inſtructive truths. Thus Theano the Athenian prieſteſs being aſked, when a woman might go from a man's company to the ſacred rites, replied; "From her huſband's at any time, from another never." The Pythian prieſteſs told Alexander reluctantly, "Thou art invincible." Some oracles of this ſort appear at firſt ſight ironical; as when the Delian oracle bid its ſuppliants, to ſtop a peſtilence, learn to double the Cube. This is done by finding two mean proportionals between two lines as 1 to 2. Theſe proportionals are the roots requiſite; and are obtained by ſetting all theſe proportionals normal to a ſtrait line, at ſuch a diſtance that the tops of all theſe uprights ſhall touch another ſtrait line drawn from one to all the reſt; whilſt three lines parellel to one another can be drawn, one from the top of the talleſt upright to the foot of the neareſt intermediate; the ſecond, from the top of this intermediate, to the foot of the next; the third, from the top of this laſt intermediate to the foot of the fourth proportional. This preſcription implied ſerious purſuits, inſtead of intemperance. The Delphic oracle ſaid that "Draughts of cool water would cure the Gout:" for whether perſpiration is checked by cold, or by aſtringent food, water tends to promote it; or, when the malady proceeds from viſcous juices, or glutinous blood, theſe are attenuated by diluting draughts, and the inflamation is abated alſo. An oracle declared that IAO was the ſupreme God. Another oracle owned the Hebrew diſcretion in adoring a ſelf-exiſtent God; and to Auguſtus, the power of a Hebrew child over oracles. Divine wiſdom prompted Mercury's Oracle to ſay, "I proceed from the king of Heaven;" that is, as he repreſented divine wiſdom. Moſes teaches us that God permits Pſeudo-prophets, to try the faith of mankind. But where an oracle utters cruelties; as when the Meſſenians were told to devote a virgin to the infernal Gods; Agamemnon, to ſlay his daughter: Or fallacies, as that Pyrrhus the Romans ſhould ſubdue: Crœſus a great power ſhould ſubvert; ſo on Alexander's application in his laſt illneſs, Serapis ſaid, It is beſt for him to ſtay where he is: They may truly ſubſcribe to the Clarian Apollo's confeſſion, "We

Deut. 13.

are

are angels endued with an inconſiderable portion of the Godhead." In this equivocal manner a Druideſs told Dioclefian, " He would be Emperor, when he had ſlain Aper, a Boar; many Boars he ſlew unſucceſsfully, till he recollected that Numerian's father in law was named Aper. Cambyſes was told he ſhould die at Ecbatan; he he avoided the Median city, but died at Ecbatan in Syria. But Ammon's oracle plainly told Cimon's legates, that " Cimon was with them;" ſimilar to Samuel's prediction reſpecting Saul. On their return they found that Cimon was at that time dead. Pyrrhus was told, " He ſhould die when he ſaw a Wolf encounter a Bull." He died on the day of his ſeeing this fight repreſented on the monument of Danaus. Sylla was told, he ſhould die in the height of his life; the truth of this prediction he experienced and atteſted. The head of Orpheus told Cyrus, their deaths ſhould be ſimilar. Theſe accounts prove the operations of thoſe apoſtate ſpirits; moſt times cruel; often fallacious; ſome times predicting ſuch truths as their powers could attain to; aiming by it to ſeduce man, by rivalling God's preſcience. There is ſuch a coincidence between Calphurnia's dream, and the Augur's prediction, concerning Ceſar's murder, that it ſeems quite unreaſonable to conclude both fortuitous, confirmed as they were by the event. So when Tiberius told Galba, he ſhould have a taſte of empire; and when Thraſillus declared his own imminent danger to Tiberius, inviſible ſpirits ſeem to have conducted the omens, otherwiſe quite precarious. Tacitus records Veſpaſian's miraculous cures under the influence of Serapis, whom he ſays ſome eſteemed Eſculapius; ſome, Oſiris; ſome, Jove; ſome, Pluto; ſome alſo deeming his image to have been removed to Racotis from *Memphis*.

Vobiſcus.

Plut. Cimon.

Horrid expiations invidiouſly intended to rival the grand expiation by the Woman's ſeed, began from earlieſt antiquity; for Manetho wrote that Amoſis aboliſhed human victims in Egypt; Hercules did ſo in Gaul; Cecrops at Athens. Demons preſcribed their own rites of invocation. Hecate appointed her own ſtatute to be of Ivory, or Parian marble, with golden ſandals, entwined with a *Snake* from head to foot. Theurgy, or (not to ſay divine information in conſequence

Euſeb. Prep. 4. 16. and 5. 12.

ſequence of a life of purity) the ſtudy of God's wiſdom in the creation, Demons perverted to aſtrology, evocations, incantations, faſcinations, and divinations; accompanied with diabolical invocations, the *ſine qua non* for theſe impious purpoſes. Angles and Curves are deſtitute of all efficacy, only thro' a reference (arbitrarily impoſed on them) to certain Demons: thus we might make a circle to invoke Hecate; a right angle, Pluto, Bacchus or Mars; an acute, Mercury; an obtuſe, Terra; a curve, Diana; a ſquare, Juno, Rhea, Veſta, Ceres and Venus: a rhombus, Saturn: as a croſs among Chriſtians regards Chriſt, and was the emblem of life in Egypt; a triangle was Minerva's ſymbol: a Rhombus was the ſymbol of Venus. Spheres and cylinders were uſed in the rites of Hecate.

Pindar Pyth. 4.

As Antony thro' Woman loſt the world, Eve's ſollicitation ſubdued Adam's fortitude,

"Fondly overcome with female charm."

Rom. 5. Thus by one man ſin entered into the world. In regard to which Eccleſ. 7. fatal effect of human freedom Solomon ſays, "God has made man perfect, but they have explored many inventions." The beautiful Pandora, with her cabinet of woes, derives her origin from Eve's miſconduct: it is remarkable that hope was left for conſolation. Attic. Heſiod and other Poets, as Pauſanias relates, aſſerted that Pandora was the firſt woman.

Diſappointed in their expectations their crime ſtood *naked* to their view. Probably there was a ſudden appearance of the badge of puberty. Concluding that it might diſcover their guilt, they were 31. induced to apply Fig-leaves for a covering. Job ſays, If I covered Polit. my *tranſgreſſions* as Adam. Plato mentions the naked ſtate of man originally. But Biſhop Newton on the fall obſerves that the language is highly figurative, and alludes to ancient pictures and hieroglyphics, the primitive recorders of theſe tranſactions. He ſuppoſes "the *ſerpent* to be Satan's ſymbol: the eating of the forbidden fruit

fruit to denote the violation of a divine prohibition, the indulgence of an unlawful appetite, an aſpiring after interdicted knowledge: that the *Tree of Life* is an emblem of a happy immortality; and means no more a real tree than is meant in the Apocalypſe."—Auguſtine allows that the natural Paradiſe is an emblem of a ſpiritual. Saint Paul figuratively ſays, being cloathed, we ſhall not be found naked. 2. & 22. 2. C. 5. 3.

For this ill office God put enmity between the *woman's* ſeed and the ſerpent's. Maimonides, tho' a Jew, allows that this expreſſion of the *woman's ſeed* is one of the moſt wonderful paſſages of ſcripture. Yet it is not more ſo than Iſaiah's, A virgin ſhall conceive.

The ſerpent, as Satan's malicious inſtrument, is doomed to grovel in duſt, and to eat it; woman, to painful childbirth; man, to daily labour for life; and then both to death; eternal death, but for the reſurrection obtained by Chriſt. The land itſelf was execrated on their account. Thus was man's felicity in this ſtate ſeverely marred, his manners debauched, his faculties impaired, his ſovereignty diminiſhed, his conſtitution debilitated, his life for ever forfeited. This is the true reaſon of Ovid's obſervation, 7. 14.

> Inde Genus durum ſumus, experienſq; Laborum;
> Et Documenta damus qua ſimus Origine nati.
>
> Hence we're a hardy toiling race, and bring
> Abundant proofs from what dire ſource we ſpring.

Plato mentions that "men becoming infirm, unſkilful, and unequal to their own conſervation, fell under great difficulties." Man became more ſavage than dogs; they became Canibals. The New Zealanders are ſuch at preſent. Jerom ſaw Scotch Canibals. Diodorus ſays, the Iriſh and Northern Celtæ were ſo: yet I take theſe Canibals to be Getæ, for the Hyperboreans were of a mild and inoffenſive diſpoſition: tho' relatively to Greece, ſome of the nations Politicus.

bordering on the Pontus, of barbarous manners, were deemed Hyperboreans.

Providence inſtructed theſe primitive delinquents to wear the ſkins of beaſts. They were expelled from Eden, leſt (as ſacred writ repreſents it) they ſhould taſte of the tree, whoſe fruit had the property of perpetuating life. This tree Cherubs were appointed to guard with a flaming ſword, which they brandiſhed in every direction. Thus Paradiſe was furniſhed with means of prolonging life: and mortals, being excluded from it, were of courſe conſigned to death; that this may not prove eternal we owe to Chriſt. The Phenix is an emblem of man's original eſtate; which is repaired by the Redemption, as the conſtitution of the Phenix is renewed; the brown Beetle is a ſymbol of man's future condition; this inſect, after groveling at firſt in a reptile and benighted ſtation, ſuddenly attains a ſuperior region, and ſoars above the earth. An Aurelia is the Egyptian emblem of Pſyche.

Macrob. Sat. 1. 21.

The loſs of Eden probably occaſioned the firſt cries of Eva, Eva, in the orgies of Bacchus, and of Adon in Egypt and Phenicia; however perverted to lament Hibernal deſolation: Heſychius ſays that Bacchus ſignifies lamentation: Militta, Venus Genetrix, ſignifies the ſame as Eve, as explained by Moſes himſelf.

Bannier.

Nicander Colophonius mentions a tradition alluding to the human fall; that "The crime of Prometheus was his perſuading mankind to reſign to the Serpent their priviledge of renewing their conſtitution." Dr. Slare's grandſire, at 85 years old, had new teeth, and his hairs became black; may not ſome diet aid this reſtorative aptitude. Menander ſays that woman occaſioned the affliction of Prometheus. The Dragon in Nonnus taſting the juice of the Grape is a fable evidently deduced from the Serpent's taſting the original fruit in Eden. From an imperfect tradition concerning the tree of life, the Pagans acquired their idea of Moly; and from Paradiſe, their golden age.

L. 12.

Hom. Od. 10

Ovid M. 14.

Ver erat eternum—per ſe debat omnia Tellus.

Plato

Plato mentions the ſpontaneous fecundity of the earth originally. Polit. "As by one man ſin entered into the world, and by one man's diſobedience many became ſinners:" the manifeſt depravity of human nature proves us derived from a tainted ſource; which might deprive us of a bliſsful futurity, and ſubject us to perpetual anguiſh and remorſe, or to total annihilation, from a being of abſolute purity; if his infinite benevolence did not provide an admirable remedy, except thro' our own wilful miſconduct. Job ſpeaks of human depravity; How can he be clear, who is born of a woman? David ſays, I was formed in iniquity; my mother conceived me in ſin. The Jews told Chriſt, thou waſt altogether *born* in ſins. For this hereditary taint he ſubmitted to baptiſm. Plato frequently hints at human degeneracy, as in Critias and Thœetetus. He quotes Simonides as ſaying, "It is difficult for a perſon to be truly good." In Timæus he ſays, "No man is thro' option vicious, but is ſo from a depraved conſtitution." Here *Option* means, what *Will* means in Chap. 7. Saint Paul to the Romans; mental conſent, not an impetuous reſolve. Plutarch ſays that Empedocles held, human ſouls are here in an apoſtate ſtate, vagrants, ſtrangers, and fugitives from God. He ſaid, "Life is a ſcene of contention, like a combatant's." Horace deſcribes our growing degeneracy in a moſt poetical climax.

Etas Parentum, pejor Avis, tulit
Nos nequiores, mox daturos
Progeniem Vitioſiorem.

Intelligent Man can ſink into Druidical barbarities, Gothic ignorance, and ſodomitical turpitude. Not at once, but age after age. Interdict literature, the riſing generation will be illiterate; teach them ſuperſtition, they will be ſuperſtitious; initiate them in vice, they will purſue it induſtriouſly. The famous Solomon, wiſe and learned to a proverb, might make us tremble at our propenſity to degeneracy, even when bleſt with the higheſt illumination. Inſpired to build God's temple in the moſt unparelleled ſtile of magnificence, carnal inclinations made him an apoſtate to fictitious Gods, and diabolical rites. How did Nero abandon his virtuous principles?

How

How did Domitian? It is in vain to ſay that men are as virtuous as their anceſtors, and that human degeneracy is void of foundation. The nations now eminent are not the deſcendents of thoſe anciently eminent; but of progenitors who a few centuries ago were buried in ignorance and obſcurity. Their poverty long reſtrained them from the vices of luxury, fraught as they were with thoſe of barbarity. The nations, that were degenerating before the times of Horace and Homer, have been long evaneſcent, tho' the regions remain. The Aſſyrian empire is no more; the Egyptian is gone for ever. Thus whole kingdoms degenerate, and conſequently ſink to ruin. Others emerge from poverty, ignorance, and obſcurity, to power, fame, wealth, and luxury; degenerate in turn, and of courſe fall to decay. Hence Egypt, that land of primitive heroes, muſt groan under perpetual ſlavery. Great Babylon is totally gone. Once glorious Greece, the famous nurſe of patriots and philoſophers, at this day maintains only the ſlaves of ſlaves. And Oh my Britain! reflect on Carthage the old empreſs of the ocean; ſcarce a veſtige of her ancient grandeur remains. Tyre and Crete are 'whelmed in obſcurity. Thou, mighty Rome, triumphant queen of the world, art now the cloiſter of dreaming drones, the peſt of induſtry, and bane of glory; and probably thoſe are now born, who ſhall ſee even thy cloiſters vaniſh, " without leaving a ſingle wreck behind." Ρωμη Ρυμη.

Jeruſalem, thou citadel of ſecurity art now ſecure in duſt. Byzantium muſt ſoon undergo another revolution. The Belgian ſtates are now, even now, in jeopardy. The fantaſtical and inſidious realm of France is tottering to its foundation. And thou undone Britannia! thy ſtrides gigantic to deſtruction are beyond all example. Deluded by a boundleſs credit, and by the preſence of borrowed wealth in thy metropolis, thou haſt rioted away thy vitals amidſt a temporary affluence. Like a prodigal not content with his annual income; whilſt that affords hundreds, he diſſipates thouſands; till the inheritance is gone, and no reſource is left to prevent captivity. Captivity, unleſs their own bad policy prevent it, by thoſe implacable and invidious foes, whom thou haſt been from time to time indulging with

with opportunities to repleniſh their exhauſted ſtores, that they might renew the attack with redoubled ſtrength: which thy natural ſituation could effectually prevent; if not neglected thro' an infatuation attending all nations in their turn; when their degeneracy, arrived at its zenith, provokes Omnipotence to inflict it; either by their abominable guardians being lulled into an unpardonable ſecurity; or tempted to repair their ſhattered fortunes by a national ſacrifice.

Thus the circuit will proceed till compleated. The Hurons and Siberians will affect the luxuries of Mexico and Indoſtan: and in turn experience the downfal of Egypt and Babylon. Every where bad will be ſucceeded by worſe; till the laſt extreme ſhall incur the laſt ill conſequences. For lo, proportionable evils ariſe in the natural world. Chilling effluvia, noxious to fertility, coutinually deſtroy the genial temperature of the air, and the earth's fecundity. Whilſt in the Torrid Zone hurricanes and tornadoes commit general devaſtations: the Polar ice increaſes continually; Nova Zemla conſiſts of earth wafted on ſunken ice. Untoward fermentations, thro' a combination of vapours unfriendly in their nature hourly cauſing changes of putrid moiſture, ſultry heat, chilling damps, and piercing cold, ſurprizing and afflicting the human frame by quick viciſſitudes of extremes; alſo tempeſts, lightnings, earthquakes, volcanoes, inundations; likewiſe famine, and peſtilence annually varied, as well as moral evils, demonſtrate our ſituation here farther and farther removed continually from a conſtant round of felicity; and daily pronounce the impending anathema of an offended God; which in the fulneſs of time will burſt on the world in all its majeſty of terror, and "ſet on fire the foundations of the mountains. In the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat"—"But wars and inſurrections muſt previouſly occur. Nation will riſe againſt nation; and realm againſt realm: and mighty earthquakes, and famines, and peſtilences ſhall be in divers places: and vaſt phantoms and prodigies ſhall be in the ſky. This will be the introduction of miſeries"—"The ſun ſhall be preſently darkened, the moon reflect no light, the ſhining planets vaniſh, and the hoſt of heaven totter." "On earth inextricable

Duet. 32. 22.
2. Pet. 3.
Luke 21.
Mat. 24.

tricable confuſion of nations; the (midland) ſea and the (circumambient) ocean, all in an uproar. Men quite diſpirited thro' dread and proſpect of terrors impending over the world: for the powers of
L. 5. heaven ſhall undergo convulſions."—Pauſanias mentions irregularities in the courſe of nature as omens of impending woes. King David ſays,

Pſ. 50. Our God ſhall come, no longer ſilence keep:
Fire all around devour, and tempeſts ſweep.

Theſs. 1. 4. Saint Paul ſays, "The Lord himſelf ſhall deſcend from heaven with a ſhout, and with the voice of an archangel, and with the trump of God. And the dead in Chriſt ſhall riſe firſt.—Chriſt, the firſt
1. Cor. 15. fruits; afterwards, they who are Chriſt's at his advent. Then we, who are alive ſhall be wrapt together with them in clouds, and meet the Lord in the air. Thoſe, who are alive at the Lord's advent, ſhall not prevent thoſe who are aſleep—We ſhall not all ſleep, but we ſhall be changed in a moment, in the twinkling of an eye: God giveth a body at his *pleaſure*." Lactantius finely expatiates on this ſubject. The Pagans had a full and uniform perſuaſion of this awful cataſtrophe. It is in vain to apply to Phaeton Ovid's prediction.

——Affore Tempus,
Quo Mare, quo Tellus, correptaq; Regia Cæli
Ardeat.

3. 3. For Antonine ſays, Heraclitus wrote much about the conflagration of the univerſe. Plutarch ſays, he held that the world and all corporeal things will be diſſolved by fire. The Egyptians, like the Stoics, maintained that the world will be deſtroyed by fire as well as
Timeus. by water: Strabo ſays ſo of the Druids. Plato ſays, the truth of Phaeton's fable is that "there ſhall be a great change of things in earth and heaven; and in a ſhort time a diſſolution of terreſtrial things by mighty fire." The Bramins teach the diſſolution of the world by fire: the moon ſhall look red; the ſolar rays reſemble flaming brimſtone; lightnings ſhall blaze around; the four elements ſhall

ſhall war; till earth by this laſt agony ſhall be converted into her priſtine chaos. Manilius ſays,

Funera cum Facibus veniunt, Terriſq; minantur
Ardentes ſine fine Rogos; cum Mundus, et ipſa
Ægrotet natura, novum ſortita Sepulchrum.

With unabating piles the world ſhall burn;
And ſickly nature fill her deſtin'd urn.

The Voluſpa of the Scandinavian Edda aſſerts this general conflagration. Tully ſays, Eventurum noſtri putant ut ad extremum Omnis Mundis igneſceret. Plato quotes a prediction of Orpheus to this effect,

After the ſixth millennium earth muſt burn. Phileb.

Suidas ſays, "The Tyrrhenians held that the world would continue only 6000 years from its creation;" but rather from the deluge. Even Lucretius declares, Mundi *mortalia* Templa; alſo,

Omnia paulatim tabeſcere, et ire
Ad Scopulum, Spacio Ætatis defeſſa vetuſto.

Seneca ſays, fire is to be the end of the world; and that Beroſus held, the conflagration would enſue, when a conjunction of all the planets ſhould occur in Cancer. Caſſini found a conjunction of five planets, when the ſun was in Aquarius in the year A. C. 2012, juſt before a new moon, in the beginning of Chwen Hio's reign; and here by the way we may obſerve that he had but four predeceſſors, who in all are not pretended to have reigned more than 439 years; thus the Chineſe empire began according to this calculation 2451 years A. C. and their firſt king Chin Nong (for Fohi, the Japaneſe Foki, was the firſt man) was a huſbandman, and was the Japaneſe Sin-Noo; who was a huſbandman, as was the Patriarch Noah: whom Sin Noo appears to be. Nat. 2. 3. 13 Kempfer.

That the world will at length be deſtroyed, all nature round us proclaims aloud. The fields, the banks, the high clifts and the lofty

tains are, in all climates and regions, hourly ruſhing into ocean's bed; thus Anaxagoras ſaid, if time fail not, the hills will all ſink into the ſea. Providence commiſſions miniſters to retard redundant population till the ſeaſon of judgment. Yet the natural increaſe of the human ſpecies would of courſe overſtock the globe; and mankind would at length have more reaſon, than Alexander had, to weep for another world. Wood and other fuel is growing ſcanty in many places: proviſions will do ſo ſoon. The ſubterranean fires are raging more and more: and their rage will ſtill increaſe, as they obtain additional vents. The frequency of the Aurora Borealis ſhews the increaſe of the electrical matter, which will and doth render earthquakes more frequent and ſevere; till the war of elements perform their grand and awful operation. The moon's period, and of courſe her diſtance, decreaſes; the earth's probably does ſo too; her inclination to the ecliptic, on which our ſeaſons depend, decreaſes more and more: and we have God's word that when the various ſeaſons ceaſe, the world will ceaſe alſo. But, whether ſolar attraction, a comet, ſubterranean fire, or an inflamed atmoſphere, will deſtroy the earth, is unknown to man; who only knows that thoſe ſeveral agents are abundantly able to effect the tragedy. The Sibylline oracles declare that it will be effected by a Comet; and another will be a harbinger.

L. 3.
L. 5.

But we muſt excedingly admire that, ſo far from injuſtice in man's loſing Eden; or cruelty, in his being born liable to ſin and death; on the contrary God's juſtice and benevolence have been rendered glorioufly conſpicuous. A ſuppoſition that God intended man's continuance in Eden is big with a mutability inconſiſtent with divine perfection. He knew that man would tranſgreſs, and the plan was formed ſuitably: "for whom he foreknew, he predeſtinated." God has an inſtant comprehenſion of all duration. Man's option and its fatal attendants are equally preſent to Omniſcience. Saint James ſaid, "Known unto God are all his works from the beginning of the world." That mankind ſhould be endued with option juſtice requires; that ſo bliſs may be the reward of ſpontaneous conduct. Thus God declares, "I call heaven and earth to atteſt

Rom. 8.
Acts 15. 18.
Deut. 30. 19

atteſt againſt you, that I have propoſed to you life and death; benevolence and execration: therefore chuſe life, that both thou and thy ſeed may live." Juſtin Martyr, and Clement of Alexandria, quote Plato's expreſſion, "The blame is his who wills a ſin, God is inculpable; "Αιτιη 'ελουμενου, Θεος 'ανδιτος". Homer has two lines to this effect, Stom. 5.

Mankind to heav'n their ills aſcribe; yet they
Spontaneous to misfortune urge their way. Od. 1. 33.

God ſays in Iſaiah, "To whom have I ſold you; for your iniquities ye ſold yourſelves." Cleanthes declares to this effect,

Man to deſire felicity's inclin'd;
To heav'nly reaſon yet both deaf and blind,
Sole guide to bliſs: thus follies all entice;
Each runs impetuous to his fav'rite vice.

That mankind inherit a vicious propenſity is an innate defect derived from Adam's voluntary fault. That this diſpoſition, odious as it is to divine purity, has been exculpated, we owe to divine love. That we may, if we pleaſe, obtain heavenly aſſiſtance to counteract this vicious propenſity, we owe to divine grace and benevolence: ſo Bias the ſage ſaid, "when good, impute it to God." Tully ſays, Nemo igitur Vir magnus ſine aliquo adflatu divino. Finally, that our penitence can procure us pardon for neglecting to uſe or apply for ſuch aſſiſtance, we owe to God's infinite love and compaſſion; whoſe infinite juſtice is ſo conſiſtent with thoſe adorable attributes, as by no means to prove infinite ſeverity: except where defiance and deriſion impiouſly challenge the majeſty of the divine terrors. Thus the hiſtory of the human fall is pregnant with matter not for repining and murmurs; but for piety, gratitude, love, and adoration. Every man will have the *Penny* due; but for more Jehova ſays, "I will ſhew mercy unto whom I will ſhew mercy." Divine love becoming conſpicuous thro' human frailty is alluded to, where Nat. Deor.

Themis tells Venus that Cupid would never attain his full ſtature till the birth of Anteros. Montfaucon.

That mankind were given in all ages to expect a wonderful purification from the ſtain of original ſin, we may conclude from Job, who ſays, "I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon earth." Ch. 19. David ſays, "I will behold thy face in *righteouſneſs*; I ſhall be ſatisfied when I awake with *thy ſimilitude*." Pſ. 17. Some eſteem the names of the Antediluvian Patriarchs to be a continued chronicle of the grace intended. Rowland Mona. Confucius, near 500 years before the redemption, pointed out the time of Chriſt's nativity. Keating ſays, it is *certain* that Bacrach a Druid of Leinſter predicted that "a divine perſon ſhould be born in a wonderful manner, and be murdered by the great council of his own nation; tho' his advent was for the felicity and ſalvation of mankind, and to reſcue them from the deluſions and tyranny of infernal Demons." Demons were acquainted with the ſacred prophecies; as Satan diſcovers in Chriſt's temptation. Ezek. 30. 13. So it was predicted that there ſhould be no more a prince of the land of Egypt: therefore the Sibylline oracle directed the Romans, as Dio (39) relates, "to ſhew civility to the Egyptian king, but to give him no aſſiſtance:" leſt perhaps they ſhould be involved in the diſaſtrous fate impending over that realm, purſuant to decrees ſuperiour to the power of Demons. To ſacred ſources it was owing that the Sibylline oracles predicted, as Virgil and Tully ſhew, the birth of an illuſtrious ſovereign. The objections of Gallæus and others from the difficulty of having recourſe to thoſe oracles are impotent: Varro declares that acceſs could be had to them. De Reruſtic. The prediction of a King was probably in the Tarquinian books, which had been burnt only 20 years before Lentulus alluded to them. Beſides, the Erythræan Sibyl's predictions, amongſt thoſe recovered by Sylla, and moſt in repute, were ſubſcribed as hers, and therefore known to be the ſame as in the former collection. When the Oracles proſtituted by Virgil, who was not a ſtranger to Oriental prophecies, tell us, Geor. 3. 12.

Ille Dêum Vitam accipiet, Diviſq; videbit

Permixtos

Permixtos Heroas, et ipſe videbitur illis:
Pacatumq; reget *patriis* Virtutibus Orbem. Ecl. 4.

They could never mean Pollio's ſon, never mean Octavia's. Virgil's adulation induced him to apply the laſt line to Auguſtus himſelf *ex poſt Facto*; when the expected child at Rome proved a female. This emperor was ſo ſenſible of a perſon of divine wiſdom being predicted, that he aſſumed Apollo's habiliments. Geor. 1. 24.

Tuus jam regnat Apollo.

So, "The ſun of righteouſneſs ſhall ariſe with healing on his wings."—Again, Magnum Jovis Incrementum; in whoſe reign,

Nec magnos metuent Armenta Leones;
Occidet et Serpens.

Here recur to Iſaiah 2; 4. 11; 6, 7. 65; 25. It is truly of Chriſt that Statius ſays,

Longamq; Tibi, Rex Magne, Iuventam
Annuit, atq; ſuos promiſit Jupiter Annos. Silv. 4. 1.

So the Pſalmiſt ſays, "Thou gaveſt him length of days for ever and ever." Thoſe bold expreſſions in the Pagan poets are drawn from ſacred fountains. To Chriſt not to Probus alludes the Sibylline oracle in Florianus. It promiſed that under him the world ſhould be free from ſavages. 21. 4.

As Tacitus and Suetonius teach us that the Eaſt was full of expectation of this great perſonage about the time of Auguſtus; ſo it is probable that he was to come at the time predicted by Enoch, Noah, and others. At this predicted time the king of China altered his title of Victorious to Pacific. A ſubſequent king, 64 years afterwards, ſent an embaſſy in queſt of this Saint, who was to be found in the Weſt; but theſe ſilly legates miſerably miſtook the Idol *Fo*, in India, for this prince of peace; who is the *Mediator*, that Plutarch ſays, Hiſt. 5. 13. Vita Veſpaſiani. Iſis et Oſiris.

Julii Firmici in Purchaſe's Pilgrim.

ſays the Perſians named Mithras. At Byblus, when Oſiris uſed to be expected, after much mourning, lights were brought, and ſalvation declared. Socrates, in his dialogue on prayer, ſpeaks of a divine inſtructor, "who was to come into the world; and had man's welfare at heart, and a wonderful propenſity towards us." Well did this ſage deſerve the Augurial crown preſented to him by Alcibiades for this prediction. And this prediction is the moſt probable ground of Tully's declaration, Neq; ſolum cum Lætitia vivendi Rationem accepimus; ſed et, cum *Spe meliore*, moriendi. Thus doctrines obvious to Chriſtians, were the higheſt arcana of Paganiſm: for inſtance: Plutarch's Maneros *a Child of Paleſtine*, his *Mediator* Mithras, the *Saviour* Oſiris, is the Meſſiah.

Leg. 2.

Three diſtinctions as to this great Mediator are to be carefully noted. By confounding theſe ariſe all the miſtakes as to the Meſſiah's perſon. Firſt, his divine nature, which was the Logos. This is, as Philo the Jew declares, "Eternal, infinite, and abſolutely God:" One with the Father and the Holy Ghoſt. But the Logos, properly ſpeaking, is God with a reference to Chriſt's human nature. As man's internal nature is diſtinguiſhed into Animus and Anima; the firſt, the ſoul as indued with intelligence; the laſt as it actuates the animal ſpirits; ſo God is to be conſidered as God diſtinct from all connection with a human ſpirit; and as the Logos operating in conjunction with Chriſt's human ſpirit, before and after Incarnation. The Logos is God communicative, diſpenſing orders, performing acts in Chriſt, tho' abſolutely God; whence Iſaiah (9) calls Him, the everlaſting Father. Saint John ſays, the Logos is God. Chriſt ſays, "who has ſeen me, has ſeen the Father;" and he ſays in the character of the Triune God, "We will come and reſide with you." Alſo, I will not leave you Orphans, I will come to you.—1 John 2. 1. Chriſt is ſtiled the Paraclete; thus *another* Paraclete (John 14. 16. and 26) means as to character; being totally ſpiritual and inviſible: ſo Paul deſcribes the Spirit as our pathetic *Interceſſor;* and the beſtower of the *Word* of wiſdom and of knowledge; but ſays he, "the various gifts, adminiſtrations, and operations, proceed from the ſame Spirit, Lord, and God: for, as the ſeveral

In Euſebio.

John 14. 9. & 23. & ver. 18.

Rom, 8. 26.

1. Cor. 12.

ſeveral members of the body are one body, ſo alſo is *Chriſt*; for by One *Spirit* are we all baptized;" the Spirit being of the ſame individual eſſence as the Father and the Logos; who are, as this Apoſtle ſpeaks, "One and the ſame Spirit;" tho' diſtinguiſhed by their operations; as when the human Animus wills the Anima into action, conſents to the affections, or indulges the imagination. Ver. 11.

The Logos was united with Chriſt's human nature two ſeveral ways; firſt, with his human ſpirit (which is Philo's Protogenes) at the creation; for tho' Adam was the firſt corporeal man, and his ſoul was the firſt that animated a body; yet Chriſt's was the firſt *unembodied* human ſpirit, the Monogenes, that firſt ſoul that exiſted for ages void of fleſh; tho' his Pſyche, which could exiſt void of groſs body, as do the phantoms of dead perſons, exhibited an apparent form to Moſes in the rock, and to Abraham on the mount: connected with this human ſoul he was the Logos; abſtracted from it, He is the divine Spirit, ſee Pſalm 95. The Baptiſt declared that Chriſt was prior to him: Chriſt aſſerts Himſelf to have been prior to Abraham; and that "He ſhall aſcend where formerly." He alſo ſays, "Glorify me with Thyſelf, with the glory I had with Thee before the world's exiſtence. Saint Paul ſays, "Chriſt was the Protogenes of all *creatures*;" and, "God created all things by Jeſus Chriſt." In the work of creation, the Logos or God's communicative nature, which Saint John (1. 7.) calls the divine light; as does Saint Paul; and "Omnipotent wiſdom;" acted conjointly with Chriſt's human ſpirit. So John (1. 1. 2.) tells us, "The world was made by the Living word of God." Chriſt's human ſpirit (which obtained exiſtence without carnal copulation, as Adam did) with the Logos, became incarnate for the purpoſe of human ſalvation; which was to be effected by the Merits and Paſſion of the *Man* Jeſus, the Woman's Seed: when the words of Plato's Sophiſts were to be verified; Prometheus ſuffered for the theft of Epimetheus." For this end the efficacy of the divine nature was occaſionally ſuſpended in Chriſt, and was obtained by his human ſuplications. So he ſays, "Let this cup paſs from me.—My God my God why haſt thou deſerted me.—The day and hour my Father only knows." But, however

1. Cor, 15; 45.

I. 1, 15. 8, 58.

John 6. & 17.

1. Coloſs. Eph. 3. 9.

1. Tim. 6. 1. Cor. 1,

Rom 5. 15. 1. Tim. 2. 5.

Mat. 13. and 26. Pſ. 22.

however a temporary ſuſpenſion of Chriſt's *divine* powers took place, for the exertion of his *human* virtues, ſuch as ſubmiſſion, patience, fortitude, confidence, benevolence; yet the Logos became incarnate: Saint John poſitively ſays ſo. Saint Paul ſays, "He was the Godhead corporeally—God manifeſt in the fleſh." We therefore ſhould not derogate from Chriſt's divinity, by applying texts and ſenſes to it, which properly regard his human nature, either before or after incarnation: as when Chriſt ſays, "My father is ſuperiour to me;" and, "knows more than the ſon." His human nature required baptiſm to remove the hereditary ſtain: this even Saint John the Baptiſt ſeems at firſt to have imperfectly apprehended.

1. 41.
1. 4. 2.
Col. 2. 9.
1. Tim. 3.
John 14. 28.
Mark 13. 32.
Mat. 3. 14, 15.

This human nature immediately after baptiſm regained the ſuſpended honour of union with the divine ſpirit: for, "being baptized, and praying, Heaven was opened; and the Holy Ghoſt deſcended in a corporeal form, like a Dove, upon him." And, "God anointed Jeſus of Nazareth with the Holy Ghoſt and with power," as Saint Peter confirms: "the God of our Lord Jeſus Chriſt becoming God in Chriſt," 2. Cor. 5. 19; "the incarnate Logos, the Godhead bodily, God manifeſt in the fleſh." Owing to this incorporation, the blood of the man Chriſt is ſtiled God's; the life of the man Chriſt is ſtiled God's. His carnal frame became that temple of God, which he rebuilt in three days, according to his word. He having "the divine power to reſume his life:" as he wonderfully demonſtrated; thereby proving himſelf to be God, 1. Cor. 6. 14. and the *quickning ſpirit*, 1 Pet. 3. 18, to very numerous witneſſes; who uniformly atteſted the extraordinary fact at the expenſe of their lives, and in defiance of the moſt excruciating torments; hopeleſs as they were of temporal advantage, being flatly foretold the contrary: but farther to confirm his reſurrection, the dead bodies of many virtuous perſons revived immediately after him, and leaving their tombs went into Jeruſalem, "and appeared unto many."

L. 3. 21
Mat. 3.
16. Acts 10. 38.
Ephes. 1. 17.
Acts 20. 28.
1. John. 3. 16.
Mat. 27 52, 53.

In like manner as reſpecting Chriſt, thoſe err, who confound texts regarding the Holy Ghoſt's *operations*, with ſuch as relate to his *perſon*. Of this laſt ſort are Job 33. 4, "God's ſpirit is my maker."

John

John 14. 26, The Holy Ghoſt, which the father will ſend in my name, *He* will teach you all, Το Πνευμα---'εκεινος. So Acts 5. 3, 4, A lie to the Holy Ghoſt is a lie to God; not only to a perſon, but a divine perſon. And as others there ſpeak to *him*; ſo Heb. 3. 7, He addreſſes *others* in the words of Pſalm 95; being one in eſſence with the Logos and God, verſe 12 and 14; and Chap. 4. 7; alſo 1 Cor. 10. 9; which is aſſerted moſt plainly by Chriſt himſelf in Saint John 14.—Texts treating of the Holy Ghoſt's *operations* beſpeak a ſubordination inconſiſtent with "The eternal Holy Ghoſt's" abſolute omnipotence, an attribute of "the Lord God and Spirit," who commiſſioned Iſaiah, 48. 16; and ſpake by the prophets: for Saint Paul ſays, well ſpake the *Holy Ghoſt* by Eſaias the prophet unto our fathers, ſaying, "Go and tell this people, ye ſhall hear, and ſhall not underſtand:" words, that when ſpoken Saint John ſays, Iſaiah ſaw God's glory: and Iſaiah ſays, they were ſpoken by the voice of the *Lord*. Saint Peter ſays that God's ſaints ſpoke thro' the Holy Ghoſt's impulſe. Chriſt's human merits obtained the Holy Ghoſt's *good offices* to be *ſubſervient* to his deſires, as the *human* mediator with God. So Chriſt ſays of the Holy Ghoſt, "He ſhall not ſpeak of himſelf." That is, the Triune God, in quality of the Holy Ghoſt, will only act as won by the man Chriſt's interceſſion. But Chriſt, as the divine Logos, who is, with the Father and Holy Ghoſt, conjunct God, declares, "I will come to you," and, "we will come to you." Even Hindoos diſtinguiſh between God in the Deity's general character, and in the particular character of the Logos. As the firſt, they call God Narayena. Brehm is the eternal Logos, or God in operation: Brehma is the twofold nature of the Logos acting in the work of the creation in general. Suidas, treating of Thulis, one of the Egyptian heroes of the Cynic Circle in Sycellus and the Paſchal Chronicle, tells us he reigned over Egypt as far as the ocean, and aſked the oracle of Serapis (which therefore muſt have been an ancient one in that kingdom) if any prince had been, or would be, ſo potent as himſelf: the Oracle replied, God is in the firſt place, then the word, and the ſpirit with them, all coexiſtent in unity, with power eternal. The hiſtorian Socrates ſays that a Croſs with a ſacred inſcription found in the temple of Serapis was allowed, by perſons

John 14. 18, 23, 26. Heb. 9. 14. Acts, 28, 25. John, 12. 41. Iſ. 6. 9. John 16. 13. 1. John. 5 7. John 14. 18. 23.

verſed in that character, to allude to Chriſt. An oracle of Apollo Mileſius ſaid,

> Of mortal body, an adept in miracles,
> Arreſted with arms, under Chaldean judges,
> He ſuſtain'd a bitter exit thro' Nails and a Croſs.

Theſe predictions are, like ſome others, ſuſpected, for being too plain; as if obſcurity were a criterion of divine declarations: indeed as to the obſtinate Jews, ever repugnant to God's literal commands, and known that they would reject and crucify the Meſſiah, as they had ſlain many ſacred prophets prior to him; to them many prophecies were couched in myſterious language; that during their contumacy "they might hear and not underſtand; the fear of the Lord being the beginning of wiſdom." Yet the Chriſtian predictions are all expreſs, preciſe and literal; except John's againſt Rome, whilſt under the Roman empire; a reaſon that induced their poet Perſius to be as myſterious as the Evangeliſt; who fervently requeſts his Chriſtian readers to pry diligently into the ſenſe of his Revelations.

Abulpharag. Zerduſht the Archmage predicted a Virgin's conception; and that a ſtar ſhould announce her ſon to be the incarnate Creator.

Our divine redeemer, predicted by Socrates, was the woman's ſeed, who was, and came, to bruiſe the Serpent's head. The abſolute perfection of his *precepts* is an *internal* proof of their ſacred ſource. And, as multitudes at that time had *external* proofs, by *miracles*, of this doctor's high authority; ſo we now have, from his

Luke 21. 9. 11. *predictions*. His prophecy that previous to the end of Jeruſalem, the type of the world, ſtrange ſights in the ſky, and mighty earthquakes,

Hiſt. 5. famines, and peſtilences, ſhould be in various places, Tacitus, Joſephus and others confirm; "Viſæ per Cælum concurrere Acies, rutulantia Arma, et ſubito Nubium Igne collucere *Templum*, expaſſæ repente *Delubri* Fores, et audita *major humana* Vox, EXCEDERE DEOS; ſimul, *ingens motus excedentium*." "The temple ſhone with a ſudden inflamation of the clouds, the doors of the ſanctuary were inſtantly thrown open, and a voice *ſuperiour to human* proclaimed the

the departure of the divine guardians; and lo a loud ſound was occaſioned by their retreat." Suetonius mentions continual dearths under Claudius; one of them Saint Luke ſpecifies. Seneca mentions a Comet in this reign; another viſible ſix months, in Nero's. Grotius counts many earthquakes during theſe reigns: Joſephus mentions earthquakes in Judea, and famine and peſtilence; and prodigies in the ſky: he ſupports the ſurprizing account in Tacitus relating to the temple. Chriſt's predictions acquire every day additional ſtrength. For inſtance, the *invincible and fatal* obſtruction to the reſtoration of the temple under Julian is recorded, not only by judicious and credible Chriſtian theologers, but in the ſtrongeſt chain of expreſſions poſſible, even by the faithful and intelligent *Pagan* Ammian Marcellinus, an officer of Julian's army. He was by no means addicted to propagate reports without examination: his account is too minute and circumſtantial to be ſuſpected of negligence; his impartiality is too well founded to be blown away by the vain puffs of an Ephemeris: even if not ſtoutly ſupported, as his narative is, by the no leſs eloquent than devout Chryſoſtom; the mellifluous and conſcientious Ambroſe; the powerful and religious Nazianzen. Ammian ſays that "Julian, deſirous to extend the memory of his reign by the *grandeur* of his works, formed the deſign of rebuilding, at an *extraordinary* expenſe, the ancient *ſtupendous* temple at Jeruſalem; which had been beſieged by Veſpaſian, and after him by Titus; and after many bloody rencounters, with difficulty taken: he appointed Alypius of Antioch, formerly vice-prefect of Britain, to accompliſh the work. Therefore, whilſt Alypius *vigorouſly* proſecuted the enterprize, *ſeconded* by the governor of the province, *tremendous* volumes of flames, making *frequent* eruptions near the foundations, rendered the place inacceſſible to the *repeatedly* burnt artificers; and, by the *too fatal* obſtruction of that element in this manner, the undertaking was abandoned."—And he muſt be an abandoned infidel, with very vague and *unphiloſophic* notions of providence, who can inſinuate to be *caſual* an event ſo extraordinary, ſo critically timed conſonant to the confident preſages of Chriſtians; ſo punctually enſuing to vindicate the Meſſiah's prediction, confirm

Ch. 18. Acts 11. Nat. q. 7. 17. Bell. Jud. 4; 17. 23. 7; 31.

23. 1

the Creed, and ſatisfy the expectance, of all the Chriſtian ſpectators.

9. 5. Bentley on Boyle. The philoſopher Taurus, in Gellius, declares that the nullity of providence is no tenet even for a ſtrumpet. Plutarch obſerves that

Pyth. Orac. "it is not conjecture but prediction, when it expreſſes (as by Chriſtians, previous to Julian's attempt) what will be, how, when, on what account, and by whom:" as that the work would be fruſtrated, by methods providential and fatal; if in thoſe times attempted; becauſe it was premature, and whilſt ſo, decreed to be obſtructed by Omnipotence, according to Chriſt's declaration. But more than all, the lapſe of almoſt 18 centuries evinces the truth of this divine prediction.—In addition to which, the miſeries, diſorders, and diſtreſſes, that for ſome time paſt have been afflicting the world, and worſe impending, will probably within a century ſtare conviction in the face of the incredulous: as the completion of woe, after growing ſorrows, will tremendouſly aſſert the truth and honour of an affronted

Mat. 24. Meſſiah: "at whoſe advent in the clouds of heaven, when he ſhall ſend his angels with the loud ſound of a trumpet to convene his elect from every quarter of the univerſe;" the miſcreant will ſhrink as a coward, and tremble as a criminal: whilſt the cordial believer, amidſt his follies and frailties, ſhall throw himſelf, with profound humility and ſubmiſſion, on his Saviour's infinite compaſſion; exclaiming like the contrite Taxman, "God have mercy on me a miſerable offender:" without daring to impute merit to his own conduct and creed; but relying implicitly on the tranſcendent merits and tranſcendent love of the Son of Man, in whom, altho' his ſoul

Iſaia. 53. 10. was made a ſacrifice for ſin, the Godhead condeſcended to become incarnate, for man's admonition. Yet morality joined with belief is ſo neceſſary to entitle us to the benefits of Chriſt's paſſion; that only true contrition can in any degree ſupply its place, and be a recommendation to a prodigal ſon's portion from celeſtial benevolence: except where God's volition chuſes to exert its abſolute power; for he will have mercy on whom he will. This is the great conflict mentioned by Epictetus; "the divine enterprize for a king-

2. 18. dom and for liberty. Now, ſays he, remember God, and invoke him to be an ally and aſſiſtant; like Mariners in a ſtorm." Johnſon ſaid

ſaid of a Highlander's infidelity, A deep potation would cure the ill effects of a ſhallow draught.

Our novel philoſophers ſeem unconſcious of the difference between the preſent ſtate of things, and that in the ages preceding Chriſtianity. Before that diſpenſation, brothels and taverns were not the only general places of lewdneſs and debauchery; Pagan temples infinitely ſurpaſſed in libidinous ſcenes even the public ſtews. All young virgins, ſays Strabo, were proſtituted in the temples of Perſia; and the Armenian virgins, in the temple of Anaitis. The Babylonian females were obliged to proſtitute themſelves in Mylitta's temple to any ſtranger who choſe it; (ſee Baruch 6. 40.) Lucian ſhews that at Biblus women were proſtituted in the temple of Venus; Dea. Syria. Valerius Maximus ſays the ſame as to Carthage; ſo in Numidia, at Sicca Venerea; a name in ſenſe ſimilar to Succoth Benoth. Juſtin L. 2. tells us the virgins of Cyprus were proſtituted in the temple of the Babylonian Belus; and in Jove's at Egyptian Thebes, a woman was Herodot. 1. 182. 2. 51. enjoyed nightly. The very Member of Generation was adored with rites congenial to it, and paraded about in proceſſion. Nor were men privately butchered in dark nights and blind alleys, thro' motives of hate or avarice; but human victims were publicly ſlaughter'd at their ſacred altars, on principles of piety and religion. Ariſtomenes ſacrificed 300 men, one of whom was the Spartan king, to Jupiter: the Carthaginians, when defeated by Agathocles, offer'd 200 youths to Saturn: 20,000 human victims annually polluted the altars of Mexico. Theſe infamous indecencies, theſe horrid barbarities, were practiſed with complacency and delight, by whole nations, in times ſo enlightened in other reſpects, as to afford a Socrates and a Cicero. Human victims were ſacrificed to Taramis, Lucan. Heſus, and Teutates. Elian records a happy mother's joy at ſight Animal. 10. 21. of a divine Crocodile devouring her honoured child! The Druids offered ſeveral human victims incloſed together in a vaſt ſtatue compoſed of Wicker. Thus we ſee in what a miſerable manner the unaſſiſted light of nature is liable to be benighted; and it is an alarming proof that the mind of man, capable of tracing the moſt intricate demonſtrations of the mathematics, is obnoxious to the

ſeduction

ſeduction of ſome power extremely artful, and indefatigably malicious. Socrates foreſaw that nothing leſs than a Heavenly Inſtructor could effect a reformation in religion, abounding as it did with profit to the prieſts, and with pleaſure to the people; and he ſagaciouſly concluded that God would ſend One in vindication of his own honour, and out of compaſſion to his deluded creatures. Tho' the human abilities of Socrates tragically failed to accompliſh any religious improvement; yet a perfect ſyſtem, when attended with wonderful proofs of the divine ſource, was ſucceſsfully introduced by a Man, who had only the education of a Carpenter's ſon, ſeconded by illiterate Fiſhermen; whoſe timid natures were ſo altered by the divine energy, by a genuine enthuſiaſm, that they ſealed their teſtimony with ardour in their own blood. Theſe eye witneſſes of the plaineſt, tho' moſt wonderful facts, as Chriſt's Death, Burial, Reſurrection, and Accenſion, had neither profit, power, nor pleaſure in view; but were devoted to Perſecution and the Croſs, previouſly denounced their inevitable doom by a Monitor, to whom with abundant reaſon they gave the fulleſt credit.

Richardſon's Diſſertat.

The Aſiatic account of the Origin of Things bears ſome faint alluſion to truth: it is thus. The earth had been formerly inhabited and afterwards depopulated. The period of the Adamites will be 7000 years; when all mankind will be extinguiſhed, and their place ſupplied by Beings of a more exalted nature, with whom the world will end. The Preadamites, who reſembled Angels, were named Peris and Dives. The firſt were beautiful and benevolent; and tho' their ſins had offended God, they ſtill enjoyed divine favour. The Dives were hideous in form, and malignant in mind; differing from infernal ſpirits only in being unconfined to Hell, but roaming ever around the world to ſow diſcord and miſery among men. The laſt king of the Preadamites having offended God, the angel Hares was ſent to chaſtize him. A war enſuing, the Preadamite King was ſubdued, and ſuperceded by Hares; who abuſing his power, Adam was created to be Lord of the Earth. Hares and the Dives rebelled againſt the divine will; but the Peris, acquieſcing in Heaven's mandates

mandates, became the friends of man. Hares, with his chief allies, was doomed to a long ſeries of torment in Hell; but the other Dives are allowed to traverſe the earth, as a ſecurity for man's obedience. The Peris and the Dives are ſuppoſed to be formed of the element of Fire, and to be longeval, yet ſubject to death; and tho' endued with ſuper-human powers, to have in many reſpects the ſentiments and paſſions of mankind. They wage war, and ſo forth.

The Indian Shaſter tells us, that God having reſolved to manifeſt his power and excellence, by creating a world peopled with intelligent animals, prepared the four elements; theſe being confuſed together he ſeparated; firſt, blowing on the water; which taking an *oval* form, expanded into the firmament. Earth and water ſubſided into a globe. Next he created the ſun and moon, to determine *times and ſeaſons*. Laſtly, he created a man, named Porous; who being formed for ſociety, he gave him a woman named Parkouti. Their four ſons founded the profeſſions of religion, arms, commerce, and mechanics; but they obtained wives in different quarters of the world. Weyz, or Viſkermah the artizan, ſet Idols under green trees, becauſe God had *appeared to him amidſt trees*. The prieſt became indolent; the ſoldier, a tyrant; the merchant, a cheat; the artiſt, extravagant; and his idolatry offended the prieſt. Their ill examples corrupted their poſterity. God ſpread darkneſs and terror over the ſky. Thunders roared, and lightnings flaſhed; the ſeas overwhelmed the earth and deſtroyed mankind; but their ſouls were lodged in the *Boſom of the Almighty*. Then God cauſed *Three* men from mount *Mero*—purbati, to people the earth. To Bremau he gave the power (like another Prometheus) of making men. Viſhnou had the qualifications of an Agathodemon. Rudderi anſwers the character of a Typhon. Bremau executing his taſk, in the *ſecond Age* was tranſlated to Heaven. This race is to end by a general deſtruction. God gave Bremau a written law from mount Mero purbati, out of a *cloud*, which diſcloſed ſome *Rays of his Glory*. He ſaid, the Cataclyſm enſued thro' man's diſobedience of his former *Code*.

The

The Zend Aveſta contains the Coſmogony of the Parſees: it was performed at ſix intervals. 1, the heavens. 2, the water. 3, the earth. 4, vegetables. 5, animals in general. *Laſtly*, *Man*. Ahariman corrupted the world, invaded heaven, poiſoned man. A general rebellion againſt God enſued. T' Aſchter came (deemed Aſtarte by Bryant) a ſtar, a ſun, three forms like Hecate: ſhe ſuperinduced the flood.

Baldeus

The Bramins or Brachmans (defined by Bryant Bar Ach Manes, ſons of the great Manes, or rather ſons of the tribe of Manes) relate that "the ſerpent (Fohi, the Japaneſe Foki figured like a ſerpent, as was the Egyptian Cneph; which renders it probable that the Preadamites were the apoſtate angels) permitted the vicious world to ſubſide into the abyſs. Sin Noo, long ſubſequent to Foki, became a huſbandman and planter: therefore had an Ox's head:" unleſs this was taken from the ſymbol which repreſented the Cherubim; as a ſerpent was the emblem of the Seraphim. Sin Noo was the Chineſe Chin Nong, who was a huſbandman, and certainly was Noah: from him therefore the Poſtdiluvian kings of China deſcended.

Plutarch.

A. Polyhiſtor, from Beroſus, informs us that "the newly created animals unable to bear the prevalence of light (which expoſed their crimes) expired: on this Belus conſented to ſhed *his own* blood for the renewal of mankind." We cannot but perceive that this Belus, like the Perſian Mithras the mediator, alludes to Chriſt.

Sacred writ requires not theſe imperfect relations for a ſupport: on the contrary, it ſhews the true ſource of theſe corrupted traditions; which demonſtrate that all mankind had originally an account of the apoſtate angels, and of their antipathy to the human race; who degenerated, and ſtill continue to do ſo, from their original innocence.

As Empedocles aſſerted the air to be Pluto's region; ſo Satan is declared to be the prince of the air; hence comes his name Diabolus,

Devil

Devil, from the Hiberno Celtic Dia, God, and Abheil or Avél, Air. A ſerpent in Iriſh is Aithid; which alſo ſignifies a fiery perſon; hence Atia in the ſtatute of Weſtminſter, and Hate, the Greek Ate; and probably Hades. Of Ate Homer relates,

> Jove whirld her headlong down, for ever driv'n
> From bright Olympus and the ſtarry Heav'n:
> Thence on the nether world the fury fell,
> Ordain'd with man's contentious race to dwell. Pope.

Iliad 19 130

In Arabic Adu ſignifies Foes. Richardſon.

Let me add what Plutarch relates concerning the Perſian doctrine. Orimazes made 24 Gods and put them into an egg (this primitive egg, held by the Phenicians, was the earth; the Druids invented many abſurd fables concerning it) " but Arimanius making as many more, they broke the egg;" that is, they occaſioned the earth's diſſolution: " Hence it comes that good is intermingled with evil. The fatal time is approaching, in which theſe ſhall be deſtroyed by peſtilence and famine; and Arimanius ſhall utterly periſh: and the earth be made even and ſmooth. There ſhall be one life, and one city, and one language of all men living." Who does not here perceive traces of divine truths communicated to us in the ſacred ſcriptures? Laertius. Arimanius was the Perſian Pluto.

The Bramins compare the Creator to a mighty Spider, who out of itſelf ſpun the web of the univerſe; and when ſufficiently pleaſed with the performance, will retract and abſorb the whole into itſelf. Indeed if ſo inſignificant a creature as a Spider is able to perform its uſual but admirable piece of mechaniſm; why need we doubt that Omnipotence, who produces mighty foreſts from minute ſeeds, and perhaps from minuter ſalts, conld produce, from ſome plaſtic and generative principle within himſelf, the materials of a world? Kircher.

Guido Tachard a Jeſuit ſays, the Siameſe maintain that the

Ch. Blount's Oracles of Reaſon.

firſt men were of greater ſtature and longer lived than the preſent. That the earth will at length be conſumed by fire. Abraham Rogers wrote that in Choromandel it was maintained that ſeveral worlds exiſt in various parts of the univerſe; and that the ſame world is often deſtroyed and renewed again. That our world began with a golden age, and will periſh by fire: they compare it to an egg; as do the Chineſe.

PRIMITIVE

PRIMITIVE HISTORY.

BOOK I. CHAP. IV.

CONTENTS.

Adam's eldeſt ſon Cain ſlew his next, Abel. Cain's exile to the Land of Nod, from God's Preſence. Cain's Progeny. Tubal Cain's Father Lamech has Aſſurance of Protection. In the Time of Seth's Son Enoſh, Idolatry began with the Deification of Men. His Deſcendents. The Ages of the Antediluvians. Of the Antediluvian Chronology. Ancient Stature and Longevity conſidered. Time firſt counted by Days, next by Moons, then by three Seaſons, laſtly by Solar Years. Antediluvian Periods probably counted by Seaſons. Of Lunar Years. Chineſe Records mention nine Auguſt Men, probably Noah's Anceſtors; and from them Nine became a noted number. The Antediluvian Hiſtory by Beroſus, Abydenus, and Alex. Polyhiſtor.

ADAM's eldeſt ſon Cain, whoſe name implies an acquiſition, purſued Agriculture. His ſecond ſon Abel (whoſe name, as at Geneſis 50. 11, ſignifies mourning, but in Syriac Theodore) led a paſtoral life. Each out of his ſtore made an oblation to God. Cain out of jealouſy ſlew Abel; as his offering, thro' a ſuperiour faith, was moſt acceptable: yet Cain was pronounced paramount to Abel. For this crime Cain, whom God by ſome token aſſured of life, was expelled to the land of Nod; which ſignifying error, and being doomed to ſterility, ſeems to be the Deſert of Paleſtine. But he dwelt facing Eden; our Verſion ſays to the Eaſtward of it. Cain built a town named after his ſon Enoch, whoſe name ſignifies a dedication: Ptolemy has a town named Anuchtha, in Suſiana. Noah's family may have preſerved the old name, and repaired it. So Joppa

Geneſis.

Heb. 11.

is ſaid to have been founded before Noah's flood. This is a ſeaport town of Paleſtine, famous for the ſtory of Andromeda, and the Syrian Perſeus of Herodotus deemed Sol's ſon by the ſcholiaſt of
3. 200. Apollonius Rhodius, and brother of Æetes; but called Sol by Ly-
4. 1514. cophron's ſcholiaſt, and deemed Aſteria's ſpouſe: his name is Eury-
Joſh. 15. medon in Apollonius. A city named Cain was within the limits of Juda's tribe. Cain was likewiſe baniſhed from God's preſence: this proves that perſons of merit enjoyed divine appearances: ſo Pau-
L. 8. ſanius ſays, the Gods viſited men diſtinguiſhed for juſtice and piety.
Odyſs. 1. Plato's Sophiſt tells us, Homer mentions the Gods as converſant with juſt and meritorious perſons, and took cognizance of human miſconduct.

From Enoch Irad ſprung; whoſe ſon Mehujael begot Methuſael, Lamech's father. To Lamech Adah bore Jabal a Paſtor, and Jubal a muſician. Hence we find that many arts and ſciences were known to the Antediluvians, which after the deluge were loſt; thro' a ſcarcity of people of ſufficient abilities; thro' the neceſſity of attending to the moſt urgent requiſites of life; thro' famine, peſtilence, floods and earthquakes; thro' inhuman wars. As the arts, literature, and polite manners of the Romans were overwhelmed by Gothic inundations; ſo clouds of various kinds enveloped in night the primitive arts. Ham, the ancient Egyptian Vulcan, was figured with a hammer and the key of ſcience, as if unlocking the Antediluvian ſciences. The key indeed is Pluto's badge: ſo that Ham may have been Serapis as well as Vulcan; for Seraph is Uſſit, as Cham is Fervour: but Noah, who ſaw the death of the Old World, was the firſt Pluto: as he was alſo the firſt Oceanus father of the Gods; having cruiſed on the moſt extenſive Ocean of any. We cannot ſuppoſe that the huge Ark was conſtructed without metallic tools: and we read that Lamech had by Zillah, Tubal Cain a Metalliſt; whoſe ſiſter was Naamah. Lamech, who confeſt himſelf a murderer, had even a greater aſſurance of pardon and protection than Cain. This circumſtance attracted the particular notice of Moſes, who had ſlain an Egyptian. He afterwards appointed Aſylums in Paleſtine;
Diodor Sic. in imitation of Myrina the Amazonian queen, who inſtituted an aſylum

aſylum at Samothrace, in the time of Orus, who was coeval with Crotopus king of Argos, according to Statius; and, according to Manetho, reigned near three centuries before the Exod. Myrina was Nitocris, who after drowning her ſecond huſband Menon's aſſaſſins in her ſubterranean apartments at Babylon, took ſanctuary in a houſe of Aſhes.—But Biſhop Newton, agreable to the Arabic verſion, reads interrogatively, Have I ſlain a man? The Engliſh marginal reading ſeems moſt correct; for I take the true ſenſe to be, "I have ſlain a man when wounded;" that is in my own defence: this being more juſtifiable than Cain's act, any Vengeance executed on me ſhall be amply retaliated. Biſhop Louth's verſion confirms this ſenſe.

Sylv:

Herodotus.

Heb. Poet.

Adam had ſeveral ſons and daughters. His ſon Seth, born after Abel's death, was (by his ſiſter Azura, as Syncellus writes) the father of Enoſh: in whoſe days mankind began to *profane* Jehova's name; by conferring it on mortals. Idolatry did not commence with the worſhip of the ſun and moon; but with the Apotheoſis of deceaſed friends; to whom men dedicated the planets, pretending their tranſlation to the ſkies. So Virgil finds a place for Auguſtus amongſt the conſtellations. The primitive people had too exact a tradition of the true God, to miſtake the Sun for him, as ignorant Indians at this day may do. Almoſt all the Pagan Gods were deified perſons: thus Uranus not only is Heaven, as the Chaldean Nebo now is in Ruſſia and Dalmatia, but was the title of Ophion the Titan king: Oceanus was an appellation of Noah. The Syrian deities were departed mortals; as, Nibhaz or Anubis; Adonis called alſo Adonoſiris, and by Heſychius Mars-adonis: Gad or Mazal Tob was Agathodemon; Abraxa or Abracadabra, Sol: Ob (Can-ob, Chan-ob) a Demon; Miphlezeph, Priapus; Samael, Deus ſanctus; Niſroch ſeems to be Aſarachus or Aſar-agag: Nebo was Uranus a man's name. Aſmodeus was Rex Demonum. Achor is Pliny's God of Flies, Belzebub, the Jove Apomyos who was Ham, and who was alſo Belzeboul, Lord of Dung; whoſe name was given to the Latin Sterces or Saturn, ſo named from manuring land; yet Achor is trouble, ſee Joſhua 7. 26; this name therefore is the ſame in ſignification

Luyd Archeolog.

Selden: Dii Syr.

10. 20. Ainſw. Dict.

nification as Moloch, Celtic for Moleſtus; yet again, Achor ſeems alſo to be Chor or Choræus, or Uchoreus, who was Meon: but the moſt ancient Hercules aſſumed a dominion over Flies; I think therefore this Hercules was the Meon who was Miſor, and freed from inundations the territory of Ham, who was the firſt Prometheus of Egypt. Baal Phegor, Jerom's naked God, and Baal Pe'or honoured with lewd rites, was Priapus; Pe and Phe are prepoſitives, Gwr and wr in Celtic ſignify man; thus Pe'or is the man; and Peor Apis, as Byrant obſerves is Priapus; that is *the* man Apis; the firſt Apis was that Meon or Menes who was Miſor: Aſtarte or Athera was alſo Atergatis or Derceto, and Baaltis or Dione: Rimmon, the Pomegranate, was her emblem; or rather the Ark's; for the primitive Dione was one of the females in the Ark, I think Ham's wife; and as a Pomegranate contains its ſeeds within a ſtrong ſhell, ſo the Ark contained the ſource of mankind. Nergal was a Cock ſacred to the ſun. Hadad was Dionyſius, adored with Bacchanalian exclamations. Ada was Juno. Elion a king's name, taken from the ſun, was Mithras in Perſia; Menes and Mars in Egypt. Artes and Melec-artes, was the Egyptian Hercules; primitively Miſor, tho' a Titan afterwards adopted this name; from a wrong definition of this name Syncellus had his Certes, He is Monœcus; and the Malica of Heſychius, from Malek and the Iriſh Mal, Rex, whence Pall Mall ſignifies King's palace: he is the Sandes of Beroſus in Agathias; and Artes being, as Vettius Valens writes, Mars; this probably is the Mars named Camulus, being Ham's ſon, the Arab Dyſares and Menath, the Macedonian Thaumus, in Heſychius; yet Camulus and Thaumus may be Ham himſelf, Cham ol. Benoth was Venus Urania. Dagon was a God of Agriculture and ſeems to have been Mazeus, the paſtoral God, and with Athera to have been the Deities Aſhtaroth. She was called Cabar, being the Venus older than Jove; and one of the Cabiri in the Ark; tho' the Titan Rhea aſſumed her titles. This Venus was the Perſian Mylitta, the Arabian Alilat, Noctiluca, or Lucifera, that is the Hebrew Cocab; when the planet was conſecrated to her, as was the moon alſo. Muth or Pluto was one of the eight Cabiri. Iſmunus the Phenician Eſculapius was the laſt of them; he is Lycophron's Epius. Monimus was Hermes, the firſt

Heſych:

Schol. Apoll. Arg.

firſt of whom was Miſor; the ſecond, his ſon Thoth; the third, Thoth's ſon Tat, the Gallic Teutat or Tuith. Azizus ſeems to be the Gallic Heſus, ſuppoſed to be Mars, probably the Mars Camulus above: and Behram, Cuſtos Itinerantium in Hyde; he was Bachun, Sanguineus. Damaſcius ſays that the Syrians called Saturn El, Bel and Bolathes; this Cronus or Saturn was the firſt of Empolemus, who was Ham, Chamus, Thamus, Moloch, Milcom, Marnas ſignifing Lord of men; and Samael. Remphan or Chiun is the ſtar dedicated to this Saturn or Moloch; but he being Cham, the ſtar was Syr, Syrius, Sol, named now Kiun by the Saracens: hence Chon, and perhaps John. The primitive Hercules and Athera were called Chon; their names being confounded, as Lunus and Luna: this Hercules is the Patæcus and Trapezius in Heſychius, being Miſor; who after Ham alſo became Thamus or Thammuz: and was the Babylonian Seſach or Seches, in Heſychius, in honour of whom the feſtival Sacea was obſerved, during 5 days, as Caligula directed for the Saturnalia. But tho' Miſor was the Adonis who was Oſiris; yet Ham being Chamos and Adonis alſo, ſplendid Titles, he is the Perſian Abobas of Heſychius; hence the Titan Saturn is the Apopis of Plutarch: tho' Ammon's ſon Dionyſius was called Epaphus; becauſe he was blended with the Oſiris who was Miſor, Epaphus and the primitive Apis: this induces me to think that Ham was the moſt ancient Phoroneus, and retired to Greece in old age, but long prior to the time of Niobe's fire. He ſeems alſo to be the Oriental Mithras: alſo, that oldeſt Mars who was Saturn, and martial Jove; for eaſtern titles were infinite. He is likewiſe the primitive Bel, ſaid by Heſychius to be Neptune's ſon; for Noah was the firſt Neptune and Oceanus; as he was Muth or the eldeſt Pluto who ſaw the death of the Old World. Ham or Chamos was probably Barmoth, the ſupreme. But whether he or his ſon Menes was Omanus I cannot determine; probably both were ſucceſſively; and the Achæmenians ſignifiy the Tribe of Menes. He probably was Aſima, a name that ſeems to ſignify, like Samos, ſacred: his emblem is ſaid to be a Goat, as it was Miſor's, who was Menes or Mendes, or Pan, a title of God himſelf, as Meon was: but Aſima as probably was a title of Aſtarte or Beliſama, the Anaitis of Perſia: yet as Miſor was Seches,

Vita Iſidor.

Amos 5. 26.

Acts. 7, 43.

Iſis.

Pownal.

1 K. 17.

Seches, or the Mercury who was the Aſumes of Carthage, and vowels were interchangeable, he may be the Aſima of Canaan. I take him likewiſe to be Daniel's Moazim, God of Hoſts, a Name
11. 38. transferred from God to Dionyſius, but firſt to that Oſiris who was Miſor.---Rimmon may be the God of Pleaſure, from the Iriſh Remhain; tho' Rimmon is likewiſe a Pomegranate the Ark's emblem; for puns and equivocal terms conſtituted a part of Pagan *Arcana*.

The Greek and Roman Gods were deified mortals; their Penates
Apuleius. and Genii, were guardian Deities particular or general; ſometimes theſe were Manes; Lares, the domeſtic Larvæ, or itinerant Lemures who were Evil Genii: for as Servius ſays, each perſon has a good and evil Genius from birth; ſometimes Gods, ſometimes deceaſed friends were adopted Lares; who reſpect the perſon, as Penates the Goods.

In like manner we may ſhew that the primitive Gods of other countries were deified mortals. Of the eight Egyptian Cabiri, as
Plato Rep. 4. well as the Primitive Cabiri in the Ark, mention will ſoon be made. It is indeed true that the Egyptian, had 8 phyſical Deities; but their names mentioned by Ficinus prove them not prior to the Cabiri. Ficinus alſo names the 8 phyſical Deities of Orpheus.

The Celtæ had Gods partly from Egypt and partly from the Getæ. Ham was Thor or Taran, Jove Taranteus, for he was, like the Egyptian Vulcan who was Ham, repreſented with a Hammer, and was honoured or rather diſhonoured, like that ancient Saturn, with human victims; therefore Woden his ſire, ſtiled in the Edda the
Sherringh. oldeſt of the Aſes or Deities, was Noah; who thus was Serapis or the Celtic Dis. Woden then was rightly entitled All-fader. Friga was his wife; Dyſa, or Themis, was Thor's. Odin, Thor, and Friga were Great Gods. The firſt month was dedicated to Thor; the ſecond to Goĉa, Gaia, Thor's Daughter. the Egyptian Athyr, or Thebe. From the Goddeſs Rheda March was named Rhed-monath: from the Goddeſs Eoſtre April was named Eoſtur; and our moſt ſolemn feſtival at this ſeaſon ſtill unaccountably retains that

Pagan

Pagan name; as Chriſtmas is a Popiſh. Blakulla reſembled Tethys; Tanfan, Tyche; Mara is the Night-Mare; Nocca or Nick Hên, is Old Nick. Vagnoſt and Hading preſided over war; Roſtiph, over augury; Roſtar reſembled Typhon; Fro or Froto in character reſembled Iris: I ſay nothing of Fawns, Satyrs, Elves, Fairies, and Goblins.

Teutat or Tuith was the Celtic Mercury. Their Dis was the Punic Erebus with long hair. Their Vulcan was Thor or Ham. Heſus was that more ancient Herculean Mercury who was Miſor, hence Lucian deſcribes him as an old eloquent navigator; to him the Hermeraclean Idols relate; being a warrior. He was alſo a Mars, and entitled Cad and Ogmeon, or Potent Menes. This reconciles the different places of Tacitus where he ſays the chief God of the Germans was Mars, Hermes, alſo Hercules. Either he, or his great grandſon Mannus, was the ancient German Hercules called Al-mannus founder of their nation; altho' the Goths intruded very ſoon into Germany. Belin or Belatucadrus (Bel y Duw Cadarn, the potent God) and Beliſama, the ſacred Goddeſs, were thoſe Deities whom the ſun and moon were at firſt dedicated to, and afterwards ſucceeded as objects of worſhip. Probably they were at firſt appointed to repreſent the Great God. Belin or Belain, was Penin or Penain, the capital eye; for an eye on the top of a ſceptre was the emblem of Divine wiſdom and omnipotence. Nehalennia's Cornucopia ſhews her to be Iſis, who was Onvana, Ongana, and was adored by the Suevi. Crode or Sacter was alſo a Gothic Deity that reſembled the Perſian Arimanius. Hertha was Demeter; Camma, Anaitis, to whom the New Moon was dedicated, Cam ſignifying incurvated: But Boadicea's Deity was purely Celtic; Andras Ty, ſignifies the tutelary power of the North. The martial God Zamolxis was that Saturn and Mars, who was Ham; the name is Zam-ol-Zeus: he was repreſented by a ſword. The Vandal Belbuch and Zeomebuch ſeem to be good and evil Genii. Proao is the God of weights and meaſures. Porewith ſeems to be victory. Suantovith perſonates the four ſeaſons. Rodigaſt is like a Cherub. Siva holding grapes

Rowland. Laertius. Bannier.

and an apple is ſimilar to Pomona. Flyas is an Ethic Deity, teaching us that tyranical paſſions ſubdue mankind, and will at length ſet the world on fire. Irminſul was the Hermes who was Miſor.

The Scythian Deities Tabiti, Papa, Api, Etoſyrus, Artim-peſa, Thami-mas-ades, reſembled Veſta, Jove, Demeter, Apollo, Aſtarte and Neptune.—Dionyſius Afer ſays the Britons adored Bacchus: and Saint Patrick cautioned the Iriſh about the worſhip of the deified Sol.

The Sarmatian Deities Pogwid, Teſſa, Lacto, Nia, Marzane, Zicuonia, reſembled Pallas, Jove, Pluto, Ceres, Venus, Diana.

Thus the Pagan Deities every where were perſonal, altho' they gave ſome of them the title of Uranus; as to the Titan Saturn's father; Saturn's grandfire was ſtiled Sol. It was after the times of the Titans that the Egyptians and Phenicians allegorized Civil Hiſtory, and introduced phyſics among perſonal actions, as we find from Diodorus and Sanchoniatho. This was carried to ſo great a length, that the Perſians adored the winds; the Egyptians and Romans, almoſt every thing in nature. And as Idolatry was carried to the higheſt exceſs; ſo it began from higheſt antiquity: for there is no doubt that Moſes tells us that "God's name was profaned in the days of Enoſh;" the contrary ſenſe, as in our verſion, is incredible; for Abel and Seth were devout perſons; and God's approbation of Abel's invocation occaſioned his murder.

Enoſh had brothers and ſiſters, and was the father of Cainan and others of each ſex. Cainan begot Mahalaleel and others of both ſexes. Mahalaleel begot Jared and others of each ſex. Jared begot the pious Enoch, who had the teſtimony of God's approbation, and was tranſlated to heaven. Pagans had ſome idea of thoſe tranſlations: ſo Pauſanias (8) writes that Ariſteus was tranſlated. Enoch had brothers and ſiſters: was a prophet, and as Jude wrote, predicted

Heb. 1.

dicted the Lord's advent with his ſaints to judge ſinners. He begot Methuſela and others of each ſex. Methuſela's ſon Lamech had brothers and ſiſters, and children of each ſex, particularly Noah, whoſe name implies ceſſation: Tzetzes ſays it is Attalus in the Lydian language. He is the *Sin Noo* of Japan.

	Years
Adam lived - - -	930
Seth - - -	912
Enoſh - - - -	905
Cainan - - - -	910
Mahalaleel - - -	895
Jared (the Samaritan copy ſays 847)	962
Enoch - - - - -	365
Methuſela (the Samaritan copy ſays 720)	969
Lamech, (in the Samaritan, 653; in the Hebrew and Joſephus, 777)	753

As to their ages at Pædogony the Hebrew and Septuagint accounts agree that *Jared's* was	187

The Hebrew agrees with Joſphus that *Methuſela's* was	162
And *Lamech's* - - -	182

Jerom ſays the ſame of ſome Samaritan copies in his time. The Alexandrian copy of the Septuagint ſays ſo of Methuſela. And it being improbable that Enoch was 120 years younger at propagation than his ſon at propagation, we have reaſon to prefer the account in the Septuagint; after correcting Lamech's and Methuſela's ages by the Hebrew and Joſephus: for Syncellus ſays, Euſebius found it in the Hebrew thus, "Methuſela, at 187 years old begetting Lamech, ſur-

vived this 782 years, even to the deluge. The Samaritan account is in the ſecond column here following.

	Years.	*Years.*
Adam, at Seth's birth - -	230	130
Seth, at birth of Enoſh - -	205	105
Enoſh, at Cainan's - -	190	90
Cainan, at Mahalaleel's - -	170	70
Mahalaleel, at Jared's - -	165	65
Jared, at Enoch's - - -	162	62
Enoch, at Methuſela's - -	165	65
Methuſela, at Lamech's - -	187	67
Lamech, at Noah's - -	182	53
Noah, at the Flood - -	600	600
	2256	1307

Dupin ſays that "Bede was the firſt who rejected the Greek Chronology:" which in the main is adopted by the hiſtorian Demetrius, who lived in Ptolemy Philopator's reign, and is quoted by Euſebius. He counted 3624 years from the creation to Jacob's arrival in Egypt, which he ſet 1360 years after Arphaxad's birth, two years ſubſequent to the flood. Dr. Jackſon quotes many authorities confirming the Septuagint's agreement with Joſephus concerning the Antediluvian period being 2256 years: tho' he alſo quotes many, for its agreement with Demetrius, who counts that period 2262 years; which Africanus and Auguſtin ſubſcribe to. But Demetrius counted Lamech 188 years old at propagation; if ſo, Methuſela died ſix years before the flood. Sulpitius Severus, Euſebius and Syncellus count 2242 years before the flood. But they allow Methuſela's birth to have been 1287 years after the creation, and his life to have laſted 969: ſo that he muſt have ſurvived the flood 14 years: this proves their Chronology erroneous. Nicephorus has 2242: yet his particular terms amount to 2262.

Prep. Evang

The Hebrew account of the ages at Pædogony is extremely diſproportionate, and I therefore think inaccurate. It agrees with the Samaritan

Samaritan as to Adam, Seth, Enos, Cainan, Mahalaleel, Enoch: and with Joſephus, as to Jared, Methuſela and Lamech. Joſephus agrees with the Septuagint, except that ſeveral copies of the laſt agrees with Demetrius as to Lamech.

The Antediluvian month was uniformly 30 days; and the year, 360. Alexander ab Alexandro ſays the Egyptians aſſigned 12 months of 30 days each to a year; which they repreſented by a ſerpent with the tail in its mouth: but he ſays they intercalated five days. This intercalation Herodotus confirms. Auguſtin de Trin: 4. 4. 2. 4.

Eupolemus, who lived 170 years before the Chriſtian era, alſo Saint Peter and Saint Jude, all quote a Book aſcribed to Enoch. This book confirms the Chronology of the Septuagint, by counting Enoch 165 years old in the year of the world 1286. Thence to the flood the Hebrew Chronology agrees with Joſepus; as this book does, before that year of Enoch: thus on all accounts the Antediluvian Chronology in Joſephus ſeems to be abſolute.

But that the Antediluvian Chronology is ſolar appears diſputable. No exceſſive degeneracy has taken place in age or ſtature: tho' in all ages particular exceptions have occurred. Goliah was ſix cubits and a half in ſtature: a cubit is to an Engliſh yard as 231 to 400; as found by the pyramid's dimenſions taken by Greaves, and by Stukeley's meaſures of Stonehenge. Og's Bed was 15 feet and a half in length. Pauſanias writes that in the Iſle of Ladé oppoſite to Miletos the corpſe of Aſterius ſon of Anax was found to be ten Cubits long. In a ſmall Lydian Iſle he ſaw human bones of a monſtrous ſize, reported to be thoſe of Omphale's ſon Hyllus. Oreſtes is ſaid to have been ſeven cubits high. Derham found the height of an Iriſh youth, 92 inches: yet the Sarcophagus in the great Egyptian Pyramid is not 78 inches. Boſwell ſaw large human bones in the Iſle of Raſay, A ſkeleton found in the Church-yard of Wotton, in Surrey, was 111 inches long. But on the contrary Auguſtus was ſhorter than our Queen Elizabeth; for the Roman foot proves to the Engliſh, from Trajan's pillar, as 2225 to 2304: yet Maximinus was nine feet in ſtature; Pliny 7. 16.

ſtature; altho' Aulus Gellius ſays that man's utmoſt height is ſeven Roman feet, or four cubits. Pliny *ſaw* an Arab 9 feet 9 inches high. He and Solinus (5) ſay that both Puſio and Secundilla, in the reign of Auguſtus, were above 10 Roman feet in ſtature. Eumachus in Phlegon mentions two coffins in Africa with ſkeletons 23 and 24 cubits long. Pliny's account of a corpſe in Crete 16 cubits long, and ſuppoſed to be Otus or Orion, is ſuſpicious: Plutarch's, of Antæus is prepoſterous; ſo is that of Orontes by Philoſtratus and Pauſanias. That of Eryx by Boccace is incredible. In Stillingfleet it is obſerved that horſes and other animals muſt have been larger in proportion, as well as men, to have anſwered their reſpective ends; and then, as Grew remarks, paſture would have been inſufficient. As a providential means of preſerving the ſtature of mankind it is obſervable that tall men generally affect ſhort women; ſhort men, tall women. Indeed Hakewill credits Purchaſe and others as to men 12 or 15 feet high.

L. 3. 7. 16.

Orig. Sac. 3. 4.

Coſmolog.

Apolo. 97.

As to longevity and maturity, Ariſtotle limits the procreative faculty in men to ſixty-five, and in women, to forty-five; they breed teeth at ſeven months old, and ſhed them at ſeven years; they live (ſays Hippocrates) twelve times ſeven years. I may add that man attains to half his ſtature at two years old. Modern inſtances of longevity are Parr and Jenkins; this laſt lived above 170 years. Parr did penance for adultery at 105 years old, and lived above 152. Sir Robert Sibbald aſſerts that Lawrence, a Highlander, followed fiſhing at 140 years of age. Martha Warterhouſe of Yorkſhire lived near 140 years; one Eclesfield of Ireland, and the Counteſs of Deſmond both exceeded that age. John Sands of Horborn, in Staffordſhire died in the year 1625 at 140 years of age. A witneſs from Dent, at York aſſizes 1664, was 139 years old. Saint David the metropolitan of Wales, is ſaid to have lived 146 years: the ages of Drakenborg, a Norwegian, in the year 1770, and Colonel Winſloe of Ireland in 1766. Francis Conſiſt of Yorkſhire was 150 years old in the year 1768. Doctor Slare's grandſire had a new ſet of teeth at 85 years old, when his grey hairs became black; 14 years after this he died of a Plethora. A woman of Githian in Cornwall, in

Uſher.

Buchanan.

Phil. Trans.

Phil. Trans.

in the year 1676, died aged 164 years. It is plain that Jacob, who lived 147 years, was not ſo old as ſome of his anceſtors; for Iſaac was 180; Abraham 175; and probably he aſcertained his ſire's and grandſire's ages exactly; but ſolar years were not in uſe prior to their time. Moſes lived 120 years; yet he ſays that men in general lived about 70 or 80 years: ſo Herodotus writes that Solon obſerved man's common period to be 70 years; yet he, Tully, Pliny, and Valerius Maximus ſay that Arganthonius lived 120 years; Cenſorinus, Lucian, and Anacreon allow that royal veteran 150 years. Ephorus wrote that ſome of the Arcadian kings attained the age of 300 years. Suidas ſays that Orpheus the ſcholar of Linus and ſon of Œager the great grandſon of Alcyone daughter of Atlas, flouriſhed eleven ages before the Trojan war, and lived nine ages, or 270 years. Stephanus records that Annacus of Iconium lived about 300 years, and died at the time of Deucalion's flood. Suidas calls him Nannacus; Eraſmus, Cannacus: hence Bochart, tho' improbably, ſuppoſes him to be Chanoch or Enoch, and the deluge to be Noah's. Pliny was credulous enough, and ſays from Anacreon that Cinyras of Cyprus lived 160 years; Œgimius, 200; and that Hellanicus mentioned Etolians 200 years old; alſo that Damaſtes aſſerted Pictoreus an Etolian to have lived 300 years; likewiſe that in Veſpaſian's time Terrentius of Bononia, and Aponius of Araminium, lived each 150 years; yet even Pliny was of opinion, "that the ſurprizing accounts of longevity aroſe from ignorance of the old computations of time." The firſt Dynaſties of Egypt and of Babylon, and the reigns of the Theban kings in Eratoſthenes, are all, except Apappus, of a moderate length; yet ſome perſons undoubtedly arrived at a great age; Jove Picus lived 120 years; his father was the emblem of time; Chiron was extremely old: Epimenides lived at leaſt 144 years. The Egyptians ſuppoſed that mankind and Crows could live 100 olympiads.

Ps. 90.

Pliny 7. 48.

Laert. Hor. Apollo.

Diodorus Siculus informs us that time was at firſt counted by the moon; next, by three ſeaſons. Plutarch ſays, the Egyptians counted time at firſt by the moon; next as the Arcadians, by Quadrimeſtrial periods; a method attributed to ſome King Piſo, or Phero, by Cenſorinus,

1. 2. Numa.

ſorinus, who ſays they before uſed Bimeſtrial periods. Herodotus counted three ages to a century; ſo an age contained 100 ſeaſons, and a year contained three. Eudoxus in Plato ſays, the Egyptians counted a month for a year: this Pliny confirms; and tells us the Britiſh Druids counted time by the moon: which argues their Eaſtern derivation to have been of a very early date. At this day to expreſs
L. 3. a year we ſay a twelvemonth. Alex. ab Alexandro ſays, the lunar years were 30 days. The Chaldeans at firſt had years of days; and called years and days, Jomin; the Hebrews, Jamin: on the contrary prophetic days were years. We muſt underſtand days by the Chaldean period in Tully of 470,000 years; and in Diodorus, of
Sheringham. 473000. The fragment of Palephatus ſays, "at Vulcan's death his ſon Sol ſucceeded to the realm of Egypt, and reigned 4477 days; for then the Egyptians knew no other way of counting time." Hence probably Vulcan's 30,000 years in the old chronicle were diurnal, reaching from the time of Ham's taking poſſeſſion of Egypt, till his ſon Sol ſucceeded to that title; he was either Miſor's brother or Miſor himſelf: indeed I think he was Phut, who made room for Miſor in Egypt, by removing, as I conclude from Eupolemus, to Babylonia. Before the Arcadians eſtabliſhed the lunar period, they counted by days, and hence probably acquired the name of Proſelenians.—Yet Joſephus mentions ſeveral authors who affirmed the longevity of the Antediluvians. Indeed months are plainly deſcribed as parts of a year in the Moſaic account of the deluge; tho' Moſes may have applied this way of counting time, learned in Egypt, to his account of the flood, notwithſtanding that the ſolar year was not in uſe at the deluge. Manetho ſeems aware of lunar years; and attributes to the Egyptian Vulcan (who is declared on the Obeliſk of Rameſis to be the fire of their Gods, and therefore is Ham) 9000 years, which is above 727 ſolar. In the Orphic Argonauts the Macrobii are ſaid to have lived 12,000 months; but this is a poetic account.

Moſt probably the ages of the Antediluvians were recorded, when time was counted by ſeaſons, which computation ſeems to have been uſed to Eber's death. The poets, to preſerve the marvellous,

counted

counted each ſeaſon a year. Heſiod mentions Boys of 100 years old. Levi's ſon Merari attended Jacob to Egypt; Merari's ſons 215 years afterwards left Egypt along with Moſes. Ephraim is recorded to have lived to ſupply the loſs of his ſons at Gath with others. Jacob was 130 years old at his deſcent to Egypt, yet was ſhort of the age of his anceſtors: and we may conclude that the Antediluvians were as longeval as their deſcendents: therefore they probably lived ſome 300 years, or thrice as many ſeaſons. So Fohi the firſt king of China reigned 115 years, or 345 ſeaſons. The Goths and Jews kept three grand feſtivals annually, which diſtinguiſhed the year into ſo many parts. Varro thought that ſeaſons have been miſtaken for years.

1. Chron. 7. Deut. 1. Num. 14. 45.

Snorro Cockburn.

But, in compariſon with the Hebrew and Samaritan, the Greek Chronology approaches neareſt to the truth, in years of 360 days, till intercalations took place. For in order to rank Abraham as low in time as Aſtarte (Juſtin ſhewing that he lived at Damaſcus rather ſubſequent to Athera a name of Aſtarte) and to place Moſes as low as Ramſinitus the Treaſury builder recorded in hiſtory ſacred and profane, we muſt allow the Septuagint to be trueſt, tho' not exact.

In favour of the Lunar Hypotheſis it is well argued that however longeval men may have primitively been; it is improbable that they lived a century or two childleſs, when propagation was ſo requiſite: however retarded at preſent; where rents, for want of public regulations, grow exorbitant; and of courſe proviſions and wages: occaſioning a ſtagnation of trade and employment, and diſcouraging nuptial connections; as do the want of habitations on uncultivated lands, on which Labourers may ſettle. It is therefore replied that the ſons noticed in ſcripture are not the eldeſt reſpectively. The ſeveral Patriarchs certainly had other children: and there were other mortals created as well as Seth's father; and they all bore the common name of Adam: ſo it is ſaid, male and female created He Them; to which is added in another place, "he called *their* name Adam; which about Caucaſus ſignifies people. In Noah's time there were

Gen. 1. 21. 5. 2.

6. 4. Giants; and the daughters of men ſeem a diſtinct race from the divine line of Seth, from whom Noah, Abraham, David and Jeſus, deſcended. Indeed, after the Deluge Noah's three ſon's produced the three great claſſes of mankind; Japet, the fair light haired Scandinavians and other Northern people denominated Celtæ; on account of which complexion Jamblichus calls Pythagoras, Comer. Stanley. Shem, the Goths who have peopled the middle regions from Aramea or Sham to Balk and Carmania in Perſia, and thence to the Chineſe Shamo and Cathay; whence they proceeded ſtill eaſtward to America, and on the other hand into Germany, Gaul, Spain, Britain and Ireland, from whence they have attained America likewiſe, where they have found their copper-coloured relations. Ham produced a race more tawny ſtill, and his ſon Chus begot the Ethiopians; hence he had the name of Aſbolus: this difference of complexion ariſes from the colour of the membrane next under the ſcarf-ſkin; in Negroes it is black; copper-coloured in Americans; reddiſh white in true Celtæ: intermixed as theſe are with the Getæ, whence they of old conſtituted the Celto-Scythians. In like manner three primary tongues ſucceeded the original language; but the Celtic, Gothic, and Chaldaic, are now variouſly blended together, and reinforced with an infinity of new terms adapted to new inventions. But of this more elſewhere.

As to the objection that if the Antediluvian years be ſuppoſed lunar, the ſeveral progenitors would be too young for propagation; that argument only affects the Hebrew and Samaritan chronologies. Women in the Eaſt are often pregnant at 10 years old. Arrian writes that Indian girls are mature at ſeven: Clitarchus ſays, they have children ſo early. Brydone ſays that Sicilian women marry In Pliny. very young and live to ſee five or ſix generations. Of juvenile propagation Benjamin is an inſtance, who was born after Dinah's rape; yet ten ſons of his attended Jacob to Egypt. Ahaz begot Hezekiah at ten years old: for having a reign of 16 years, which he began at the age of 20: his ſon ſucceeded him at 25 years old. Joſiah at 13 begot Jehoiakim; who at 25 years of age ſucceeded his father then only 39 years old.

There

There are 5974 lunations in 483 Julian years; according to which the ſeveral lives before the flood, if counted by lunar years, ſtand as follows: they are ſomewhat longer, if we allow 30 days to each lunar year.

Adam at Pædogony -	18: 7	At Death 75: 2
Seth - -	16: 7	—— 73: 9
Enos - -	15: 4	—— 73: 2
Cainan - -	13: 9	—— 73: 7
Mahalaleel - -	13: 4	—— 72: 4
Jared - -	13: 1	—— 77: 9
Enoch - -	13: 4	—— 29: 6
Methuſela - -	15: 1	—— 78: 4
Lamech -	14: 9	—— 60: 10
Noah at the flood - -	48: 6	

On the contrary the long intervals in the Septuagint, tho' probably ſeaſons, between the generations in Noah's line down to Jacob, ſeems to be to afford time for experience and maturity of judgment in this ſelected race. Tho' many inſtances of longevity occur in other families. Removes were ſlow in Jaſon's line; and in that of Achilles; alſo in that of Minos, for Apollodorus deems Ariadne the miſtreſs of Theſeus to be Europa's grandchild. Cinyras, Saturn, Chiron, Jove Picus, Minos, all lived long. Niobe was intimate with Latona, whoſe gallant was Tityus, at another time of his life viſited by Rhadamanthus, Alcmena's ſecond huſband: this beſpeaks longevity in ſome of them.—Some maintain the earth to be exceedingly ancient, from the depth of ſoil on the Sicilian Lavas; but ſhowers of aſhes have conferred ſoil on ſome of theſe.

The Chineſe records afford an account of nine men, Nieu Gin; the number of Noah's anceſtors. Theſe are ſtiled Gin hoam xi, the auguſt family of men. From theſe aroſe the Dii Novenſiles; and the Novendial obſequies. Probably in honour of the 9 Antediluvian Patriarchs, the Curetes and Muſes were 9. The civil year of 360 days ſeems to have been divided into 9 periods of 40 days

each: of which ſome traces appear in the 40 days of purification,
Exod. 24. 18 abſtinence and temptation. Moſes ſtaid twice on the Mount 40 days.
34. 28. Kings 1. 6. The errors of the Iſraelities were 40 years. The length of the
17. temple was 40 cubits. The number of ſtripes were not to exceed
Deut. 25, 3. 40. Lucina's period is 40 weeks. The Mexican period of 20 days
Mela. was a ſubdiviſion of the original 40. The year was likewiſe divided
into 40 periods of Nundinæ. The virgin prieſteſſes of the Gallic
Deity were nine. Nicander ſays that " Rhea was adored on the
Macrobi. Satur. ninth day of the moon." Roman males were named at nine days
old, a period they called Nones: when as Tully ſays, divinare ſo-
lent. Perſons to be initiated in ſacred myſteries abſtained nine
nights from venery. Olaus ſays there was a general aſſembly of the
people among the Gothic nations every nine years, when they offer-
ed men and beaſts in ſacrifice. The outer circle of ſingle ſtones at
Stonehenge ſeems alluſive to the 40 Nundinæ in a year: as the 30
arches do to the days of the month; the five trilithons to the in-
tercalatory days; and the 19 ſingle ſtones within theſe, like 19 o-
thers in Cornwal, to the luni ſolar cycle: and the elliptical poſition,
to the earth's elliptical ambit. Till Numa's reign the Roman year
Dio Caſſius. conſiſted of 10 months; each containing 4 Nundinæ. He intro-
duced the Hebdomadal period from Egypt; the firſt day of which
was, as Montfaucon ſhews, dedicated to Saturn.

Abydenus. Apollodorus In Euſeb. Chr. Beroſus about the time of Alexander the Great, wrote concerning
the Antediluvians to this effect. The firſt man was *Alorus*, a Baby-
lonian, who reigned 10 ſari; which Suidas counts 18 years and a
half: Sahra (whence the rivulet between the Ruſſians and Chineſe
is named Saratzin) being the moon in Chaldee, a Sarus was either
the period of a ſeries of eclipſes during 223 lunations; or 18 years
and 225 days, in which time a revolution of the lunar Nodes is
compleated. This Alor is not Sanchoniatho's Chryſaor, as ſome
ſuppoſe; for Alor ſaid that " God ſet him at the head of mankind.
Al-aparus reigned 3 ſari. *Am-elon* (whom Abydenus calls Am-il-
arus) 13 ſari, at Pantibibla;" ſuppoſed Sippara in Meſopotamia, on
Joſh. 15. 85. the Euphrates, Ptolemy's Sippara; which Sir Iſaac Newton takes
to be Sepharvaim: but Debir was at firſt named Kirjath Sepher, the
City

City of Records. *Ammenon* of Chaldea, Abydenus ſays of Pantibiblos, reigned 12 ſari. There had arrived in Chaldea from the Erythrean ſea (after 40 ſari, ſays Apollodorus) a man of proweſs named Oannes, clad in a fiſh-ſkin. He taught aſtrology, architecture, laws, politics, geometry, the conſervation of ſeeds and fruits. At nights he returned on *Shipboard*. He uſed *Letters*, and deſcanted on the "origin of things." Hyginus calls this doctor, Euhadnes; Helladius, Oen, which in Celtic ſignifies a Lamb: therefore this hiſtory may be founded in an anticipation Beroſus did not underſtand: a prediction is often expreſſed in paſt terms inſtead of future; ſee the 53d. Chapter of Iſaiah. Helladius ſays that "ſome counted him a ſon of the primitive Oos: that he reſembled a Fiſh only as clad in a fiſh-ſkin, his head, hands, and feet being human." Under either Amelon or Am-menon appeared another maritime adventurer, named by Abydenus, Annedotus, 26 ſari after the firſt; who therefore could not be ſo late as the 40th Sarus. After *Megalarus* of Pantibibla had reigned 18 ſari; 4 other adventurers, namely Euedocus, Eneugamus, Eneubulus, and Anementus appeared under *Daon* of Pantibibla, a paſtor who reigned 10 ſari. Next *Eudoreſchus* of Pantibibla reigned 18 ſari. In his time a ſeventh doctor named O-dacon appeared. Theſe all expatiated on the ſummary doctrines of Oannes. The eighth king *Amempſinus* a Chaldean of Laranchi reigned 10 ſari: Abydenus here names Anodaphus. *Oti-artes* of the ſame place reigned 8 ſari: Polyhiſtor calls him Ardates. His ſon Xiſuthrus reigned 18 ſari. The ſum of their reigns is 120 ſari; and each ſarus being 18 years and 225 days, 120 ſari are 2266 Antediluvian years; thus if Noah's flood enſued before the expiration of the laſt ſarus, Beroſus confirms the Septuagint chronology.

A. Polyhiſt. In Euſeb. Chron.

In Photio.

Abyden. In Syncel.

"Saturn forewarned Xiſuthros in a dream, that on the 15th day of the ſecond month a deluge would deſtroy mankind: that he ſhould *record* the origin, intermediate ſtate, and end of all things, and bury the *writings* in Sippara, or *Heliopolis*: alſo build, and embark in, a ſhip, with his friends; taking in fowls and quadrupeds. That on enquiry whither he was going he ſhould reply, "To the Gods to pray for human felicity." "The ſhip was five furlongs long; two, broad."

Polyhiſtor. In Euſeb. Chr.

Euſeb. Syncel. broad." Beroſus wrote that the deluge commenced in the ſecond month; which was Jiar; not the Macedonian month, Dæſius, as interpreted. Galen ſays, the Macedonian month Dius, which the year began with, commenced at the autumnal equinox. Dr. Jackſon, 2. 70, obſerves, from Ptolemy's Almegeſt, that the Chaldean and Babylonian year, and (as Gaza from Simplicius ſays) the Aſiatic year began at the autumnal equinox: tho' the Syromacedonians ſet the months each a month later reſpectively. So Joſephus ſays, "the ſecond month was named Dius; and by the Jews, Marcheſuan:" tho' Moſes ordained Niſan, which anſwers to Xanthicus, to be the primary month. Abel and Cain made their oblation at the end of the days, that is of the year; when the feaſt of Vintage was afterwards obſerved: as by the Sichemites.

Hippocrat. Epidemil.

Antiq. 1. 4.

Judg. 9. Jerem. 41.

Abydenus ſays that "Xiſuthrus was conveyed into Armenia. It having been predicted to him that a deluge would enſue on the 15th of the month Dæſius, as it was interpreted; but Dæſius is a month in the Macedonian calendar. He was directed to bury his records at Heliopolis of Sipparæ.—On the third day after the abatement of the waters he diſmiſſed birds from the Ark. Theſe, traverſing the boundleſs ocean without finding a reſting-place, returned to Siſithrus; as others did afterwards. On a third trial the birds appeared with muddy feet: this anſwered his hopes. Then the divine power withdrew him from human ſight. But the ſhip being arrived at Armenia; its wood furniſhed the inhabitants with Amulets, worn at their necks."

Euſeb: Prep. 9. 12.

Polyhiſtor from Beroſus wrote that "when the flood abated, Xiſuthrus let out birds, that for want of food returned. Being ſome days afterwards let out again, they returned with muddy feet: but the third time they returned not. Then Xiſuthrus opened the ſhip; which approaching and grounding on a mountain, he diſembarked, with his wife, daughter, and pilot. Proſtrating themſelves on the ground, and erecting an altar, on which they made an oblation, they diſappeared. Their friends went in queſt of them, but in vain. A celeſtial voice declared that for their piety they were tranſlated to the

Euſeb. Chron. Syncel.

the Gods; bidding *them* alſo to be religious, and to repair to Babylon; and communicate the records to mankind: telling them that the country round them was Armenia. On this they offered a ſacrifice, and went *round* to Babylon: the Ark reſting on the Corcyræan hills of Armenia. Then they took the records from Sippara; founded ſeveral towns; paid regard to religion; and *rebuilt* Babylon." Thus Herennius Philo of Biblos ſays that "Babylon was founded 2000 years before the time of (the Titan) Semiramis." She lived about 1000 years after the deluge: other cities as Joppa, Anuchta, are held to have had an Antediluvian original. Syncellus ſays that the Chaldiac hiſtorians, following Abydenus, Apollodorus and Polyhiſtor, appear to aſſert the exiſtence of an empire in Chaldea previous to the Cataclyſm; tho' ſacred writ mentions it not.—Philo-Judeus ſays that the Chaldeans expreſsly named *Noe* to be the perſon, in whoſe time the univerſal deluge occurred. He is the Fifth *Notius* that ſaved Iſis, and from which mankind deſcended.

See Bryant.

Pliny. Mela. Solin.

Hygin. Aſtron. 2. 30 and, 41

In memory of this great event a proceſſion with a barge was cuſtomary in Egypt and other places. Seſoſtris built a ſhip nearly as big as the Ark, in honour of Oſiris a name uſed in Egypt for Noah; as Oceanus alſo was: thus Καμψα, ſignifying both a Crocodile and an Ark, therefore at Egyptian Thebes a Crocodile repreſented the Ark; a Shark the devouring ſea; a Hawk, providence; an old Man, Noah; a Boy, new life: and their king (Meon, Celtic for Ocean) ſaved by a Crocodile, means Noah by the Ark. Plutarch writes that the Conſtellation Argo (G and K being commutable letters) repreſented the ſhip of Oſiris.—Bryant remarks that Heſychius ſays Ippos was a large Fiſh; but ſhips were called Hipps, and Dionyſius entered into a Hippa: hence Orpheus ſays that Hippa was his nurſe. He alſo obſerves that a ceremony in the Eleuſinian myſteries related to the reſtoration of mankind thro' Noah, whoſe name ſignifies repoſe. After much nocturnal lamentations the prieſts bids the mourners "Take courage, the perſon whom they lamented as loſt is preſerved, and they would be releived from their ſorrows." But I take a ceremony of this ſort at Biblos to have alluded to the fall and redemption. However, Lucian mentions Syrian ceremonies

Clem, Alex Bryant. 2. 296.

V. 2. 222.

nies relative to the flood: and the Greeks called both a ſhip and a temple, Naos.

The roof of the Ark reſembled thoſe rooms, next to the roof of ancient palaces, from their form called eggs; ſo Caſtor and Pollux were born in one of theſe rooms. From the Ark therefore aroſe the fable in Hyginus of fiſhes bringing aſhore the egg that pro-
107. ceeded from Heaven to the Euphrates, and being hatched by a Dove produced Venus Urania the Syrian Goddeſs. Socrates wrote that the Argives ſolicited Bacchus out of the deep, at the ſame time committing an egg to the abyſs. Iſlands, as I ſhall ſhew, was called Oon, Greek for an egg; and the Ark was the famous floating iſland fabled to be Delos. Ham's wife Thebe, a name of the Ark, was the Scythian Tabiti, derived from the Chaldaic Tabit, Arca. She was alſo the firſt Iſis or Venus, and Latona, and Beroe the contemporary of Tethys in Nonnus, and Amaia the mother of that Mercury who was Miſor and the ſecond Oſiris, whoſe wife was the
Stanley. Pythag. firſt *Egyptian* Iſis and Chamyna. In the Doric *Amaia* ſignifies grandam; ſhe being Thoth's, who recorded theſe events. The Dove induced Noah's family to quit the Ark: thus Ampelius ſays, "The dove hatched from this egg a Goddeſs benign and compaſſionate to mankind." The Ark reſembled the primitive Egg in repeopling the world. And the earth reſembles an egg, in being a cruſt incloſing the ſubterranean abyſs: So Proverbs 8, 27; He ſet a circle on the face of the depth: and Job 26. 10, ſays the ſame. But the Ark reſembled an iſland, Oon; which is alſo an Egg. Herrera ſays of Cuba, that aged people report of an old man, who knew of an approaching deluge, that he built a ſhip and embarked in it, with his family and many animals; and ſent out a Crow, which did not return at firſt, but afterwards brought back a green branch: and mentions Noah's ſons covering him when drunk, and that the Indians deſcended from the ſon who ridiculed him; the Spaniards, from the other ſons.

PRIMITIVE HISTORY.

BOOK I. CHAP. V.

CONTENTS.

An Account of the Deluge from Moſes: with a Quotation from Enoch's Book, and from Polyhiſtor. The Ark probably built near Babylon: and proceeded Northward, as Canopus bore over the Stern during the Voyage. Mention of the Deluge by various Authors. Plutarch relates the Month and Day, and the Dove's meſſage. The Apamean Medal regards Deucalion's Flood. An univerſal Tradition of the Deluge. Viſible Effects of it every where. Probable Cauſes of it. Of the ſtocking of America, and the peopling of it from Sarmatia, Tartary, China, Phenicia, Britain and Norway. Eight Antediluvians could deſcribe the Globe to their Progeny. Ancients Maps of the Globe. Ancient Notions of the American Continent. Ancient Voyages. Traces of Phenicians in the Weſt Indies. Of the Huron Language, and the Eſqimaux. Seneca's Prediction concerning the Diſcovery of a diſtant Continent. From Cape Tagrin to Rio Grand is only a Fortnight's Voyage. Of the Renovation of Plants overwhelm'd a whole Year. The Ark grounded on Caucaſus. Site of the Gordyean Hills. Memorials of the Ark in China. A Table of ancient Calendars; with Minutes concerning ſome Parts of them.

LET us now advert to the information concerning the Deluge tranſmitted to us by Moſes. "The world growing populous, the ſons of God," by whom is underſtood the favoured line of Seth, "admired and converſed with the beauteous daughters of men:" who probably were Cain's ignoble race. The book attributed to Enoch deems "theſe libertines, 200 Egregori of Seth's line, living in Jared's days on mount Hermon; and names 20 of their principals: of whom the third was a geographer; the fourth, an aſtrologer; In Syncello.

the ſeventh taught the ſolar motions; the eighth, pneumatics; the ninth, the planetary courſes; the tenth was a metalliſt and lapidarian; the eleventh, a magician; the twentieth taught the lunar motions. From theſe ſprung gigantic canibals called Naph-elim; who begot the Eliud. God commiſſioned Michael, Uriel, Raphael and Gabriel, to precipitate their ringleaders into the abyſs, till the day of judgment." Ephraim ſays that "Cain's daughters with their muſic ſeduced Seth's gigantic ſons from the eminences, where Adam ſettled them, to Od: tho' men in general reſided between Paradiſe and the ocean." Some, Jews as well as Chriſtians, took the ſons of God to be angels; tho' celeſtial ſpirits are void of carnal enjoyment. In Auguſtin's time ſome copies of the Septuagint read "Angels of God." From this intercourſe ſome held that Demons or Incubi proceeded, who are ſuppoſed to have carnal intercourſe with women: but this ſeems a monkiſh deluſion. Others conclude thoſe enamoured beings to be the apoſtate angels; but theſe would be likely to continue the commerce, if practicable. Some with much appearance of truth ſurmize them to be men of power, who took forcibly the daughters of their inferiours. Polyhiſtor wrote that "A vaſt concourſe of *foreigners* reſorted to Chaldea: theſe lived diſorderly like ſavage beaſts." So Moſes writes that "*Mighty Aggreſſors* lived in thoſe days;" ſuppoſed to be Cain's progeny: alſo that "from the aforeſaid intercourſe proceeded an iſſue, of whoſe violent riots the world reſounded." This enormous abuſe of human liberty offended God. He decreed no longer either to controul or tolerate human luſts than 120 years; or as I think, ſeaſons; anſwerable to the 40 years of temptation in the deſert. A Deluge ſhould then enſue; which God predicted to Noah, who both inculcated and practiſed a virtuous life; whilſt temporal concerns engroſſed the attention of the reſt of mankind; whom God declared he would deſtroy on accountof their violence, with the earth.

Luke 20. 35.

Euſeb. Chron.

2. Peter. 2.

God inſtructed Noah to build an ark of three ſtories; 300 cubits long; 50, broad; 30, high: a cubit being to an Engliſh foot, as the ſine of 60 degrees, to the coſine; or, as Aulus Gellius writes, 21 Roman inches.—Noah, purſuant to orders, embarked with his wife,

3 ſons

3 ſons and their wives; and took in proviſions; alſo ſeven pair of clean beaſts, and of all fowls, and two pair of all impure beaſts, which are the carnivorous. The Ark was called Thebah and Thebe, ſignifying alſo Bos: hence Themis in the flood, ſuppoſed to be Deucalion's, is reported to have rode upon an Ox.—The Ark was probably built near Babylon; that neighbourhood affording Bitumen, and Cypreſs, which Gopher wood appears to be; for Cypreſs in Hiberno Celtic is Cufar. Bochart ſuppoſes the Ark was built at Strabo's Cypariſſon, near a paſſage leading to Babylon and Seleucia. She drifted towards the north; hence the ſtar Canopus, in the ſouthern hemiſphere, is on the ſhip's ſtern: which is ſo named from the Saxon ſtern, and the Iſlandic ſtarn, a ſtar.

On the 17th day of the ſecond month all the reſervoirs of the ſubteranean abyſs were diſrupted: and, after 40 days of inceſſant and exceſſive rain, the Ark floated. The Deluge roſe 15 cubits above the loftieſt mountains.—After 150 days the waters *began* to retreat; and the Ark grounded on mount Ararat, on the 17th day of the ſeventh month. In the Septuagint theſe occurences are dated ten days later. The mountain tops appeared on the firſt day of the tenth month. Their remaining ſo long inviſible after the Ark was aground, argues that it ſettled on land much higher than any other in thoſe regions; for the waters retreated ſo faſt that in two months more the lowlands were viſible: this is confirmed by the Ark's becoming aground on the firſt day of the water's abatement, when the higheſt hills were 15 cubits under the ſurface of the flood: and the Ark muſt have drawn that depth of water, which equalled half her height. Forty days after the firſt appearance of land Noah diſmiſſed a raven and a dove out of the Ark; the dove returned: and, being diſpatched a week afterwards, brought back an olive-leaf: which proved that the waters had now left the lower grounds. Being after another week ſet at liberty, ſhe returned no more.—On the firſt day of the next year, the whole country being free from water, Noah uncovered the Ark. He quitted it on the 27th day of the ſecond month. Here a year of twelve months containing 30 days each is

diſtinctly deſcribed. The Deluge began on the ſame day of the month that Plutarch tells us *Oſiris* went into the Ark, the 17th of Athyr; in which, ſays he, the ſun went thro' Scorpio: and he ſets the 22d day of the month Paophi (which preceded Athyr) juſt after the autumnal equinox. Thus he determines the ſeaſon exactly: otherwiſe the Egyptian months were vague, and went thro' the whole zodiac in 1460 Julian years, which compleated a Sothiac period. This cycle began on the 18th day of July, at the heliac riſing of Sirius: for Macrobius and Dio Caſſius ſhew that, the year after the Actiac fight, Thoth began on the 29th day of the Roman Auguſt; and thence to the year 138 of the Chriſtian era, there was a preceſſion of ſix weeks; when, as Cenſorinus writes, the Sothiac period recommenced: it of courſe was inſtituted 1322 years before the incarnation, at the ſummer ſolſtice. Plutarch elſewhere writes that *Deucalion* ſent a dove out of the Ark: thus the Greeks transferred Noah's hiſtory to him; the Egyptians, to Oſiris. This dove was ſacred at Dodona, and at Ammon's or Ham's temple in Lybia.

Solert. Animal.

Chron. Joſephus. Euſeb: Prep. 9. 11, 12.

Polyhiſtor, according to Euſebius, aſſerted that the Ark grounded on the Corcyrean hills in Armenia: Indeed Polyhiſtor and Abydenus wrote "that a remnant of the Ark continued there to their time: and that perſons uſed the bitumen and pieces of the wood as amulets." Bochart writes that Corcur is Navis longa; and that Melo an ancient author tells us, "The man, who eſcaped with his ſons, after the Deluge quitted Armenia." Hieronymus an Egyptian, who treated of Phenician antiquities, Mnaſeas and many others, mentioned the Deluge and the Ark. Lucian's account of the Deluge is, "that the earth emitted from the abyſs a great flood: and vaſt rains falling, the rivers overflowed more that uſual, and the ſea roſe to a great height; the whole land was overwhelmed, and all mankind periſhed except Deucalion. He for his piety was ſaved in the Ark with his wives and children, and a pair of each kind of land animals; which were with him in the Ark during the flood; that, ſays he, enſued thro' the contentious, perfidious, implacable and inhuman diſpoſition of the Antediluvians." To this Deucalion, who is Noah, Andro Teius alludes in ſaying that "in Deucalion's time wicked

Euſeb. Prep. 9. 11, & 19.

wicked perſons abounded: for every place was full of people, which made proviſions ſcarce, and mankind fraudulent; want diſregarding kings, laws and religion." Of him Apollonius relates (3) that "he firſt erected towns and temples, and was the firſt ſovereign in the world." Ovid extols his equity and piety; and inſtead of the Titan Deucalion's, deſcribes the univerſal Deluge, and its cauſes, in a moſt poetical manner.

Protinus irrumpit venæ pejoris in Ævum, M. 1.
Omne Nefas: fugere Pudor, Verumq; Fideſq;
In quorum ſubiere Locum Fraudeſq; Doliq;
Inſidiæq; et Vis, et Amor ſceleratus Habendi.

Vivitur in Rapto: non Hoſpes ab Hoſpite tutus;
Non Socer a Genero: Fratrum quoq; Gratia rara eſt:
Imminet Exitio Vir Conjugis; Illa, Mariti:
Lurida terribiles miſcent Aconita Novercæ:
Filius ante Diem patrios inquirit in Annos.

Quæ Pater at ſummâ vidit Saturnius Arce,
Ingentes Animo et dignas Jove concipit Iras—
Talibus inde Modis Ora indignantia ſolvit;
"Nunc Mihi, quâ totum Nereus circumtonat Orbem,
"Perdendum Mortale Genus—dent ocyus omnes,
"Quas meruere pati, ſic ſtat Sententia, Pænas."

Utq; manu latâ pendentia Nubila preſſit,
Fit Fragor; hinc denſi funduntur ab Ethere Nimbi.

Nec Cælo contenta ſuo Jovis Ira: ſed illum
Cæruleus Frater juvat auxiliaribus aquis.
Ipſe Tridente ſuo Terram percuſſit: at illa
Intremuit; motuq; Sinus patefecit aquarum.
Expatiata ruunt per apertos Flumina Campos;
Obruerat Tumulos immenſa Licentia Ponti;

Pulſabant

Pulſabant novi montana Cacumina Fluctus:
Omnia Pontus erat; deerant nam Littora Ponto.

Of this admirable deſcription, by the help of 6 lines from Dryden, here follows an Engliſh verſion.

Thro' all the world prevails each horrid crime;
That ſtill more heinous grows with growing time.
All modeſty has left both age and youth;
Integrity is gone, and fled is truth.
Deceit, fraud, perfidy, ſupply their place:
Force, av'rice, rapine, ſway the human race.
To gueſts none hoſpitality allow:
No brother ſhares fraternal friendſhip now.
This his wife's father to deſtroy contrives:
Wives ſlay their huſbands; huſbands ſlay their wives.
Nefarious ſtepdames poiſ'nous draughts prepare:
Sons of parental health impatient are.

The Deity obſervant from above,
Anger conceiv'd, an anger worthy Jove:
The God indignant ſpoke in terms like theſe;
" Thro' all yon earth, girt round by roaring ſeas,
" The ſons of men ſhall periſh; they ſhall reap
" The fruit of their deſerts: this vow I'll keep."

He bids a world of clouds involve the ſky:
Loud thunders peal: rains tumble from on high.

Nor from his patrimonial heav'n alone
Is Jove content to pour his vengeance down:
His brother of the ſeas he urgent craves
To help him with auxiliary waves.
Then with his trident Neptune ſtruck the ground;
With central tremors earth receiv'd the wound.

The

The ſhock diſclos'd the fountains of the main;
Th' expanded waters deluge all the plain.
The talleſt hills are 'whelm'd by lawleſs waves;
Each loftieſt mountain's crown proud ocean laves.
Coaſts intervene amidſt the main no more,
For the whole world's a ſea without a ſhore.

Moſes calls the Ark, Thebah, a term learnt in Egypt. So in the Odyſſey, an Ark is Thebotha, its name in Clement of Alexandria. But Theba being alſo Bous, whence the fable of Io's becoming a cow, Diodorus ſays the Ark of Oſiris was named Bous; and Heſychius ſays, "Bous, Baris, Argos, are names alſo of the Ark;" hence prieſts are Argiphonts. The Ark alſo was Butus, Baoth, Booth, the Indian Buto (boat) Clement of Alexandria's Indian Boutta, their Budda: Plutarch ſays that tombs were called Buti; but in the language of the Kiſti the moon is Bute. Seira was both an ark and a hive; hence the prieſteſſes of the Arkite rites were Syrens, Meliſſæ, Κυψελιδας: ſee this at large in Bryant. Κιβωτος, whence Kive and Cup, is an Ark, and is akin to Thebotha, juſt as Cham, Chamos is Plato's Thamos.

N. 106.

Scol. Lyco-phron, 1206

Some Perſons ſurmize that the univerſal Deluge is alluded to by the Apamean medal of Severus, having an Ark with only *two* perſons in it; a dove hovers over it; but Plutarch confers a dove on Deucalion's Ark. Blanchini and Vaillant ſay the inſcription was Neo; Harduin ſaw Neok; and Gorius takes it to be Neok, initials of Neocuri ſuperintendents of a temple: The French king's medal has Neok on the end of the Ark; but Falconnier read Noe on Philip le Pere's medals. The ſtory is a Pagan one of Deucalion, by the deſcendents of Magnes, ſon of Eolus, Deucalion's grandſon. Apamea is denominated Kibotos; which has a proximate reference to Site: tho' that might have been adopted to reſemble their anceſtor's ſituation in the flood. Bochart ſhews that towns named Apamea were ſurrounded by water; as Apamea in Syria and Babylonia. The name is derived from the Celtic Ap-Meon, child of the ſea; Meon is Celtic, for ocean, Maon is Arabic for water.

Montfaucon. Gent. Mag.

Strabo 12.

Pliny 5. Stepha. Ptolem.

Plato

Plato writes that an Egyptian prieſt recounted to Solon the hiſtory
In Timæo. of the general flood, " long before the Grecian inundations:" telling us, Deucalion's flood did not affect Egypt. In Critias he counts this the Third Deluge. Corata obſerves, from Acoſta, Herera, and others, a tradition amongſt the original Americans, that mankind, except a few, were deſtroyed by a flood. Lupus Gomara ſays ſo of the Mexicans: John de Laet, of the Peruvians and others: Martinius, of the Chineſe. Woodward refers to traditions of an univerſal flood amongſt the Scythians, Perſians, Bithynians, Phrygians, Cilicians, Phenicians, Babylonians, Egyptians, Carthaginians, Greeks, Romans, Germans, Gauls, Spaniards, and Britons.

Burnet's Theory mentions that the Spaniſh Count Caſtiglione had from an Ethiopian an account of a tradition, " that the Antediluvians breathed a pure air, and lived happily; the earth producing fruits ſpontaneouſly. At length, when mankind had thro' pride degenerated from their primitive innocence, the angry Gods cauſed ſo violent an earthquake, that great part of the globe ſubſided into ſubterranean cavities, and the waters contained in thoſe receſſes were thereby protruded." Job ſpeaks of a ſubterranean ocean. The
38. 8. Pſalmiſt ſays that God founded the earth upon the ſeas. Seneca ſays,
24. 2. " Conſider what vaſt lakes are latent under ground, and rivers that
Nat. Queſt. B. 3. run we know not where: theſe from all quarters ſhall be the cauſe of a deluge."

The bowels of the earth were diſrupted, and various fiſſures of the globe enſued; ſome parts of it ſubſided, whilſt the bottom of the ocean was ejected, and became continent: thus the earth was de-
Gen. 6. 13. ſtroyed with its inhabitants, as Moſes records. The Pſalmiſt ſays,
Pſalm. 46. 1. it was crumbled to peices. Virgil ſays,

En. 12. 204. Tellurem effundat in Undas,
Diluvio Miſcens.

Lycophron ſays that " raging tempeſts tore the earth to pieces."
L. 6. Nonnus ſays, " that the world was unworlded." Philo Judeus even aſſerts

aſſerts that "every particle was reduced to fluidity:" but Ararat and other mountains remained at and after the flood; for they could not petrify during the time of the Deluge—Amazing diſlocations appear from the vaſt regions of ſand in many places; and from various marine foſſils in high mountains of all countries. Cedrenus writes that marine fiſh have been found in mount Libanon. Sauſſure found on the Alps a petrifaction filled with round ſhells, in a direction normal to the horizon; and original ſtones mounted on petrifactions; and marine ſhells at the elevation of 1380 toiſes above the ſea. In ſome mountains of France a ſlaty grit contains impreſſions of plants, found now only in India. Shells are found on the tops of ſome of the Jura mountains. On the Voges are great blocks of granite rounded, as if rolled in water, and lying on grit and pudding-ſtones. Ehrhart mentions round ſtones in the mountains of Memingen: Langius, ſome on the Alps. Plot, on Shotover hill near Oxon, and Dartmoor in Devon. Hills and wealds in the north of England abound with ſand and pebbles: Swedenborg obſerved the like in Sweden. Many places in England abound with gravel remote from water. A large foſſil jawbone was found lately near Maeſtricht, with turtle and other bones, echenites and belemnites and corals; alſo a crocodile's ſkeleton 30 feet long, in the mountains of Canne. Buffon mentions lamina of white ſtone containing many and various fiſhes, in the mountains of Caſtravan. At Touraine in France 36 leagues from the ſea, Reaumur mentions a bed of oyſters of 130,630,000 ſquare fathoms. Hardel cliff in Hampſhire contains a great variety of turbinated and bivalve ſhells. In Berks at Catſgrove hill many oyſter ſhells were dug up and periwinkles. Rungwell hill in Surrey contains oyſter ſhells unpetrified. Herodotus, Plutarch, and Strabo ſay that cockle ſhells appear in the mountains of Egypt. Mela treating of Numidia ſays that "far from the ſhore are bones of fiſhes, oyſter ſhells, and ſtones ſmoothed by attrition." Pauſanias, Theophraſtus, Xanthus Lydus, Strato, and Eratoſthenes have mentioned ſimilar inſtances. Echins, turbinets, and pearl ſhells have been found in mountains near Genoa. Remains of crocodiles have been found in Germany; of mooſe deer, in Ireland; and of whales in the heart of Britain. The banks of

See Catcot.

Phil. Trans. 164.

Mem. Acad. Amer. York river in Virginia conſiſts of ſhells and marine bodies: near the eaſtern foot of the ſecond mountain in the ridge towards the Allegany, Jeffreſton found petrified ſhells different from any now found on the ſhore of that country; and the whole region weſtward of the Blue ridge is a continued bed of limeſtone. Stæhlin's northern Archipelago mentions bones of elephants found in North America. A whale's backbones were found in hills beyond the Falls of the river James. Foſſil ſhells are found in Maryland. Pennant found ſhells bedded in large blocks of ſtone in North Wales. Theſe are not produced from marine ſalts, or ſpawn wafted in the air; for I have found them in the ſolid limeſtone, in confuſed cluſters, not in pairs, the natural ſtate of the bivalve ſorts. Dr. Withering obſerved at Dudley in Staffordſhire, "the rock incloſes rounded pebbles;" the ſurrounding ſtone being probably an antediluvian petrifaction made at the bottom of the ocean: for ſuch petrifactions conſult the philoſophic Tranſactions. Near Stableford are ſeveral beds of marine ſhells. Walcot deſcribes many remains of animals lodged in ſtone; and ſays that in many quarries and pits near Bath petrifactions are found. He quotes Ray's travels for ſimilar appearances in Germany; Pantoppidan, as to Norway; Shaw, as to Aſia; Adanſon, as to Senegal; Kalm, as to North America; Ulloa, as to South America. Bell mentions petrified ſhells in the rocks about Shamachy, weſtward of the Caſpian ſea. So Dr. Woodward collected proofs obtained in England, Norway, Sweden, Denmark, Holland, Germany, Flanders, France, Spain, Egypt, Barbary, Guiney, Braſil, Peru, Barbadoes, Jamaica, Virginia, and New England. Whitehurſt gives us a curious catalogue of extraneous foſſils found in England, ſuch as the nautilus, ſea-tortoiſe, and crocodile. Dr. Shaw found that the ſtones in the Egyptian pyramids abound with foſſil ſhells and corals. Steno ſays ſo of the ancient walls of Volaterra, a place whoſe name is derived from loftineſs of ſituation. At the elevation of ſeveral hundred fathoms muſcle and cockle ſhells are found in Ireland at mount Naphat. On mountains near Richmond in Yorkſhire are great quantities of ſtones with reſemblances of cockle ſhells; ſome in the middle of the ſolid rocks; others in beds of limeſtone, 6 or eight fathoms under ground. The Derbyſhire limeſtone contains marine

V. 69. P. 1. No. 4.

bodies.

bodies. The impreſſion of a crocodile Mr. Watſon found at Aſhford. At Mold in Flintſhire a black ſlate contains the exact impreſſions of leaves of ſeveral plants. Near Whitby are cornua ammonis, In Selborne, Hants, ſand is contiguous to clay, and ſhells have been found, that are now generated only in the Indian ſea or Gulf of Mexico. On hills at Adderly in Glouceſterſhire are ſtones in the form of cockle ſhells and oyſter ſhells. About Frodingham are ſhells ſticking out of the ſtone-ſtrata. Near Reading are ſubterranean oyſter ſhells lying on ſand, and extended thro' ſeveral acres of ground: In Hertfordſhire, 3 miles N. E. of Rickmanſworth, in cutting thro' a hill, veins of ſand appeared with ſhells of muſcles and of other fiſhes. A gravel pit near Uppingham contained rounded limeſtones, ſea ſhells, and ſand. Dugdale informs us that in the *uplands* of Huntingtonſhire the ſkeleton of a ſea fiſh was found above 20 feet long. Hiſt. Drains. Hale found in Glouceſterſhire a buſhel of petrified cockle-ſhells diſtinct from one another. Ovid ſays,

Procul a Pelago Conchæ jacuere marinæ. M. 14.

Sand is the grit of ſtones, bones, and ſhells; but what, except an ocean, effected the grit of the Tartarian, Arabian, and African deſerts; that have often overwhelmed whole cities, tribes, and armies; and render the phyſical Typhon ſo tremendous. That the bottom of the ocean has been thrown up appears not only from vaſt regions of ſand; but from the ſeveral ſtrata in moſt places not lying according to their ſpecific gravities, but as they were fortuitouſly and gradually amaſſed in the deep. And that the ſtrata of the Antediluvian earth were diſrupted and diſplaced, appears from their preſent poſition in ſeveral places, normal to the horizon, as at Caldy iſland, and the whole ſouth coaſt of Pembrokeſhire. Sir Kenelm Digby, and Baker the conſul at Tripoli mention a town and people petrified 40 days journey thence, S. E. and overwhelmed with ſand.

The ſubterranean waters at Noah's flood may have been expreſſed by a comet's approach; as the moon raiſes the ocean. Ariſtotle in Seneca ſays a comet cauſes tempeſts and inundations; of which Seneca quotes a ſtrong inſtance. Whiſton obſerves that the comet of 1680; whoſe period, according to reiterated appearances, is about 575 years, made an approach 2344 years before the incarnation: and with probability concludes the Deluge was at that time. For, tho' the interval, as Archbiſhop Uſher computes, between the Deluge and incarnation, was 2348 years; yet the firſt years contained only 360 days: 139 of thoſe years equal 137 ſiderial; 209 of them equal 206 tropical. Herodotus writes that the ſun had twice riſen in the weſt: this reſpects heliac riſings of the ſtars; and enſued twice in 137 ſidereal years. Thoth in Egypt, and his couſingerman Evochus or Nimrod in Chaldea, added five days to the ſolar year. Thus four years too much may have been counted before their correction. A comet may have drawn the earth ſo far beyond its ancient orbit, as to cauſe an augmentation of 173 days to 33 years.—But as the Deluge proceeded from ſeveral cauſes (for the rains continued only 40 days, altho' the flood increaſed during 150) a little abatement of the centrifugal force, ariſing from the earth's rotation, would make the waters recede from between the tropics, and overflow the countries beyond them: and after a little interval of time, an increaſe of the earth's diurnal motion would cauſe the ſea to return, and inundate the equatorial lands. Alſo as air can be condenſed to water, ſo may the ſubtle ether, by a combination of means under Omnipotence; who could diſſipate thoſe occaſional vapours like dew, and exhale them into the boundleſs regions of ſpace; in which operation a ſtrong wind according to Moſes played a part. Again, the flowing trains of ſome of the comets have been obſerved of an amazing longitude; the earth might have been immerſed in one of theſe at the Deluge. One in the year 1456 extended thro' 60 degrees: another is recorded to have equalled the *milky way* in longitude. Pliny mentions the comet called Typhon by the Egyptians and Ethiops, and its ſad effects.

Johnſon Admir. Seneca N. 2. 7, 15. Ariſtot. Metror: 1. 7. Pliny 2. 25.

The earth's ſurface is 200 millions of ſquare miles. A cube of ten

ten miles of water will cover 256 miles ſquare, to the height of four miles; the compreſſion being leſs, as the height is leſs. Therefore, as no known mountain are four miles high; and the various hills would engroſs a conſiderable part of the ſpace contained in that height, it is probable that the bowels of the earth contain waters ſufficient to cauſe a deluge, eſpecially ſuppoſing, as we are both told and conclude from phenomena, that the earth was diſrupted and ſubſided into the cavity: for, tho' the preſent ocean was much compreſſed by ſuperincumbent waters; yet the waters that covered high lands were leſs compreſſed in proportion. The electrical fluid of the atmoſphere alſo can expand the waters of the ocean, by deſcending into the earth, and leave the waters of the ſky unſupported likewiſe: as when it is detached from thunder-clouds and water-ſpouts. The electrical power of the air was known in Heſiod's time; who deems Aello, the child of Electro and Thaumas; that is in plain terms, tempeſt is produced by wonderful electricity. This effect of an electrical ſtate of the air is evident from the expeditious flowing of the lake of Carniola in a thunder ſeaſon. Philos. Tranſact.

But as the higheſt mountains of Armenia were covered only 15 cubits, probably the Andes of America were not totally overflowed; and ſeveral animals able to ſurmount ſteep aſcents, or that were wafted there perhaps providentially from the adjacent regions, were there preſerved. Animals by inſtinct often change their ſituation according to the weather impending, as we find by hares and woodcocks. Animals peculiar to the torrid zone would never migrate thro' Siberia; and if we ſuppoſe that the continent of Africa joined South America till ſome centuries after the flood; how came America to have ſo many animals totally unknown in the old world; as the bull-frog; the rattle-ſnake; racoon and guanaco. The American ſloth cannot travel 18 miles in a whole year; and could never have migrated from Caucaſus to South America, over mountains and rivers. And none of theſe animals are in the iſlands; but are peculiar to the continent: this proves that they were originally preſerved there by the advantageous height of their ſtupendous mountains. In like manner ſome animals were preſerved in the Atlantic and Nubian mountains:

mountains: for Africa juſt after the Deluge was an entire iſland; and the Nile is at all times a great obſtacle to the migration of wild animals, eſpecially reptiles, from Arabia towards Mauritania.

As to mankind; altho' the preſent Kamtſchadales ſeem deſcendents of the Mungalian Chineſe, both from their perſons and language; and came immediately from the Curule iſlands; yet the language of the Tſchutſki differs from theirs. Therefore the northernmoſt parts of America were probably peopled by the Samojedes from Sarmatia, as far down on the weſt as Nootka ſound: where, as the Samojedes do, Idols are kept in tents; in the centre of which is the fire; round this they lie: Carver mentions incantations reſembling the Samojede; ſee Yſbrand Ides. Avril the French jeſuit found that the northern Tartars in purſuit of Morſes, were often wafted away on large floats of ice to diſtant places. Lower Sarmatia was probably the ſource of the *Aſſiniboels:* who are ſeparated on the ſouth by a river running to the weſt and by the Saint Charles, from the *Sioux*; whoſe language reſembles that of the Chineſe Tartars; and who, above the Miſſiſſipi, are neighbours on the north eaſt, at the Red river, to the *Chriſtianoux*, and the regions north of lake Superiour, where the *Algonkin* language prevails: as it doth on the north of the river Saint Laurence, a country probably peopled alſo from Chineſe Tartary: as Greenland was partly from Norway. The Laplanders, Samojedes, Chineſe and Americans repreſent various conceptions by knots. Like the *Naap* of the Caucaſean Kiſti, the Algonkin nippee, ſleep, is akin to nap, nappy. The Algonkin Ouiſquiba, drunken, reſembles the Iriſh Uiſkebach, and Tartarian Aiſchy; as from medd, methu. The Algonkins call the Engliſh, Sagaunoſh, a name akin to Sacæ: their word nip, to die, ſeems akin to our word, nip. Mittaus, Stockings, reſembles Mittens: their magat is the Indian maha, the Latin magnus: malatal, malum, evil. Neepoo dead is akin to nekus. The Samojedes ſeem to have extended themſelves gradually round the north of Hudſon's bay, towards Greenland, and down as far as Wager river: for Middleton ſays, the Eſquimaux were unintelligible to the Indians at Churchhill; and Hans Egidius writes that the Norwegians in the year 982, found a wild

wild people on the weſtern ſide of Greenland. The Huron language, copious, expreſſive but guttural, and not ſo ſmooth as the Algonquin, in theſe reſpects reſembles Celtic; but diſtinctions in it by tones beſpeak it to be an ancient unpoliſhed Chineſe; which is guttural: Reland ſays it has no labials; if ſo, the Celtic muſt diſclaim all near affinity with it. It is the vulgar tongue on the ſouth of Saint Laurence to the Miſſiſſipi: the Algonkin, as Carver tells us, prevails from the Ohio and Miſſiſſipi to Hudſon's Bay; is copious, eaſy, and not abounding in tones and accents. The Phenician tongue is traced in the Weſt Indies and Braſil. Adair's reaſons for ſuppoſing the Americans a Jewiſh progeny, apply to Phenicia, Canaan, and Carthage, ſettlements of Ham's family: Jews would never have omitted circumciſion. De Laet remarks that the Mexicans about the year 902 ſubdued the prior inhabitants; who as Herera writes were ſettled there A. D. 720, and came from California: the Mexicans came from Braſil. About 30 miles above St. Antony's Falls, Captain Carver found hieroglyphics ſculptured in a cave: theſe ſeem to have been of Phenician origin: the ſource of theſe victorious Mexicans. But Strahlenberg mentions picture-writing among the Tartars; and De Laet and Hornius derive the Northern Americans from Scythia or Tartary: their errant way of life confirms this notion. Captain Carver obſerves that the American mode of removing all their hair, except a tuft on the crown, is likewiſe a Tartarian cuſtom. Bell aſſerts that the Tonguſi reſemble the Canadians; as do the Tzulim Tartars. Shungo is Chineſe for a ſlave; Shunguſh in America ſignifies a dog: here remark that when the Chriſtians are called by Turks, *dogs*, the word may likewiſe ſignify *ſlaves*, the ſenſe perhaps here intended. The Americans diſcover an apathy or phlegm in their temper reſembling Dutchmen and Turks. They confirm their aſſent with the word, *oath*. The Saukies in name reſemble the Sacæ. The Americans are fond of painting themſelves azure, like the Celtæ The Naudoweſſie language on the weſt of the Miſſiſſipi is extenſive; their neguſh, dead, is Νεκυς; Meneh, water, is the Arabic Maon. Pownal ſays that American prefixes and affixes to words reſemble Tartarian: and that the Tartars call two, neach; the Americans, neech. Carver.

Eight

Eight Antediluvians remained to inform poſterity of the various parts of the globe. Pherecydes Syrus wrote that Zan delineated on a large and fair ſheet the earth and ocean. The regions of the earth were deſcribed on ſquare pillars of ſtone at Cholchis. Atlas and Hercules drew charts of the globe, and were great navigators. Keating's Iriſh hiſtory relates that "Biotha's ſon Adhna was ſent, by Nion ſon of Belus, to explore the Weſt." This Nion was the primitive Ninus or Nimrod. Strabo from Plato tells us, the Egyptian prieſts informed Solon, that the iſle Atlantis, which was as large as a continent was deſtroyed. Seneca from Thucidydes informs us, the iſle Atalanta ſunk wholly or moſtly during the Peloponneſiac war. This was much the caſe of Saint Vincent's Iſle in modern times. Plato implies that the deſtruction of Atlantis was ſubſequent to an invaſion of Greece by the Celtæ, and 9000 (lunar) years before his own times. Ammian, 17, and Pliny 2, 90. relate that the iſland, which ſunk in the Atlantic ocean, was larger than Europe. Proclus on Plato writes that "there were in his time ſeven iſlands in that ſea conſecrated to Proſerpine: and of three other large iſles, one was conſecrated to Pluto; another to Ammon; the middleſt of 1000 furlongs in extent, to Neptune:" perhaps Porto Rico, Hiſpaniola and Cuba: "that the inhabitants of this laſt had a tradition of the great Atlantic iſle, which was paramount over the others, and alſo ſacred to Neptune." Elian mentions kings of the Atlantic iſle deſcended from Neptune. Plato writes that "many potent kings reigned there before its deſtruction by a deluge and earthquake; and extended their power over Lybia and Europe." He alſo tells us, the iſland was divided between Neptune's ten ſons had by Clito. Atlas the eldeſt was paramount over the whole iſland. His twin brother Gadirus, in Greek Eumelus, as Plato interprets (tho' *Gadir* ſignifies a fold, like *Cadir* in Welſh, whence probably the word, *gather*) ruled the extremity of the iſle next to the Herculean columns. The other twins were Ampheres and Eudæmon; Mneſeus and Autochthon; Elaſippus and Meſtor; Azaes and Diaprepes. But perhaps Plato is not more happy in Greciſing the names of theſe, than of Gadirus; there is room to lament that he had not tranſmitted to us the original, which might have given us ſome idea of the Atlantic language,

Clem. Alex.

Apolon. Rhod. 4. 279.

L. 2.

Nat. Queſt.

Bedford Chron. 2. 4.

Animal.

Timeus Critias.

language, which Solon learnt in Egypt, and ſeems to have been the ſacred, and alſo the Celtic; not only from Gadir above, but from Abaris the ſacred name of Peluſium; for Abar in Celtic is filth; ſo Minerva's Egyptian name Neith, from the Celtic Nyddu, pronounced Neithee, to ſpin: Meon or Menes in Celtic is Oceanus the name of the Nile; hence ſome of the names of Menes and A-menophis, are by other writers, as I ſhall ſhew, called Nilus; Serapis is from the Celtic Sarph, a ſerpent: I will not mention the other Pagan Gods, who had their names originally amongſt the Celtæ after Teutat's arrival in Spain; from whence his progeny brought the Chalybes and Curetes to the Thermodon; where mixing with the Cyclops Amazons and Pelaſgi, they came to Phrygia, Greece, Crete, Italy and Sicily, bringing the worſhip of the old Egyptian Cabirs with them; which their Titan leaders contrived to transfer to themſelves, by aſſuming the names of the ancient Cabiri, as Ammon, Saturn, Oſiris, Hermes, Iſis, Athera, Thebe, to name no more at preſent. Euſtathius on Dionyſius (94) ſays that Iö was called Selenè in the Argive dialect; but Proclus on Timæus ſays, the Gods called Selenè what men called Menè. Briareus was in the language of men called Ægæon; but Breyr, or Brehyr, in Welſh is a baron: and I ſuſpect that the divine food Moly means the incenſe of praiſe, from the Welſh, Moli, to praiſe. The bird Chalcis was ſo named ironically, as not being white, and had its divine name (tho' men named it Kumindis) from Calch, Calx, Chalk; Swinton derives Kumindis from Khûm, niger; and Nhus, æneus: this proves that the Hebrew was not the *divine* language. Myrinna, the Phenician Muth, is from the Celtic Maru, to die.

Trogus.

Hom. Il. 1.

Pſalm 50, 14

To return to Plato; he ſays, the poſterity of theſe Atlantic kings reigned *many ages* there, and in the iſlands facing Egypt and Tyrrhenia; the eldeſt ſon ſucceeding to the inheritance continually. It abounded with the beſt copper and with elephants. The ſeveral groups of iſlands in the Atlantic ocean, ſome of them containing volcanoes, may be fragments of that Atlantic region: as moſt of thoſe in the South ſea may be of a continent once exiſting in the midſt of that extenſive ocean: tho' ſome are new iſlands, being ſome coral,

ſome volcanic, productions. Plutarch ſays, the Atlantic iſlands (ſo
In Sertorio. called in his time) are two, ſeparated by a narrow frith, and diſtant from Afric 1200 miles: he ſeems to allude to Britain. On the moon's diſk he ſays, " the Ogygian iſland is five days ſailing weſtward from Britain." He means Iceland, N. W. for he adds that " the great continent ſurrounding the ocean was from the Ogygian iſle about 5000 furlongs;" which is nearly the truth reſpecting Greenland: but ſays he " not ſo far from three other iſlands:" theſe ſeem to be Newfoundland, Anticoſti, and Cape Breton. Plato tells us " that
In Timæo. from the Atlantic iſle beyond the Herculean pillars, and bigger than Lybia and Aſia minor united, a paſſage lay to other adjacent iſlands, and thence to the oppoſite continent; which, ſays he, is really a
Facie Lunæ. continent, ſurrounding the ocean." This is the land aſſerted by
Elian Var. H. 3. 18 Plutarch to be a great continent. Theopompus, 340 years before the Chriſtian era, wrote that Silenus told Midas it was of immenſe ex-
Vera Hiſt. tent. Lucian, pretending a deſire to viſit the Tranſatlantidæ, ſuppoſes he might arrive at ſome great iſland in 80 days; a nice conjecture probably founded on ſome tradition. Photius informs us, many authors agree with Olympiodorus, that Ulyſſes ſailed over the (Atlantic) ocean. Strabo (1) writes that " Menelaus was reported to have ſailed from Gades to India:" this ſhews the prevalent notion of its practicability; which was a natural idea, as the earth was allowed to be ſpherical, which lunar eclipſes demonſtrated; and the
Tully. Mela. ancients were perſuaded of the exiſtence of Antipodes. Strabo alſo obſerves that " only the magnitude of the Atlantic ſea deterred mariners from ſailing, *on a parellel*, from Spain to India." This was preciſely the idea of Columbus: neither of them conceiving that ſo vaſt a continent as America intervened: which yet appears to have been ſettled early, and probably at firſt accidentally from China; the Europeans found the people there ignorant of letters, coinage, lime, the iron and ſail-cloth manufactures.

2. 67. Long voyages were performed in times of high antiquity. Feſtus Avienus copied Himilco's voyage from ancient records. Pliny ſhews that the ancients had a notion of a northern paſſage; but the Indians ſaid by him to have been thrown upon the German (or Norwegian)

wegian) coaſt were probably from Labrador. For the frozen ocean of Scythia, at leaſt of late years, is unnavigable even by Ruſſians and Siberians: and no paſſage can exiſt except thro' Hudſon's Bay: where the ſtrong and high tides (for which the tides in Hudſon's Streights are inadequate) from Whale Cove along the coaſt at Rankin's Inlet; and from Cape Fullerton and Whalebone point to Wager ſtreights, with the deep ſoundings, extenſive openings and black whales, argue that Hudſon's Bay has a communication with the Pacific ocean; probably thro Nootka Sound. For, as the people and animals differ on each ſide of that ſound; ſo the Eſquimaux above Whale Cove are unintelligible to the northern Indians of Churchhill. The Romans had ſome account of that rare bird, a black ſwan: it exiſts in New Holland. Virgil. 1. 403. 4. 42.

Herodotus had learnt that the Erythrean ſea had a communication with the Atlantic. The Phenician diſcoverers of it in Pharao Necho's reign, ſailing out of the Indian ocean round Africa, had the ſun to the north at noon. Pliny writes that Cælius Antipater ſaw a perſon who had ſailed from Spain to the Arabian Gulf; and that a Spaniſh wreck was found there in the reign of Auguſtus: alſo that Cornelius Nepos mentions one who went to Spain from Ethiopia in the reign of Lathyr. Strabo had acquired ſome account of Cathay; this ſeems from Arrian to be the country near the ſources of the Indus and Ganges: yet it extends to the utmoſt eaſt above China. Hanno, who before the reign of Darius Nothus, coaſted much of the weſtern ſide of Afric, with 30 ſhips and 30,000 men, colonized the iſland Cerne; which was as far ſouthward from the ſtreights, as Carthage was eaſtward: having paſſed a deſert coaſt for two days to the ſouth, they ſailed to the eaſt one day. This iſle, two miles in circuit as Pliny writes, with whom Polybius agrees that it is a mile from the ſhore, lies in the bottom of a bay. By this deſcription it is juſt beyond Cape Blanco, the ancient Heſperium Ceres. Scylax, in the time of Darius Nothus, mentioned towns on that coaſt founded by Hanno: who beyond Cerne entered a lake thro' the great river Chremetes, counted by Ariſtotle amongſt the greateſt African

2. 67. L. 15. Baſil. 1533. 6. 31.

rivers. It is the Senegal. Thence he ſailed to another large and broad river named Bambotus abounding with crocodiles; this
Pliny 5. 1. anſwers to the Gambia. On that coaſt he founded Dum-athiria, Gytta, Acra, Melitta, and Arambe.

Solinus and Arnobius mention the Canary iſles; theſe were the Fortunate iſlands, probably as eſcaping the fate of Atlantis. Pliny
6. 32. particularly names the iſle of Canary. Polybius, about 170 years before the Chriſtian era, mentioned the Britannic iſlands and their tin. Strabo quotes Artemidorus, who was in the time of Ptolemy Lathyr, as mentioning the Britannic iſle; and quotes Polybius as refuting Eratoſthenes, who lived in the 126th Olympiad, and Dicœarchus, Ariſtotle's ſcholar, and Pytheas prior to either, concerning the mag-
4. 5. nitude of Britain. Athenæus writes that the main-maſt of the galley built by Archimedes, of 20 banks of oars, and preſented by Hiero to the king of Egypt, was brought from Britain. Suidas affirms that Charon of Lampſacus, about the 75th olympiad treated of the navigation beyond the Pillars of Hercules; who as Pherecydes and Panyaſis wrote ſailed to the iſland Erytheia in a ſcyphus or ſkiff, a name ſignifying alſo a cup. The Argonautic poem of Onomacritus, who lived 560 years before the Incarnation, or of Orpheus of Crotona, contemporary with Piſiſtratus, mentions Jernis
Bochart. or Ireland. Jernis is from the Punic Jar, wood; and Nis, whence
Keating. the Greek Neos, iſland: the original name Na viod vuide confirms this derivation: for tho' *Jar* in Iriſh ſignifies weſt, it only does ſo
Mona. in a relative ſenſe. Rowland ſhews that Plutarch's iſle of Heroes was Angleſea; which in the times of the Titans was Thule, and called Ynys Dowyll, ſhady iſle, as Thule in Syriac is Umbræ: but in the time of Pytheas of Marſeilles above three centuries before the Incarnation, the Ultima Thule was Iceland; for Dionyſius the poet ſays, "the ſun there, at his neareſt approach to the northern pole does not ſet." Solinus ſays "that at the winter ſolſtice ſunriſe and ſunſet happen there at the ſame inſtant; and that Thule is a voyage of five days from the Orknies: Strabo (1) ſays, "of ſix days from Britain, towards the north, and near the Frozen ocean as Pytheas aſſerts." Norway could not be intended; for Solinus and Pliny call that

that country Scandinavia, reputing it an iſland. So Agathemeris names the iſles Jernia, Albion, Thule and the great Scandia beyond the Cimbric Cherſoneſus; beſides theſe, he names the iſland Salice, larger than Albion; the ſize, as well as other reaſons, induces me to believe this iſland, named by others Taprobane, to be Borneo not Ceylon. Servius writes that Thule lies to the north-weſt of Britain, towards the Orknies and Ireland, and enjoys continual day-light, when the ſun is in cancer: this exactly determines Thule to be Iceland. Bochart ſhews that Thule is Syriac for Umbræ; ſo named from the long nights in winter; whence Statius ſays,

4. 13. 8. 15.

Geor. 1.

Nigræ Littora Thules. Sylv.

Pliny tells us that "according to Pytheas, night laſted ſix months at Thule, an iſland ſix days' ſailing northward from Britain, and within one day's ſailing from the Frozen ſea. Suidas ſays that Thule bore the name of the Egyptian Thulis, a prince whoſe empire was extenſive: he is counted one of the Cynic cycle in Syncellus and the Paſchal chronicle: I take him to be Thulur the friend of Typhon or Woden, called Aſeth and Aſis. Pliny writes that Auguſtus ſent a fleet to the Cape of Norway, and thence to the Icy coaſts of Scythia; probably it was that ſaid by Paterculus to have been commanded by Tiberius. Solinus counted it a voyage of 40 days to the Heſperides; theſe by their veins of tin, mentioned by the poet Dionyſius, are the iſlands of Scilly; being alſo the Caſſiterides hinted at by Herodotus. Strabo counts them "Ten contiguous iſlands, having mines of tin and lead, for which they were frequented by a northern courſe from the port of Artabri;" now the Groine. Onomacritus ſtiles Britain the ſpacious manſion of Demeter. How early the Phenicians viſited Britain is uncertain; but Achilles wore boots of tin; Agamemnon, a breaſt-plate; Eneas, a ſhield. Strabo tells us, "Publius Craſſus was the firſt Roman who viſited the Caſſiterides, where he found the natives addicted to navigation, and of a pacific turn:" He was prætor, and governed Spain; Marcus Craſſus was his ſon. Democritus wrote on the navigation of the ocean.

2. 75. 4. 16.

2. 77.

2. 106

3. 115.

Hom. Il. 18.

The

The two following accounts are exceedingly remarkable, and ſupport each other. Diodorus Siculus firſt informs us, "There is a vaſt iſland diſtant from Afric ſeveral days ſailing in the Atlantic ocean:" for which aſſertion he aſſigns this reaſon. "Phenicians coaſting Africa were driven off by a ſtorm of ſeveral days duration to this land. The Tyrrhenians intended to ſend a colony thither; but the Carthaginians obſtructed them, leſt the excellence of the country ſhould tempt the *whole people* to emigrate thither; keeping it in reſerve for themſelves." Here Diodorus before the Chriſtian era ſhews us that he had obtained an account of a region beyond the Atlantic known to the Tyrrhenians, Phenicians, and Carthaginians, and both ſo inviting and ſo extenſive as might have occaſioned the evacuation of all Tuſcany. And this account, ancient as it is, only confirms one *ſtill older* attributed to Ariſtotle which is this: "Beyond the Herculean Pillars the Carthaginians are reported
Mirabil. to have found a deſert iſland, abounding in *all kinds* of wood, *navigable* rivers, and variety of fruits, diſtant *many* days ſailing from the continent: which when the Carthaginians frequented and inhabited on account of the pleaſantneſs and fertility of the place, their rulers by a law prohibited all perſons from going thither on pain of death." This priority of poſſeſſion ſhews the reaſon of the obſtruction given to the Tyrrhenians. The country diſcovered was South America; to which the Caribbean ſea, and the Gulfs of Honduras and Mexico, gave the appearance of an iſland; which was uninhabited, tho' the Chineſe may have previouſly diſcovered Mexico and California. Well was South America noticed for navigable rivers; for the Rio de la Plata, the river of Amazons, and the Oronoque, like the Miſſiſſipi and Saint Laurence in North America, outvie the Danube and Wolga; the Ganges, Oby and Ieniſa; the Nile and the Niger. On this diſcovery the prediction in Seneca's Medea was probably grounded.

Venient Annis Secula Seris,
Quibus Oceanus Vincula Rerum
Laxet; et *ingens pateat Tellus.*

Ocean in latter times ſhall looſe his band;
And grant free acceſs to a *ſpacious land.*

From

From Cape Tagrin in Africa to Rio Grand in America is only 540 leagues, or a fortnight's voyage. New Zealand and Otaheite are farther aſunder than Afric from Brazil; beſides their vaſt diſtance at preſent from any continent: yet the ſame language prevails not only in thoſe iſlands; but at the Sandwich iſles and at Eaſter iſland, which form with New Zealand a triangle, whoſe ſhorteſt ſide is at leaſt 600 leagues. The ſame language is alſo found at Prince's iſle in the Streights of Sunda; and appears to be Chineſe with prepoſitive vowels. Tho' trade-winds oppoſed the direct return of the Phenician ſhips from Braſil; they may have taken the ſame northerly courſe as ſhips from Braſil now purſue. Strabo ſhews us that ſailing on a parellel of latitude was known before the Chriſtian era. But it is probable that the boundaries of the two worlds were, during a long time after the Deluge, nearer to each other than at preſent; if not quite contiguous; and that Pelagos, the ſea thence ſo called, made the diviſion in Peleg's days, by a phyſical ſeparation; tho' underſtood to be a political partition. Saint Auſtin mentions (tho' he reprobates) the notion that men could croſs the Atlantic to a *New-found World*. Bengel.

The Phenicians ſeem by degrees to have diſcovered the Weſt-Indies and Mexico. The chief Deity in Hiſpaniola was named Chemis; which reſembles Chemoſh, Chamos, Cham. Bannier even mentions Mani-tou, as a God of the Algonquins; and Okki as a Deity of the Hurons; the firſt is, Manes Teu, the God Manes, Menes, Mendes, or Pan: the laſt is the Phenician Minerva; the Otkon of the Irequois; whoſe A-tahaut-a is Sanchoniatho's Taaut ſon of Miſor, and Manetho's Athoth ſon of Menes or Mendes. The Ruman Hen or old Ruman of Texeira was Rimmon, a pomegranate, the emblem of the Ark: yet the ancient religious were fond of equivocal terms; therefore Ruman may, like Eros, be a voluptuous God, and his name be akin to the Iriſh *Remhain*, voluptas. Purchaſe relates that captives at Mexico were obliged to fight to death with a prieſt, to become victims; theſe reſemble the human victims of of the Druids. The Mexican Cauſeys are ſimilar to the Indian, Iberian, and Campanian. Coloſſi and Pyramids are viſible in Mexico and Peru, Wiſe.

as

as in Egypt and China. The ſons of Ham delighted in theſe ſtupendous monuments. From this ſource we muſt draw the coloſſi in the iſles of the Pacific ocean; whether the conſtructors came thither from China; or, by the way of America, from the Mediterranean: the navigators, who could adventure to that continent, could attempt to go beyond it: and theſe, from the ſame principles, cauſed the ſame erections as in their mother-country. Bryant obſerves that a ſtone Idol in Eaſter iſland was named Dago, the Phenician Dagon. The Peruvians, like the Manchews, lack the letters, B and D. Martinius tells us that the Chineſe anciently uſed the magnet in navigation: Gilbert, that the Arabs did ſo in traverſing deſerts, as according to Pownal Abaris did a magnetic arrow.

The Argonautic poem before mentioned relates that "Jaſon's comrades driven by a ſtorm from Jernis, Ireland, and finding themſelves in a fortnight at the bounds of the weſtern ocean (probably to the northward) in three days more arrived at Circe's country; which was an iſland of an immenſe magnitude." Altho' we ſhould deem this account a fable yet it is certain that, ſo early as the date of that poem 560 years before the Incarnation, a notion of a large region on the weſtern ſide of the Atlantic was entertained; indeed far earlier: for Theopompus in Elian introduces Silenus telling Midas there was a vaſt continent beyond Europe and Africa, as alſo (on the other hand) beyond Aſia. Ammian's expreſſion of birds and beaſts of a *foreign* world engraven on Egyptian monuments is ſingular: it muſt be an odd way of expreſſing prepoſterous hieroglyphics, that often reſemble nothing in real life: it therefore deſerves enquiry whether any of them reſemble American animals. The deformed ſpectres in Britain mentioned by Gildas ſeem to be derived from Egyptian hieroglyphics: as thoſe in the weſtern regions of North America, and amongſt the Samojedes. Strahlenberg mentions pictureſque writing amongſt the Tartars, as the Clerk of the California does, amongſt the Americans.

Va.. H. 3. 18.

L. 17.

Sammes p. 129. Ides.

Hackluit and Humphrey Luyd in his continuation of Caradoc of Lancarvan's

Lancarvan's hiſtory, mentions the diſcovery and ſettlement of North America by Madoc ſon of Owen Gwyneth. Luyd relates that the croſs was honoured there before the arrival of the Spaniards: Herbert notices the uſe of beads. Powel, from Gutyn Owen in Edward the fourth's reign, wrote that Madoc went thither with ten ſhips, in the year 1170. The Univerſal Hiſtory quotes the evidence of Davis who met a whole ſettlement, that ſpoke Welſh in purity. Sir Roger Manley deems the American Doegs their deſcendents. Meredith ap Rhys who gave the account of Madoc, could not build it upon the diſcovery of Columbus; as he died ſome years before the expedition of Cabot or Columbus. The name of the river *Gwindor* in America is Welſh, ſignifying white water. *Pengwin*, a bird's name, is white head. *Gwrando* is to liſten; Bara, bread; Mam, mother; Tat, father; Bryd, time; Bu, a cow; Clugar, a heathcock; Llwynog, a fox; Wy, an egg; Calaf, a quill: Trwyn, a noſe; Nef, heaven. Peter Martyr ſays, the Virginians celebrated the memory of one Madoc, as a hero: who may have founded the Hurons; for he enliſted men into his ſervice for the expedition, and Hûr in Welſh ſignifies hire. La Hontan ſays, "their language is ſtrongly aſpirated and guttural:" in this it reſembles Welſh. The Huron verbs, like Welſh, are conjugated by varying the primary ſyllable, as *Garego*, I war; *Sarego*, thou warreſt; *Arego*, he wars: in Welſh, *Garegu*, is to defend. The Huron God of war *Ares-coni*, reſembles the martial Gods of the old world Ares and Chon: as the iſland Olchon in the Baykal Lake of Siberia ſignifies Chon's Iſle; the river Orchon, Chon's river: yet I am to ſay that Chon is a name of the moon: but Chon is Saxon for fortis. It is elſewhere obſerved that Saturn was deemed the moſt ancient Mars, or Ares, a word probably refined from the Hiberno Celtic, Arach, might: as Pharaoh may alſo be, with the prepoſitive Ph. Plutarch ſays that the Greeks inhabited the maritime parts of this great continent; that the inhabitants thought the comrades of (Chon the Egyptian) Hercules were intermixt with thoſe of Saturn; and they named the planet Saturn Nycturus: thus Ares-coni alludes to Saturn and Hercules. The Welſh probably were unable to aboliſh Paganiſm; the alluring

Turk. Spy. Vol. 8.

Lunæ Facie.

rites of which could debauch theſe emigrants or their progeny; as it was able to do a Solomon. Yet in all likelyhood the Welſh ſettled in Florida: where the language and proper names bear an affinity to the Celtic. Wafer and Malcolm produce many words from Darien ſimilar to Celtic. The traces of the Celtic language amongſt the Hurons and other people near the Saint Lawrence river may partly ariſe from a colony of Greenlanders in the eleventh century. Greenland in the tenth century received a colony from Iceland, peopled at firſt from Norway. Yet reaſons before aſſigned invalidate the Celtic claim to the Hurons. The clerk of the California wrote that the Americans bury their dead ſitting, as Herodotus records of the Namoſeans. Stellar found American arrows, and inſtruments to kindle fire, like thoſe of Kamſhatka or Tahan. Bell obſerves a ſimilitude between the Canadians and Tonguſians; who are ſwarthy like the Tzulim Tartars, whoſe language has a mixture of Arabic, and Turkiſh: many of theſe have ſkins ſpotted white from their birth. Lord Monboddo mentions a Jeſuit who diſcovered that the Eſquimaux language reſembles the Baſque; which is a Celtic dialect: this receives ſome confirmation from the Vocabulary of Dobbs. A hand is *law*, in Welſh *Llaw*, hence claw: ice is *claw*, in Latin *gla*-cies: to call, *clay*; in Welſh, Galw; in Greek Καλεω. The original Sarmatian language was probably Celtic, I mean in the northern-moſt regions of that extenſive tract; where the Samoiede nation chiefly reſide; who ſeem related to the Eſquimaux and Laplanders: yet they uſe polygamy like the Oſtiacs, who ſpeak a Bulgarian dialect, and where originally Calmucks, a people allied to the Tonguſians, and Yakuti.

Mallet Hiſt. Denm.

As the Deluge laſted about a year, the renovation of plants ſo long immerſed (tho' the inundation began when ſeeds in general in our hemiſphere had attained maturity, the cattle at diſembarkation probably proceeding to ſuch regions as afford food during winter) tends to prove that their reproduction oft ariſes, in ſituations congenial to them, from their ſalts, as well as from perfect ſeeds: which our famous Boyle proved in regard to flowers reſembling wild Poppies, whoſe aſhes produced ſimilar flowers. A region of Kannanor

on

on the Malabar coaſt is ſingular in producing Kardamums: their aſhes produce a new crop. Furze likewiſe ſhoots up plentifully from its aſhes. In the Philoſophical Tranſactions young Aſh-trees are aſſerted to have ſprung from the rotten wood of old *water* pipes, in a place remote from aſh trees. Indeed marine and mineral ſalts wafted thro' the air (and perhaps principles ſtill more ſimple; and combining with vegetable ſalts) produce ſome plants, and alter others: I mean in a limited degree; not generating any new ſpecies, or any capricious Luſus Naturæ; but ſuch as their own ſeeds can reproduce and perpetuate; as when wheat degenerates to darnel, whoſe ſeed will produce the like. I have found this and wheat growing on the ſame root; which indeed may have become ſo thro' coaleſcence. As providence uſes natural methods, ſome ſuch chemical proceſs, as is hinted at above, can produce in a deſert the cedar, acacia, myrtle, olive, fir, pine and box: thus Iſaiah tells us, "the deſert ſhall rejoice and bloſſom as the roſe;" for tho' this may be a metaphor, we can never ſuppoſe it would be taken from a phyſical abſurdity: See Lucretius on this ſubject; alſo Porta's natural magic,

Mod. Univ. Hiſt. 10. 6 Phil. Tranſ. 413.

35.

2. 1001, to 1021.

Res ut convertant Formas.

Things make new combinations, whence ariſe
In bodies all thoſe ſtrange varieties.

Creech.

Again,

Concurſus, Motus, Ordo, Poſitura Figura,
Cum permutantur, mutari Res quoq; debent.

As concourſe, motion, form, ſite, order do;
Their ſubſequent productions vary too.

Nay, I believe the human body contains an animal ſalt, that in its firſt principle is incorruptible, and thro' the Omnipotent operation of the great author of nature, will reproduce our bodies at the ſeaſon of the reſurrection; till when it is awaited for, in the regions of

departed perſons, by the pſyche, anima, umbra, ſpectrum, phantom or apparition; that tablet of the mind, and effigy of the body. The idea of animal ſalt, however he ſports with it, may have preſented itſelf to Sir Roger Manley; where his dying philoſopher declares, that he is going to experience the nature of ſalt.—Lycophron ſhews that the Deluge was in autumn, where he tells us, however notably,

Turk. Spy.

" Whales, dolphins, ſea-calves, *grapes* and *acorns* eat."

It has been held that the Ark reſted on mount *Thamanin*, which Bochart interprets, of *eight*. Agathias mentions (4) Κωμην Θαμανων. This mountain, called by the Arabs *Al Judi*, and *Giudi* by the Tartars, is one of the Cardue hills between Armenia and Meſopotamia. The Chaldee Paraphraſt therefore calls the hill, *Cardu*.—Others ſet the Ark's ſituation 280 miles further to the N. E. near the Araxes; ten leagues from the town Nak-chuvan; *Nak* in Armenia being a ſhip, and *Shivan*, reſted. It is 12 leagues S. E. from Erivan, and two days journey from the three Churches: is named Maſis; and is inacceſſible thro' ſnow. Below is *Cemain*, which town's name reſembles *Semen* or *Shemonah*, that is, eight. But theſe names may have been conferred ſubſequent to an hypotheſis.—Beroſus wrote that the Ark grounded in Armenia, on the Cordyean hills, called by Curtius Cordæi. Ptolemy places the Gordiæan hills at the ſprings of the Tigris; which Strabo informs us proceed from mount Niphates; and that the Tigris leaves the Gordiæan hills and Meſopotamia on the right. Tournefort confirms Strabo; who ſays, " theſe ſprings are 2500 ſtadia diſtant from thoſe of the Euphrates;" whoſe principal ſources, riſing according to him in the northern parts of Taurus, produce two ſtreams to the eaſtward of Erzeron the Armenian capital. Theſe run weſtward, ſurrounding the plain of Erzeron; the one on the north, the other on the ſouth, and uniting, three days' journey weſt from Erzeron, turn ſouthward; leaving, ſays Strabo, Armenia on the right. The Araxes or Aras runs eaſtward from the ſame hills, which are always covered with ſnow. They are a northern branch of Taurus, and named by Strabo Mt. Abos:

Tournefort. Chardin.

In Joſepho.

Pliny

Pliny ſets it in Armenia Major. The northern branch of the Araxes is the Arpagi; which, after receiving a rivulet from Cars, is the ſouthern boundary of Perſian Georgia. Turnefort informs us that "the Moſchick hills extend from Cars towards Teflis, the capital of Georgia five days journey from the Caſpian ſea, ſix from the Euxine, on a branch of the river Kur:" it ſeems to have been the ancient Acropolis the capital of Iberia; which was between the Araxes and the Kur: this laſt had Albania to the eaſt, on the Caſpian ſea: the maritime part of it belongs to Ruſſia; tho' a part of Georgia at large: being divided from north to ſouth by a branch of Caucaſus; out of which the Kur iſſues. Caucaſus, and the Moſchick hills are the northern bounds of Perſian Georgia. Pliny ſhews that the Gordyean hills were near the Caucaſean gates: but that the Cordueni were formerly named Carduchi, adjoining to Adiabene, and laved by the Tigris.—The Gordiæan mountains he places near the Tigris, before it becomes divided, nigh the Meſenian Apamea, 125 miles weſtward of the Babylonian Seleucia. This proves that ſimilar names belong to a vaſt range of mountains. Diodorus Siculus mentions the mountains of the Carduchi as difficult of aſcent to the Greeks under Clearchus, before their arrival at Armenia proper. Curtius and Arrian ſhew that the Gordiæan mountains, or mountains of the Sogdians were beyond the Tigris, on Alexander's left, the Tigris on his right. Plutarch joins the Gordieni with the Armenians and Cappadocians: yet he ſays that "Taurus was between Gordiene and Armenia; and had Iberia on the north, from the Araxes to the Euxine: next to whom the the Albani were near the Caſpian ſea: as the Iberi were about the Moſchian hills, and extended to Caucaſus on the north: here ſpring the river heads." Strabo writes that "Caucaſus ſurrounds Iberia, tending ſouthward towards Armenia and Cholchis; Iberia is entered by two ſtraits from Armenia; one, from Albania; one, from Colchis."—Alſo that "Caucaſus ſurrounding the Iberi, and touching on Armenia, unites with the Moſchian hills and the Cholchian, as far as the Tibarenes;" whom Strabo joins with thoſe *Chaldeans* near Trabezond, who were *Chalybes*. —Curtius ſays that "Taurus, riſing in Cappadocia, and leaving Cilicia, extends to Caucaſus, and joins the Armenian mountains: theſe

6. 11.
6. 15.
Ch. 27.
L. 14.
In Lucullo.
In Pompeio.
L. 11

theſe numerous and contiguous hills form a continual ridge; whence almoſt all the Aſiatic rivers iſſue, ſome into the Red ſea, ſome into the Euxine." Plutarch ſhews that the battle of Gaugamela was fought between the Niphates and the Gordiæan mountains; which, to reconcile this with Strabo, muſt be interſected by the Tigris: as the ſouthern branch of Taurus is by the Euphrates. Alex. Polyhiſtor calls thoſe hills, Corcyræan: the language there being, as Strabo ſays, partly Arabic; in which Bochart obſerves that a large ſhip is Corcur. Nicholas of Damaſcus, about the reign of Auguſtus, wrote that the Ark grounded on the lofty mountain Baris in the province of Minyas in Armenia: and reliques of the ſhip continued there a long time. Baris in the Egyptian tongue implies a ſhip: Bara in the Zingara language is a ſhip. Strabo ſays that Baris was in Armenia an object of adoration. This was the Ark, named alſo Thebe, Bous, Argo, Campſa, Tabit, Seira, Oon, Ippa, Cetus. Heſychius ſhews that the Ark was named So-beris. Suidas interprets Bareis, Naves, Turres. Jerome ſays that Baris ſignifies a tower. Ptolemy has a town named Baris in Pamphylia. But mount Ararat, a name, as Goropius interprets, implying a congeries of hills, but called by the natives according to Joſephus the hill of deſcent, is generally taken to be in Armenia, and is thus rendered in the Vulgate and Septuagint. Jeremiah, 51, joins Ararat with Minni, doubtleſs the Minyas of Nicholas; by ſome derived from mines, with which as Procopius writes Armenia abounds. Amos calls this mountain Armunah; Aquila, Armona. Bryant eſteems it the mother country of the Minyæ. Antonine places there a city named Arcas. Meon in Celtic, like Mor, is mare; as Maon is Aqua in Arabic: thus Armorica is in the Saxon Chronicle named Armenia, the region above the ſea.—As the Ark grounded on the firſt day of the flood's abatement, notwithſtanding that the loftieſt mountains were 15 cubits under water, it muſt have been upon the higheſt hill in all thoſe regions: yet the deſcent muſt have been gentle, to accomodate the large cattle. Bochart quotes Aratus thus, Armeniœ celſis inſtabat Montibus Arca.

Alexander.

In Euſebo.

Euſeb. Prep. 9. 11.

Propert 3.10 Diodor. 11 Herot. 1.

See Bryant.

Iſai. 37. Gen. 8.

Phaleg.

L. 11. Strabo mentions the olive as growing in Gogarene in Armenia: it

it may be that ſort which Hercules brought from the Hyperborean Goths near the Euxine, from them named Cotinos. Syncellus affirms that Ararat is in Parthia. In fact, Solinus ſhews that "the vaſt maſs of mountains called in India Imaus and Paromiſus; in Parthia, Choatras; next Niphates and Taurus; that turning (northward) at the Euxine, tended towards the Riphean hills, had the general name of Taurus;" probably from *Tor*; and where higheſt, Caucaſus; which likewiſe was a general name of the whole tract; tho' commonly appropriated to the ſummit between Iberia and Scythia. Bochart derives the name from Gog Haſan, Gog's Fort. Pliny agrees with Solinus. Therefore Caucaſus being the higheſt part of all thoſe vaſt mountains, there the Ark grounded. Had it reſted on a lower mountain, the waters would not have covered Caucaſus; which ſeems a fit ſpot from which to diſperſe the animals both of hot and cold climates; otherwiſe ſome might have been prevented by Caucaſus and Imaus from ſtocking northern regions. But on what particular ſpot of this vaſt ridge the Ark really grounded is difficult to ſay; for Taurus or Caucaſus not only extends to Perſia; but to the north of Cabul in India, being called Kaf Daghi. Herbert, who is confirmed by Bell in the firſt part, mentions a tradition that the Ark ſettled on Da Moan a large mountain near the city Tauris; and that Noah's wife died near it in the village Morante. In favour of weſtern Caucaſus, Cato, Juſtin (2) and Ammian (22) aſſert that the Scythians were the firſt people; alledging that the rivers deſcend from Scythia. Moſes Choreneſis ſays that Upper Armenia ſends rivers towards each quarter of the heavens, and is the higheſt region of the globe. Yet if the Caſpian ſea was formerly united with the Euxine, as held; it is probable that the Ark reſted about Parthia, to favour the diſperſion of animals towards all quarters.

The plate of gold found at Malta, 1694, with figures of Egyptian Gods, had one with a long ſhell, with a ſerpent above it, on his back, figurative of the Ark, Noah, and Providence.

Tho'

Tho' the Chineſe ſeem to allude to Noah, when they relate that Fohi their firſt king bred up *ſeven* ſorts of creatures, which he uſed to ſacrifice to the ſupreme Spirit of the univerſe; hence he was named Paophi, that is oblation; *but* Paophi is the name of the ſecond Egyptian month, and probably ſo named in honour of Ophion; yet Fohi does not ſeem to be their firſt Poſtdiluvian king; but the firſt human being. Chin Nong, the Japaneſe Sin Noo, was Noah; whoſe mother, they ſay, when ſhe conceived him, was ſurrounded by a rainbow; this is an allegory, agreeable to the religious myſteries of Paganiſm; it alludes to the earth, that common mother inveſted with the rainbow God's token to Noah. It is notable that the Chineſe barges retain the model of the Ark: the length is ſix breadths, with flat bottoms and level decks; they are three ſtories high, each divided by galleries.

As there is ſome diſpute at what ſeaſon of the year the Deluge began, I will here annex ſome ancient calendars; premiſing a few words touching ſome parts of them.

Cockbourn. The Abyſſinians began their year with the month of September; Simplicius on Ariſtotle ſays, the Aſiatics began the year at the autumnal equinox; but the Arabs and Damaſcenes at the vernal. Galen ſays, the Roman September was the Hyperberetæus of Pergamus, and the Boedromion of Athens. Plutarch tells us, the Ides of September fell on the full moon of Metageitneon: thus the year was lunar, tho' corrected by intercalations; for Dionyſius Hal. counted the 23d of Thargelion, 17 days before the ſummer ſolſtice; which alludes to the ſolar year. Diodorus Siculus ſet Scirophorion partly in June and July. Plutarch tells us that Metageitneon was called Carneus; and Hecatombeon, Cronius, but by the Bæotians, Hippodromius.

Poplicola.

Niceas Theſeus Camil.

Scal. Canon. Diodor. Sic. 12. The Greek intercalations were ſo calculated, that a full moon occured on the 20th of Boedromion. Meto's cycle began in Greece at the ſummer ſolſtice, on the the 13th of Scirophorion, 432 years before

before the Incarnation. The Olympic games were at the full moon preceding the ſummer ſolſtice.

Plutarch writes that Chabrias took Naxos at a full moon in Boedromion, on the ſixth day of that month. The Sibyl in Servius ſays, the tenth Chaldean month was dedicated to Apollo. Syncellus tells us, the Hebrew Niſan began on (the 25th of the Roman March, which was) the 29th of Phamenoth: So Joſephus ſays that Niſan was (as it thus moſtly appears) the Egyptian Pharmuthi; and the (Syromacedonian) Xanthicus. Conſonant to this account from Syncellus, the 15th of Athyr ſeems to have been the 17th of the Jewiſh Marcheſuan; and thus, altho' Plutarch informs us that Oſiris went into the Ark on the 17th of Athyr, yet his ſubſequent relation proves that we ſhould read the 15th; juſt as Beroſus wrote that Xiſuthus embarked on the 15th day of the 2d Babylonian month. Camil. Potteron Athen. Ecl. 4.

Macrobius ſays that the days began to exceed the nights on the eighth of the Calends of April. Plutarch erroneouſly writes that the Greek Antheſterion was coincident with the Macedonian Dæſius, and with the Roman March. Aratus. Sylla.

Hyde ſays that the names of the Perſian months are Median: and that the month Phervardin, ſovens Religionem, was removed from July to March; ſo as to the reſt, an anticipation took place: ſo that Aban was their laſt month, and correſponded to October: this confirms Plutarch's account of the Flood's commencement when the Sun pervaded Scorpio.—Mehar or Mihr was alſo called Azur. Ch. 15. & 19.

As to the ſpring being the moſt favourable time for the end of the Deluge, ſpring in one hemiſphere is autumn in the other: and Pocock notes that wheat and barley, ſown in the Eaſt in November, are ripe in May: the Goſpel informs us that wheat was ripe in Judea at Low-Eaſter.

A TABLE OF

Roman.	*Grecian.*	*Macedonian.*
	Heſiod's Year began after the Riſing of the Pleiads. Plato's the 1ſt Moon after the Summer Solſtice. Plutarch in Pelopidas ſhews the old year began ſoon after the Winter Solſtice.	Galen ſays, the Syromacedonian months began each a month later than the Macedonian. So Joſephus ſays their Dius was the Jewiſh Marcheſuan; and Xanthicus was Niſan.
September.	1. Boedromion.	1. Dius, began (as Galen ſays) at the autumnal Equinox.
October. The autumnal Equinox was about the 10th.	2. Maimacterion was the Bœotian Alalcomenius; ſee Plutarch's Ariſtides.	2. Apellæus.
November.	3. Pyanepſion, Plutarch on Iſis counts parellel to Athyr and Virgiliarum Ortus.	3. Audineus. Suidas means the Syromacedonian month, where he ſets it at the Roman January.
December.	4. Antheſterion.	4. Peritius.
January.	5. Poſideon. No Star of Urſa viſible till the ſecond Watch; See Agatharcides in Photius.	5. Dyſtrus.
	6. Gamelion.	6. Xanthicus.
February.	7. Elaphebolion. Pauſanias ſet the vernal Equinox in this month Elaphius.	7. Artemeſius.
March.	8. Munichion; ſee Plutarch's Demetrius.	8. Dæſius.
April.	9. Thargelion. Dionyſius Hal. ſet the 23d day 17 days before the ſummer Solſtice; ſee Plutarch's Timoleon. Laertius on Socrates calls this the 6th month.	9. Panemus.
May.		
June.	10. Scirophorion. Diodor. Sic. ſet partly in June and July.	10. Lous.
	11. Hecatombeon. The Macedonian Lous; ſee Plutarch's Alexander.	11. Gorpiæus.
July. Pliny ſet the Riſing of Sirius 15 days before the Calends of Auguſt.	12. Metagitneon: in Bœotia Panemus; ſee Plutarch's Camillus.	12. Hyperberetæus.

ANCIENT CALENDERS.

Judean.	*Egyptian.*	*Perſian.*
	1. Thoth, at each commencement of the Sothiac Cycle, began at the Heliac Riſing of Sirius; ſee Pliny, 2. 47.	
1. Tiſri the 1ſt month till the Exod. It is Ethanim. 1 Kings. 8. 2. ſee Exod 12. and 13.	2. Paophi. Plutarch ſet the 22d day (in his time) juſt after the autumnal Equinox.	1. Aban.
2. Marcheſuan; is Bul, 1 Kings 6.	3. Athyr. When Sol pervades Scorpio; ſee Plutarch. The Bœotian Damater.	2. Adar.
3. Chiſleu. 7 Zech.	4. Choiac. December; ſee Plutarch's Romulus.	3. Di.
4. Thebeth. Eſter, 2. 16.	5. Tibi.	4. Behemen.
5. Sabat. Maccab. 1. 16. 14. and Zech. 11. 7.	6. Mechir. The ſixth day was ante Id. Jan. in Pliny's Time, 6. 23. this month is the Coptic Amſhir.	5. Aſphander.
6. Adar; ſee Heſter, 3. 7.	7. Phamenoth; the 29th day, as Cedrenus writes, was the 25th of the Hebrew Niſan.	6. Pharavardin began at the vernal Equinox: Scaliger's Canon. 3. 11. yet 2.
7. Niſan: or, Abib; ſee Exod 12. & 13. alſo Heſter 3.	8. Pharmuthi. Suidas ſet at the Roman April: Joſephus at Niſan.	7. Adarpahaſch, or Ardibehiſht.
8. Jair or Zif. 1. of Kings, 6.	9. Pa-chon. The 11th was ante Non. Maii. Scalig. Canon. 3. 13.	8. Churdad.
9. Sivan.	10. Payni.	9. Tyr, or Tir; Sagitta, vel Planeta Mercurius.
10. Thammuz.	11. Epiphi. Ptolemy ſet the Riſing of Sirius on the 21ſt day, in his time. Theon ſet the Summer Solſtice in this month.	10. Murdad, or Mor-dad; mortem dans.
11. Abb.		11. Sheriva.
12. Elul; ſee Nehem. 6. 15.	12. Meſori.	12. Mehar. The 21ſt day of the ſeventh Month from the Vernal Equinox was the 24th of the ſixth Jewiſh. Haggai, 2. 1.

PRIMITIVE HISTORY.

BOOK I. CHAP. VI.

CONTENTS.

Noah quits the Ark: He was Oceanus Sire of the Pagan Gods, and Chief of the Eight Cabiri in the Ark. His Hiſtory attributed to Oſiris: ſome Hero in moſt Countries has the Honour of other Men's Acts; as Arthur in Britain: A Digreſſion ſhews who and when Arthur was.— Noah's Curſe againſt Canaan's Father. All Mankind aſſociated 'till the Erection of Babel. Of Canaan. Of the Primitive Mercury. Of Letters reinvented by him and Thoth Hermogenes his Son; tho' known to the Antediluvians. The famous Library at Memnonium was prior to the Inſtitution of the Sothiac Cycle. Cecrops brought Letters to Attica; Cadmus, to Bœotia; Saturn, Hercules and Evander to Italy. The Seth, who was Typhon, engraved Pillars at Thebais. Odin had Letters from Thuler, who ſeems Thulis and Lucian's Hercules Senex, Jove wrote on Goat's ſkin. Deriades wrote to Dionyſius. An Indian King, to Semiramis. Seſoſtris ſet Inſcriptions on triumphal Columns. The Number of ancient Letters. Commutation of Letters. Sacred and Hieroglyphic Characters. Different ways of Writing. A new and unchangeable Alphabet.

NOAH, having diſembarked, made a burnt offering of every clean beaſt and fowl, on an Altar, to God: who declared, "Man's imaginations to be vicious from youth; yet he would no more execrate the earth; but whilſt it ſhould laſt, the ſeaſons and day and night ſhould ſucceed in due rotation." He bleſſed Noah's family; gave them dominion over, and permiſſion to eat all animals, except their blood. He decreed to retaliate murder: and promiſed that the Rainbow ſhould be a token that another Deluge ſhall never be. I have ſworn, ſays God, the waters of Noah ſhall overflow the earth

earth no more. Homer mentions the rainbow as Jove's token to mankind. Here obſerve that, tho' the rainbow appears often in our climate; yet in ſome other countries it ſeldom or never is ſeen; as in Perſia. Iſaiah. 54. Il. L. 27. R. 547.

Cedrenus writes that, 8 years after the flood, on mount Libanon of Armenia, Noah cultivated vines; in which alſo Oſiris reſembled him. Before the uſe of letters every notable exploit was attributed to the moſt famous man in each country: as by the Egyptians, in regard to Noah's concerns; who was thus the firſt Oſiris; a name, that by its relation to Sihor, ſignifies the Nile called ocean: but as it relates to Syr, Celtic for a ſtar, is Sirius or Sol. Oſiris was likewiſe a name of Ham's ſon Miſor: thus Tacitus ſtiles Oſiris, "Antiquiſſimum Egypti Numen." That Miſor was the primitive Egyptian Sol Tully ſhews; ſtiling Nile's ſon Vulcan or Phtha the fire of Sol: here Nile is that parent of the Gods, Oceanus, who was Noah; and Vulcan, as being a Cabir and both fire and grandfire of the other *Egyptian* Cabiri, was Ham: for Sanchoniatho ſhews that Miſor's nephew Iſmunus was the eighth Cabir or Deus Potens; whoſe great progenitors were Ogen, Okem, or Ocean and Tethys; that is (for Ogen in Celtic is an Agur) the predicter of the Deluge Noah, and his conſort, the two principal of the 8 *univerſal* Cabirs in the Ark. The Egyptian Cabirs are 1. Phtha or Opas, who was Ham; 2. his wife Thebe or Latona: 3. Sol: 4. Pan or Mendes, Miſor or Oſiris; 5. his wife Iſis or Chamyna, the name of an ancient Iſis in Pauſanias: 6. Plato names Theuth or Thôth, who was Hermanubis and Hermogenes Miſor's ſon, in Eratoſthenes: 7. Varro names Muth, who was Serapis; I take the moſt ancient Serapis to be Noah, who ſaw the Death of the Old world; unleſs we except that Serapis who was Satan. Epius, Apis or Iſmunus was the eighth. Suidas ſays, the Grecians had medicine from Apis; Clement of Alexandria writes that Apis a native Egyptian invented medicine before Iö's arrival thither, and founded Memphis: he is Menes or Miſor; but the eighth Cabir was Miſor's nephew Iſmunus, Lycophron's Epius. Homer names their two progenitors, Ocean and Tethys: Herodotus, the 3 firſt males, and the primitive Latona, who ſeems to be Thebe L. 4. Nat. Deor.

of

of Egypt, not the Titan Latona, who aſſumed her name and was coeval with Tityus and Radamanthus. Plutarch, in ſaying Oſiris and Iſis were Ocean and Tethys, means Noah and his conſort. But their grandſon Miſor was the firſt Egyptian Oſiris; and his wife Chamyna was their firſt Iſis and Minerva the daughter of Thebe and that ancient Prometheus, who alſo was Ham: this daughter of his had alſo the name of Thebe after her mother. Miſor, being the immediate founder of the Miſraim or Egyptians, had all the titles adulation could beſtow; as Sol, Pan, Sirius, Oſiris, Adonis, Adonoſiris, Titan, Thamuz, Hyperion, Apollo, Agathodemon, Dionyſius, Bacchus, Faunus, Mercury, Meon or Ocean, Neptune, Nile, Choræus, Uchoreus, Siris, Egyptus, Priapus.

Theſe titles were afterwards aſſumed by ſome of the Titans; as were the titles of Ham's other immediate deſcendents. So Clement of Alexandria ſays the Athenian Minerva was Vulcan's daughter: but this Vulcan was Ham; and this daughter was the ancient Egyptian Iſis wife of Miſor or Oſiris, long before the Cecropian Minerva who was only her copy. This Vulcan's wife was alſo a Minerva, and daughter of that primitive Nilus or Ocean, who was Noah, the Edda's Ymer, from Môr, Oceanus: and Snorro's Bergel Mer, born before the earth's renovation, and ſaved on ſhipboard.

Tully Nat. Deor.

Ham's ſon Miſor is the firſt Egyptian Menes or Meon, a name that in Celtic implies Ocean; as Maon is Arabic for water. And, from the interpretation of the Theban liſts of Kings, implies Sol alſo; as likewiſe does Mar; whence in the Egyptian hiſtory, Menes, Amenophis and Maris are often confounded, and frequently are called Nilus. Miſor is the Oſiris to whom were attributed the actions of the Egyptian Bacchus, the Titan Ammon's ſon Dionyſius: who was likewiſe confounded with the original Bacchus or Evochus, Nimrod, Nebrod or Faunus, a name given to him from his fawn ſkin Tunic: hence the Bacchanal in Senca's Œdipus,

Eratoſthen.

Diodor. Sic. 1. 2.

Nebride ſacra precincta.

To

To Nimrod properly relates the title of Zagreus. His true name probably was Ninus, aſſumed afterwards by the ſpouſe and ſon of Semiramis: for Dicearchus in Stephanus ſays that "Babylon was built by the fourteenth king after Ninus the founder of Nineve." He was Nimrod. But where Pliny ſays "Oppidum Nebriſſa cognomine Veneria," theſe names relate to Ammon's ſon Dionyſius, and that Egyptian Venus or Iſis who was Ceres his Conſort. Silius Italicus ſays, In Chaldeo.

Nebriſſa Dionyſæis conſcia ſacris. L. 3.

Much confuſion is bred in hiſtory by the cuſtom of attributing remarkable exploits in general to one famous perſon; or giving the true performer the title of ſome former hero: as in regard to Saturn, Jove, Bacchus, Apollo, Neptune, Pluto, Mars, Mercury, Hercules; Juno, Venus, Minerva, Proſerpine. Thus the Gothic Odin is the repreſentative of various heroes of different ages. O, is a prepoſitive; Din is Dis: the firſt Dis was Noah; the ſecond, Japet; the third, Acmon's brother; the fourth, the Titan Japet. But Typhon was the moſt formidable Odin, in the Titanian wars; in which all the regions from Gades to Babylon were involved. Typhon commanded Getæ, and the Titans retreated to their ſtronghold named Keira.—In Britain, all famous feats of antiquity are attributed to the renowned Arthur: and almoſt every notable place contributes to this hero's memory. Yet it is not eaſy to diſcover who he really was. Arthur was certainly a great victor over the Saxons, who came to Britain in Vortigern's or Gwrtheirn's fourth year, during the conſulate of Felix and Taurus, as Nennius writes: who ſets the commencement of Vortigern's reign in the conſulate of Thodoſius and Valentinian, A. D. 425. But he counts 421 years, inſtead of 426, from Patrick's Miſſion to his own time, A. D. 858 in the reign of the firſt Mervin; tho' commonly ſuppoſed the ſecond; as Nennius counts 429 years to Mervin's fourth, from the advent of the Saxons: who are erroneouſly held to have come later than the firſt mentioned conſulate A. D. 428. Stapleton's verſion of Bede ſets the arrival of the Saxons in the 429th. year of the incarnation: but Dio Caſs.

Bede

Bede places it in Marcian's reign: whence later hiſtorians and editors have counted the time according to that reign, inſtead of the year of the Chriſtian era. Hence we may conclude that the pathetic letter, quoted by Gildas and Bede, conveying the groans of the Britons to Etius in his third conſulate, was prompted by *Saxon* cruelties. Ethelwerd ſays, the Romans quitted Britain 485 years after Ceſar's invaſion; that is, A. D. 425. The Saxon Chronicle mentions a battle betwcen the Saxons and Vortigern A. D. 455: but it is improbable that he and his allies were at variance within ſix years after their advent; for the Saxons at firſt were engaged againſt the Scots and Picts. Henry of Huntingdon records a battle between them at Stamford. The Hallueluja fight in North Wales under Germanus againſt the Saxons is related by Conſtantius of Lions, about 30 years after the death of Germanus, as well as by Bede and Paul Diacon: Nennius ſays that Germanus went to France after Vortigern's death, and Cambden proves that Germanus died A. D.
L. 26. 435. Ammian mentions the Saxons and Scots as foes to Britons ſo early as his time. Claudian ſays,

Stilic. Theodoſivs.

Proſpicerem dubiis venientem Saxona Ventis.

Alſo,

Maduerunt, Saxone fuſo, Orcades.

But Arthur and his contemporary Merlin are real perſonages only as they coincide with Uther and Aurelius Ambroſe. Thus hiſtorians blend Uther's actions with Arthur's: their names have the ſame import; both *Uthr* and *Arthur* ſignify wonderful. Gildas writes that Aurelius Ambroſe often fought the Saxons, and inſtances the Badonian fight; which others, particularly Henry of Huntington, who refers to Gildas, attribute to Arthur. So William of Malmſbury ſays that Arthur fought for Aurelius Ambroſe, whom he deems Vortigern's ſucceſſor; eſpecially at the Badonian fight: which Polydore Virgil aſcribes to Uther; from his creſt ſurnamed Pendragon, but Arthur's creſt was a dragon. The Flores Hiſtoriarum ſay that Nathan Leod

(or

(or Lluyd) was a captain under Uther: White of Baſingſtoke counts him an officer under Arthur. Ethelwerd ſays he was king, and fell by the Saxons, 14 years after Cerdic's arrival. Henry of Huntington and the Saxon annals ſay that Nathan Leod (who perhaps had the epithets of Uthr, and Aruthr) was a famous king 60 years after the arrival of the Saxons, and fell in battle A. D. 508. Henry deems Arthur a general of the Britiſh kings about this time. Fordun ſays, Lot of Scotland married Ann, Uther's ſiſter; Geofry deems her Arthur's. Bede is ſilent about Arthur, whoſe birth is fictitious; and gives the honour of the Badonian fight (which Stapleton's verſion ſets 55 years after the advent of the Saxons) to Aurelius, who was of Roman deſcent. Gildas, Fordun, Polydore, and Bede's late editions count that fight 11 years ſooner. Trithemius deems Arthur coeval with Clovis, A. D. 482—511. He routed Pollio, Tribune under Leo, who reigned A. D. 460—474. Probably Arthur was Childric's ally againſt Pollio A. D. 470. Arthur ſent his nephew to Simplicius, who was Pope, A. D. 465 to 483. To conclude, Arthur and Uther are appellatives of a Britiſh prince celebrated by Lowarch Hen and Talieſſin; he flouriſhed about the year 470 and till about 511. His real name probably was Nathan Leod. Arthur's remains are ſaid to be now at Malmſbury. As to his tomb at Glaſtonbury found by the Abbot Henry de Sully, in the reign of Henry the ſecond; who commanded the ſearch, owing to the ſong of a Welſh bard at Pembroke, this whole account ſeems to be one of the many fictions of Giraldus; who ſays that Arthur's ſhin bone, according to the Abbot's report, exceeded the length of a tall man's leg by three fingers. The Latin epitaph is ſuſpicious; tho' Camden repreſents the letters rude and of a Gothic form, as copied formerly from the original during its preſervation in the Abbey; Leland ſaw the original; but ſays that Arthur's queen Guinevor was buried at Ambreſbury. Arthur is the reputed founder of Windſor Caſtle. Sir John Prys cites a donation to Landaff Cathedral by Arthur's ſon Noe: but Arthur is not mentioned by Gildas; who ſeems to attribute the Badonian fight to Ambroſe; and mentions Maelgwn Gwined long ſubſequent to him; tho' William of Malmſbury writes that Gildas was interred at Glaſtonbury, A. D. 512. which tends to prove that the advent of the Saxons and Arthur's

wars were earlier than commonly eſtimated.—As to Merlin, he was named Ambroſe Wledic; which laſt imports Aurelius; for Conan Aurelius was Conan Wledic; yet Pennant interprets Wledic, martial. It is argued that Merlin called himſelf Ambroſe Guletic; this Nennius dubiouſly and wrongly interprets, *I am named* Ambroſe. Nennius wrote Guletic, the W being unknown in Latin, ſo William is Gulielmus. Vortigern gave much land to Merlin: this preſent beſpeaks him a prince, as the Britiſh hiſtory coun:s him, and of Roman deſcent; in which alſo he reſembles Ambroſe Aurelius.

To reſume the Patriarchal hiſtory. Noah being once overcome with wine, and lying naked in his tent, his ſon Ham Canaan's father ſaw and divulged it to Shem and Japhet: who brought clothes into the tent, with their backs toward Noah, and covered him decently. Noah learning his youngeſt ſon's diſreſpectful behaviour, curſed Canaan's father, dooming him to ſerve his brother. Shem had a bleſſing: and Japhet, probably as eldeſt ſon, had a promiſe to poſſeſs the lands both of Ham and Shem. This enſued during the Greek and Roman empires; for tho' Shemites have occupied a great part of Japhet's territory, it is by intermixing with his poſterity rather than by ſubduing or removing them. Japhet will again triumph, after the 1260 years of the firſt beaſt in the Apocalypſe; whoſe period commenced during the Exarchate of Ravenna: when the crowns, implying independent power, were on the ten Horns, or branches of the Roman empire: probably when the nameſake of Jove Papa aſſumed a ſpiritual authority over all *kindreds*, about A. D. 606. at leaſt, before the Antichriſt became the ſecond beaſt, with the two horns of power, ſpiritual and temporal, on obtaining the ſovereignty of Ravenna, A. D. 756, or 666 years after John's viſion. This laſt number ſeems to be ſtiled a man's, as commencing from an event reſpecting a private individual, that is, John's prediction; not from any public era. Thro' a ſpirit of prediction Ham was accurſed in the particular line of Canaan, agreeable to the ſecond commandment; where itis declared that a wicked progeny ſhall have leſs mercy by reaſon of Parental ſins. Human oblations rendered Canaan's idolatry doubly abominable.

Noah

Noah lived with his ſons at leaſt till after Canaan's birth. And Moſes mentions the whole people as aſſembled at Shinar; therefore the erection of the tower of Babel was previous to any diſperſion. Gen. 11.

Canaan's name is more exactly Cnaan: it ſignifies a merchant, like Mercury. He is Sanchoniatho's Cna, the brother of Iſiris, the inventor of three letters, or rather alphabets. For this Iſiris, Hyſirus, or Oſiris, being Canaan's brother, was Miſor or the primitive Menes or Mercury of Egypt who was the father of Thoth Hermogenes. In his reign letters were invented, before the time of Phoroneus, the brother of Egialeus, as Anticlides recorded. Pliny. Thus Plutarch and Gellius inform us that Mercury a *primitive* God of Egypt is reported to be the diſcoverer of letters. Sympos. Plato who mentions Hyperborean letters attributes this invention to Thôth or Theuth; but it was in his father's reign. Tully tells us, "Thôth taught the Egyptians laws and letters." Thoth was expert in letters, being ſecretary to the firſt Cronus or Ham. Nat. Deor. Sanchoniatho attributes to him the invention of the ſacred characters. In Stobæus Iſis tells Orus that "Hermes depoſited the ſacred ſymbols of the mundane elements near the Adyta of Oſiris:" here Hermes is Thôth, Oſiris is Miſor. Toſothrus, the Egyptian Eſculapius and Thoth's contemporary was expert in letters. Varro, in Auguſtin, ſays, "the Egyptians were taught letters by Iſis 2000 *years* before his time." Civ. D. 18. 40. She was Miſor's wife: Cybele and her daughter Ceres aſſumed this name ſome five centuries afterwards. A famous library, called the Mind's Relief, was at Memnonium, prior to the commencement of the Sothiac cycle, 1322 years before the Chriſtian era; for the Golden circle of Oſymandyas at Memnonium proves that the year was then 365 days exactly. Manetho conſulted Thôth's hierographic inſcriptions: but deems him the firſt Hermes; tho' Eratoſthenes calls him Hermogenes.

Beroſus ſhews that letters were in uſe among the Antediluvians. Peter, Jude, Polyhiſtor and Eupolemus quote a book attributed to Enoch: it was not genuine in their time, yet probably contained

paſſages of Antediluvian original, and allude to one more ancient. Varro ſhews that the Egyptians had letters 2000 years before his age. Joſephus mentions a tradition that Seth erected two ſquare pillars, on which all inventions were recorded. Theſe remained even to his time in Syriad. Sculptures there were near Schirath in
Judg. 3. Ephraim. Ammian (22) ſays, the Syringes, (according to Pauſanias, near the vocal ſtatue in Egypt) were ſubterranean and ſerpentine receſſes, where adepts in ancient rites, preſaging the Deluge, engraved many hieroglyphics. Theſe probably were that Seth's, who was
Plutarch. Jamblichus, Typhon. Pythagoras and Plato read them; and they remained to the time of Proclus. Letters were in uſe in the time of Job (19) who indeed appears to have lived (30. 3) after the Exod: Cedrenus counts him Eſau's grandſon. Cyprian, Tertullian and Minutius
L. 7. Felix affirm that the Titan Saturn brought letters to Italy: Pliny and Solinus ſay, the Pelaſgi brought letters thither. Diodorus Siculus relates that a Deluge deſtroyed all the literary monuments of
L. 5. Greece: hence the Egyptians pretended to be the firſt aſtronomers; which ſcience Sol's ſon Actis taught them. Euſtathius in Homer ſays, the Pelaſgi alone preſerved their letters after the flood. Tacitus
Annal. 11. 14 writes that Cecrops introduced letters into Attica; and the Italian Aborigines had letters from Evander the Arcadian; who, as Aurelius Victor relates, brought letters to Italy; Iſidore gives this honour to Evander's mother. Juba, in Plutarch, ſays "They learnt letters from Hercules:" he was taught by Linus: which accounts for the Latin letters being the moſt ancient Greek; for Linus rejected the
5. 18. Cadmean innovation: which laſt, as Herodotus writes, were firſt received by the Ionians; Heſychius and Harpocration ſay the Attic were the moſt ancient. Tully attributes the Phrygian characters to the Egyptian Hercules: thus the Phrygian were the Pelaſgic: this Hercules was Demaraon the father of Melcart, in whoſe honour were the Iſthmian games; not Damaratus, as in Tacitus. But Leo Allatius and others ſay that Iſiod of Japhet's line invented the firſt Grecian letters. Pliny ſuppoſes that letters were known to the Aſſyrians from the earlieſt times; but owns that Gellius aſcribed their invention to the Egyptian Mercury; as others did, to the Syrians. Diodorus ſays the Egyptians had letters from Ethiopia;

but

but Thebais was reputed a part of Ethiopia. The Gentoos ſay that Brahma invented letters. Suidas attributes the Hebrew letters to Abraham. Moſes recorded the defeat of the Amalekites, before he received the Commandments. Nonnus mentions that Deriades *wrote* to Bacchus, aſſerting himſelf to be Mithras and the Aſſyrian Phaeton: deriding Sol, Jove, and Saturn, he acknowledged only earth and water divine. Zenobius ſays that Cadmus ſlew Linus for oppoſing his own Pelaſgic letters to the Phenician: therefore the Cretans, who, according to Mimnermus, derived letters from the Muſes, daughters of Uranus, truly aſſerted that "the Phenicians did not invent, but only alter, the forms of letters." Tacitus aſſerts that the Phenicians had letters from the Egyptians: whoſe letters, as inſcriptions ſhew, reſemble Etruſcan. Pauſanias ſaw an inſcription on the tomb of Coræbus a contemporary of Crotopus. Prometheus, Cecrops, Phenix, Danaus, and Orpheus conſtituted different alphabets, as merchants have their different marks; which Chineſe letters reſemble remarkably: thus the Samaritans ſeem to have invented a crabbed character, to be unintelligible to other Jews. In like manner it is probable that, as the powers of pronunciation were affected variouſly at Babylon, this event furniſhed the hint to the ſeveral captains, to introduce new words into uſe; rather than that words radically new were inſtantly applied, inſtead of old. So as to meaſures, one claſs of men meaſured by their general's foot; another, by the length of the arm from the elbow down.—Herodotus ſaw monumental trophies of Seſoſtris in Paleſtine containing inſcriptions; and in Ionia on two of his ſtatues this inſcription in the ſacred characters of Egypt, "I won this region by theſe ſhoulders of mine." Odin had Runic letters from Fimbul Tyr: Tyr here ſignifies Tyrius; tho' Tyr became a proper name amongſt the Goths; the Edda ſtiles the Gothic God Tyr ſagacious and brave to a proverb. Tyr is the name of a month in the Perſian and Ethiopian calendars; as Athyr is in the Egyptian, and Theri in the Armenian: yet Tyr, which is Sagitta, was the Perſian name of the planet Mercury. Fimbul ſeems to be the oldeſt Hercules; for he was alſo called Thul-ur, Senex; Lucian writes that this Hercules was figured in Gaul as an old mariner, drawing his audience by the ears with his tongue. Thulur is the

L. 3.

L. 21.

Diodor. Sic.

2. 102, 106.

the Egyptian Thulis; for *Is* ſignifies a man, as *Ur* in Celtic does. He is Snorro's Fimbul Thul, and his Aſa Tor, or divine Tor. He was Meon (Ogmeon) who was Miſor. One Gothic Odin was as early as the Phenician Hercules; for Valerius Flaccus ſhews that the Goths were in Europe prior to the time of Seſoſtris: they were ſo in the Titanian war, and their leader Odin ſeems to be Typhon; tho' the original Odin was Noah. Yet Snorro ſhews that the laſt Odin was in the twenty ſecond generation from Priam. A Copper urn dug out of the ground in the time of Epaminondas contained the rites
Pauſanias. of the great Goddeſſes recorded on a roll of tin. Lucan ſays that records were made in Egypt on ſtone, prior to bark or leaves. Letters on wooden tablets were in Iriſh called Feadda, wood, wydd; this term is Gothic, and probably from the Goths Ireland had letters. Suidas tells us, Jove recorded events on the ſkin of the goat that ſuckled him: this parchment was called Diphthera; its antiquity
5. 50. was proverbial. Herodotus ſays that parchment grew into uſe thro' a ſcarcity of paper of Biblos. Cteſias mentioned the Indian king's letter to Semiramis; who as Diodorus writes, inſcribed a rock in the mountain Bagiſtan with Syriac letters. But Ophion's ſeven books deſcriptive of the univerſe, mentioned by Nonnus, is the oldeſt Poſtdiluvian treatiſe on record; for Apollonius Rhodius ſhews us that Ophion was Uranus depoſed by his ſon Saturn. Strabo mentions letters on linen: Symmachus, Perſian letters dyed on ſilk. Pliny 7. 58, and Tacitus, in ſaying that the Latin letters were the
Ann. 11. 14 moſt ancient Greek, are confirmed by Dionyſius of Halicarnaſſus (4) as to letters on a column in Diana's temple at Rome. Pliny refers to a Delphic plate of braſs then in the Palatin Library.—Strabo mentions very ancient Ethic poems of the Turditani, probably ſimi-
7. 63. lar to the Old Ariſmaſpian verſes tranſcribed by Ariſteas prior to Homer.

Sympos. Plutarch and Pliny count the Cadmean letters 16. Herodotus, (5. 58.) ſays that the Ionians firſt received theſe: the Attic letters being the old Pelaſgic; which were the ſame as the Latin in the time of Pliny, Tacitus, and Dionyſius of Halicarnaſſus. The Druids did not

not commit their maxims to writing; yet Cesar says the Gauls used Greek letters, but were ignorant of that language. Plutarch teaches us that Alcmena's tablet had characters used in Egypt in the reign of Proteus; also that the Egyptian letters were 25, equal to their luni-solar cycle of 25 years of 365 days. Coins of Bericus and Caswallon prove letters in Britain as early as Cesar.

De Genio Soc. Isis,

Aristotle in Pliny says that *Z* and Φ were two of 18 old letters, and that Epicharmus added θ and χ. But Cassiodorus writes that *Z* was no ancient letter; double *S* answered its purpose; and Plato tells us *Z* was a modern letter. Vega on the contrary says, the Peruvians lack *S*, that is the soft sound of it; it being pronounced hard like *z*, as in dies, days. The Latins substituted *ſſ* for it, as Patrisso, Πατριζω the Greeks put sometimes a single *S* for it, as Σωζω, Σωσω. Sometimes it was converted into *I.* Consonant, as ζυγος, Iugum: and into *G.* as Harpago, from ἁρπαζω: also into *D*, as Zeus, Deus; Zancle Dancle, Nidor from κνιζα. Edward Lluyd tells Rowland that the Armoricans used *Z* for *dh;* hence Theuth and Dheu became Zeus, and perhaps Heus. The first and third inscriptions in Apollo's temple at Thebes, in Cadmean characters seen by Herodotus, contain, as now represented, all the letters except ζ. ξ. Φ. the three double consonants. Plutarch says that Palamedes and Simonides invented four letters each. Tzetzes attributes two to Simonides, three to Epicharmus. Pliny deems the Palamedean, θ. ξ. Φ. χ. and the Simonidean *Z. H.* Ψ. ω. Two of these are dipthongs; three double consonants; three aspirated consonants: which last Victorinus attributes to Simonides. Suidas deems *Z*, instead of ξ, a Palamedean; this Aristotle's account of *Z* renders probable. Simonides and Epicharmus lived about 500 years before the Incarnation: but inscriptions in Fourmont shew that *H* was used 800 years before the Christian era. Yet Plato says, the Athenians used the short *E*, and *O*, for the long: So, the famous Sigean inscription transmitted by Dr. William Sherrard, Consul at Smyrna: yet this has the aspirated Consonants; as likewise has the Baudelotian tombstone at Athens, A. C. 450; together with *H* aspirate; this, and *X*, *C*, *K*, and *G*, are Gutturals. The Sigean Letters are these; *(See Plate* 1.) *S* is sometimes an expletive, as Musca from

L. 7. 56.

Cratybus.

from Μυια. S is often a prepoſitive, as ſeveral other letters are; ſo Omalos, Similis; akis, Sagitta; the Iriſh Alt (whence vault) is Saltus: Heer, ſir; Semajim, heaven; Havo, ſavè; Myrina, Smyrna; Micythus, Smicythus; Tyr-henia, Tyr-ſenia; the Iriſh Siar is Iär; Halen, Salen; ſalt is from Al; Septem from Hepta; Semi, from Hemi; Indus, Sindus; Upnos, Somnus; Ur, Sur in Syncellus; Elli, Selli; Alpia, Salpia, in Lycophron: a hog, Suka, Sic: Aracen, Saracen. The Welch Taru is the Belgic Steer; Bêr, a ſpear. Smoke is from the Celtic Mwg; Hell is in Hebrew Sheol: Hên, old in Celtic, and venerable, is the Highland Sean, the Chineſe Chan, pronounced Shan, and the Latin Senex. Sol is from the Celtic Haul; as Apollo is Ap Haul. Slip is from Labor; Ship from Hippa: Sub from υπο: Scribo from Γραφω. Selene from Elane, whoſe ſacred Lake in the Gevaudan bore her name.

The Latin B came from the Celtæ; it is the firſt letter of the Iriſh table; which, inſtead of Alphabet, is termed Beth-luiſnon. Vega ſays the Peruvians lack B; which ſometimes is changed into V; as Be, Galic, and Beith, in Iriſh, Biote in Greek became the Latin Vita; Febris, Fever; Dabid, David: In India Bedh and Vedh are ſynonymous: the Suevi are Ptolemy's Suebi. B and P are commutable; as Cubo, Κυπτω; Boſco, Paſco; ab, apo; Labor, lapſe: Pepper is in Turkiſh, Beber; Bras is Prês in Celtic, hence price, goods being eſtimated by it formerly: Cabon is Iriſh for Capo: Peth is the ſame as Beth in Celtic; Pibiſeth is Bubaſtis; Prydyn, Britain; Rutupinus, Rudby; Epiſcopus, Biſhop; Cophtos, Cobt; Peto the ancient Beto; Pêl Celtic, Pila, Latin, for a Ball: Ampelus, Hambelus. Hyde ſhews that the Perſians put P for B. Plutarch ſays the Eolians put P for B. In Haim's Punic coin B reſembles P: ſo in the Runic Alphabet: Purgos in Greek is the Phenician Borg, the Gothic Burg and Berg; and in ancient Latin Πυρρος was Burrhus: Puer is the Tartarian Baar; hence the Oriental and Iriſh Bar, ſon. Blood is the *Tartarian* Plut. Balæna is Phalaina; Berenice, Pherenice. The Macedonians put B for Φ, as Bilippos for Philip. Plutarch ſays the Bœotians uſed B for P, as Buſios for Puſios. At Otaheite B is pronounced like P. The Arabs like the Iriſh had no

Bochart. Canaan. 1. 14. 2. 3. Phaleg, 4. 4. Lady Mont.

no P; but, without the character, applied much of its ſound to the B, as the Welſh are now apt to do. On the contrary, P and T ſerve the Manchews inſtead of B and D as in Peru, where G is ſupplied by K, and F by V. B was uſed in Latium about the year of Rome 493, as the Duillian pillar evinces; it occurs in two of the Eugubian tables. Sir George Wheler ſays, " the modern Greeks pronounce B, as we do V; hence Balerianos on Valerian's medals; and, to repreſent B uſe M P. The Iriſh turn B into M, as Bean a woman, in the plural is Mna; ſo the Eolians had Murmex for Burmex, whence came Formica; ſubmitto becomes ſummitto, Sebennytus, Semennoud, Berodach, Merodach; beer, Merum, whence merry: the Celtic Cam is the Hebrew Gab, whence the Latin Gibbus. In Numbers 32, Beon is Meon. By this tranſmutation of letters, the Celtic Buyd, or Armorican Boet, became the Engliſh meat and food, the Daniſh Mad, the Latin Victus; in Galic it is Ed, whence Edo. B, P, and K, often ſerve for each other; as Pen and Kyn, head; ſo Heſychius has Βορβορυγη, and Κορκορυγη; the Iriſh Ban, white, is Can in Celtic, hence Canus; and Sicani, mean ſons of the Cani or white men: Πεμπε, Cinque, quinque. Barleus on Lucian would thus convert Deucalion into Thubal: but I derive it from Deu Gael Ion, Ion the divine Celt. He was a native, and his family inhabitants, of Celto Scythia during ſeven generations from Teutates or Tat: ſo I am a Cambrian, as born in Wales, where my family have lived during during ſeven generations from Biſhop Ferrar's heireſs, the wife of Lewis Williams, Rector of Narberth, but a native of the county of Hereford. Pezron is right in deeming the Titans, Celts; but not in deriving them from Gomer, except thro' intermarriages: for Tuith, Teutat, Tat or the ſecond Thoth, was Ham's great grandſon; being the ſon of the ſecond Hermes, who was Thoth Hermogenes ſon of Menes or Miſor.—B is alſo converted in F; as Far is from the Celtic Bara, bread: the Iriſh Beir, in Engliſh, bear, is Fero; Turba is turf: Bremo, Fremo: Bubalus, Bufalus. The Eolic Digamma was the Phenician Vau in form and power: ſo the Engliſh ſay indifferently, bereaved or bereft: life becomes lives: Vir, in the Celtic Ur, is Fers in the *Tartarian* tongue; Fir in the Iriſh: the Belgic Vier is fire; Voet, foot.

Terentius Scaurus ſays the Digamma was uſed for the Aſpirate H; as Fædus for Hædus; Fordeum, Hordeum; Femur, Homer: Priſcian ſays the Eolians did ſo; the Spaniards have Haba, Habla, for Faba, Fabula: Folamh in Iriſh is hollow. But inſtead of the F the Greeks chiefly uſed Φ, which is P aſpirated. F ſometimes became G, as Fel, Gall; for, ἦρ; and as G and C are commutable, Ovid has, Chloris eram, Flora vocor. Sometimes it has the power of Gh in enough, often pronounced enow; ſo Menzikoff becomes Menzikow. The *Perſian* Ghihar is the German Vier, the Engliſh four, the *Tartarian* Fyder; alſo the Cambrian Pedwar, juſt as Piſcis is fiſh: or Caput is the Saxon Heafod, head. F often ſupplies a guttural accent, as Floyd is Lloyd; ſo the Eolians for Ῥοδον had Φροδον tho' ſtrictly L and R are only ſemigutturals; R being the Canine letter: the real gutturals are G, H, K, Q. Sometimes F ſupplied an Hiatus; ſo Priſcian from Alcman has Daſion for Dæon: Turnefort's Delian inſcription has the Digamma F, filling the Hiatus in αυτο thus ΑΤΓΤΟ written from the left: ſo Hafoc, a hawk. The Roman Digamma is the ſixth letter, like the Hebrew Vau or Whau. In Greek the Z, which argues itſelf by that means a late letter, ſupplanted F; and in numerals by ſome accident it degenerated into the double letter ſt, named Bau Epiſemon; probably becauſe F originally reſembled this form; for what is Bau, but Vau? Iſidore ſays that V redoubled is the Eolic Digamma, which was W; ſo Dionyſius Hal. tells us the diphthong Ou was prefixt to vowels, and ſimilar to the digamma; as Ouanax, Wanax, Fanax; and Silvius, Silſius, Silouius; Ouates, Vates: ſo woman is Fæmina. Sir George Wheler ſays, "the modern Greeks pronounce Au and Eu, as Af and Ef." The ancients changed the laſt U of two into an O, as Volgus in Ennius. Donatus ſaid, "V and I were conſonants, when they preceded vowels." But at firſt, the Latins uſed the Digamma for the V conſonant, as Fotum for Votum. The Welſh convert V ſometimes into M, as Vaur or Maur; ſo the Latin Mavors is the Sabine Mamers: ſometimes into B, as Vâch or Bâch; ſo the Latin Vado is the Greek Bado: as the Engliſh bull is Vol in Sclavonian, Bole in Ruſſian. U vowel was often pronounced as Ou; ſo Ouranos, Uranus. For this

this diphthong a ſingle O was ſometimes ſubſtituted, as Dionyſo inſcribed on an ancient cup. O ſometimes ſtood for the diphthong au; ſo Lotus, lautus. O has ſometimes been exchanged for U, as Fretu, Acherunte: Pliny ſays, the Umbrians did ſo; tho' the U in their alphabet is inviſible to Hodiernal antiquaries, yet Swinton ſhews that V was uſed early in Latium. U redoubled was ſometimes converted to G as war, Guerre; warranty, Garranty; William, Gwillim, Gulielmus. V is ſometimes a prepoſitive as Ειδω, video. Y is often ſubſtituted for G; as Ceag, key; Gear, year; Gemen, Yemen or yeoman, commoner. Atheneus.

The Latin Y ſerves greatly for the Greek Upſelon as a vowel, and often carries the ſound of a diphthong, as in Guy. Bochart ſhews that I is ſometimes ſubſtituted for U; thus Iſaiah's Phul, and the Chaldean Phulæ is the Egyptian Philæ: ſo Itis is Idus, in Macrobius: Varro ſhews that U and E are commutable, as Turma, Terma. I is ſometimes ſubſtituted for E, as Ianus, Eanus; decem, undecim; Dei, Dii, eis, iis; Heth, Hittite; Sikelia, Sicilia: Gellius ſays that E or I was uſed indifferently; Firma is Ferm, farm, Feorm: Gibel is Ieebel. I often ſupercedes A; as Ibrahim, Abraham: ſo E does; as Anglia, England; France, French; Tar, Terra. The Runic alphabet lacks E; as the Etruſcan is ſuppoſed to lack O and U; and Wiſe remarks that the Hebrew Aleph is no perfect vowel: hence we may conclude that I ſupplied the place of all the other vowels. E, O, U, ſerve for one another in Getæ, Goths, Gutæ. In Iriſh MSS. A, O, U, are written indifferently for one another; and E for I: ſo *Dear*, Déor and Deur is a tear. Hecabe is Hecuba in Latin; Armuza is Ormus; Calamos is Culmus. Al, El, Il, Ol, ſignify great: from the Latin Bonus comes bene; from Cura, care; from cavus, cove; hence Urania was Couella; Cælum, Covum. In ancient languages vowels were rather implied than expreſt: ſo in Welſh, Gwydr (Gwydir) is glaſs. Hebrew abounds with inſtances. In Engliſh an E final ſupplies the intermediate vowel, as people, populus, in Welſh Pybl: but the E final is more modern than Robin Hood's epitaph. The Latins turned a long vowel into Phaleg 4. 26 Ch. 66. Sext Pomp.

double one; ſo Lucretius has Fluuida: ſometimes into diphthongs, as Ioure for Iure, in Ennius: we render Duplex, double: the Duillian pillars has Caſtreis. The Welſh pronounce the U final, as in the termination of the word obloquy. But the Latin Y was ſubſtituted for the I final. Tully ſhews that Y was uſed in his time, but not by Ennius.—A final in the dative caſe was ſubſcribed with an I in old Marbles; alſo, O when long; and E, when long.

Oratore. Montfauc. Paleo. Græc.

G in the Celtic tongue was an old letter: but in Latium the G was long ſupplied by C as in the Duillian inſcription Anno Urbis 416. Plutarch ſays it was introduced by Carvilius. They are commutable: Geranus is Crane; Ai-guptos, Regio Coptorum; Carthago, Cartaco; Cerens, Gerens, on the Duillian column; Golaith in Welſh is the Latin Clades: the Hebrew and Iriſh Gamul is Camel; acer is eager; from Centum, Quingenti; viceſimus, viginti; ago, actus; rego, rexs, rex; Acraganta, Agrigentum; Gorjeſtan, the country of the river Kor.—Q was added after Cato's time. The Eugubian tables lack X, Y, Z. but have Q and G: but when G was introduced at Rome, C ſuperceded K, and Q, as Priſcian relates: but the Tuſcan alphabet ſhews that C was the original K; tho' in the Greek confounded with S; hence Sybele for Cybele in Montfaucon. The Roman interpretation of the Sibylline oracle, Tria kappa kakiſta proves that the Latin C was the Greek Kappa.—X was ſubſtituted for the joint letters C S, and as Varro ſays, G S. hence Frux, frugis; it is on the Duillian column. Q, like K and G, was often put for P, as Πεμπε Quinque; Lupus, Λυκος; Ιππος, Equus; lepus, Λαγωσ. The Cadmean Gamma in the Sigean inſcription reſembles the Etruſcan Pi, and the Runic L; as the Runic S reſembles Fourmont's Lacedæmonian. The Runic B, I, K, R, T, reſemble the Grecian. Q, from the Hebrew Koph, had no place in the Greek table, but was the Koppa epiſemon in numerals; as their Epiſemon Sanpi was from the Hebrew Tzade, or Z hard. X is akin to the Hebrew Schin, and the Greek Chi; and is often reſolved into this laſt, as in the Nuchemeron; tho' in Attica the χ was long before it ſupplanted the K; as likewiſe was the ξ; K C being tenaciouſly

Queſt. Rom. 54.

Auſon Eidyl.

Worm. Lexicon.

Ainſworth.

ciouſly continued. The Latins had B, D, and G from the Celts. In the South Seas, G, C, K, and S are ſupplied by T.

Plutarch ſays eleven letters ſufficed the ancients; the reſt being affections of letters, denoting differences, as accent, quantity. Therefore in the Tuſcan, which as Pliny ſays was Pelaſgic, the E or I, and H, will beſt bear ſuppreſſion: but Dionyſius of Halicarnaſſus writes that ſome held that alphabet to contain 13 letters: which written from the righthand to the left (the L, M, N, S, reſembling the Sigean) are according to Swinton as follows, and are the ancient Latin letters. *(See Plate 2.)*

Queſt. Platon.

Struct. Or. 14.

Pliny, 35, 11. 16, 44.

If this was the entire alphabet, we might conclude that the Pelaſgi had not the three letters of Oſiris, added to the Phenician alphabet. The K was like the ancient Greek Sigma or San inverted, and by the Shepherd in Atheneus compared to a Scythian bow, which was much incurvated. And I ſuſpect that the inſcription on the Tarentine medal mentioned by Pollux from Ariſtotle, was not Taras, but Tarac; for Tarachon, Chon of Tyre, or Melcart; for Bannier ſays he ſometimes bore a Herculean club: his father Demaraon Zeus was Jove Thalaſſius or Neptune. Atheneus ſhews from Euripides and others how the letters *(See Plate 3.)* were formed; Gori ſubſtitutes Vau for Swinton's digamma: if ſo, U when a conſonant ſerved for F, and when a vowel for O; this laſt Pliny confirms. Indeed how can we ſuppoſe an alphabet to lack a vowel expreſſive of a ſtrong full ſound, as O, Ou, U; as well as the ſmart ſound of A, or the tinſel ſounds of E, or I. The proper names of places and perſons revolt againſt the idea; as Porſenna, Bononia, Volſci, Boii, Volta, Voltumna, Iuturna, Volturnus, Volumnus, Vertumnus, Portumnus.—The O is ſcarce viſible in a Lacedæmonian inſcription as if one of Plutarch's affections of letters. *(See Plate 4.)*

In Priſcian.

In the Iriſh alphabet A was commutable with O, and U.—B, with P.—C, with G.—D, with T.—E, with I—F, with V.—H, was an aſpirate: therefore the eleven letters of the Iriſh alphabet, if that be the

the true number of the primitive letters, as Plutarch affirms, were theſe.

B. C D. E. F. L. M. N. O. R. S.

Yet vowels were at firſt implied, not expreſt; and F is of doubtful antiquity; thus at firſt there ſeem to have been only eight conſonants. Fohi's eight elementary characters ſupplanted the Chineſe knots upon chords, a mode of recording matters, uſed alſo in America. But from the above account of Iriſh letters, E, O, were more ſufficient vowels for univerſal uſe, than Plutarch's E. I. The Dorians uſed O, for Au. Yet that there were three primary vowels is probable, anſwerable to baſe, tenor, and treble; others ſubſequent to theſe were Deflections. The Hebrew Tetragrammaton contained all the vowels of the Jewiſh alphabet, implying a ſine qua non; that every name ſhould even litterally owe exiſtence to God. If Wiſe is right in excepting to the Hebrew Aleph as a perfect vowel, we then obtain from the others the Celtic *Iou*. Indeed the Sacred Tetragrammaton, Porphyry's Ievo, where only the E, O, ſeem eſſential, appears from Macrobius to have originally been a Trigammaton Iáo, implying a Trinity, and the God of Moſes, according to Diodorus Siculus. Chiflet publiſhed an Antique containing three heads, erroneouſly ſuppoſed to be the Eumenides, with ſerpents depending from a tree, and the word IAO. As the Egyptians dropt the A, in in forming IO, their Goddeſs or Principle of Science; ſo the Hebrews, omitting O, formed Jah, Ja, Je. Plutarch not obſerving the Oriental way of writing, reverſed the letters to Ei. Thus the Egyptian city On became No; Rhea, Hera; Neith or Anaitis, Athene, which ſome derive from Athan. Thro' ſuch errors Sabbaco became S°; Amenophis, the Noph of the Hebrews, and the Coptic Memph; the Neochabis of Atheneus, Pliny's Nectabis. Plato deems I an ancient vowel; L, and R primitive conſonants. Theſe are commutable letters according to Lucian; hence Mazaroth, Mazaloth; and the Gallic Azur is in Spaniſh Azul; Lud, Rud. Sir George Wheler ſays "the modern Greeks pronounce B as F; the Eta as I, in lip; the Epſilon, broad:" yet B is moſt commonly

Sat. 1. L. 1.

monly commutable with P; therefore Plutarch's eleven radical letters ſeem to be theſe.

A. I. O.——K. L. M. N.——P. R. S. T.

This arrangement of the Vowels affords a new Trigrammaton in the vocal AIO, the true Roman Aio Locutius. But, as Iſidore ſays, the Eolics (whoſe language ſeems from Pezron to be the moſt ancient Greek) doubled U, inſtead of a Digamma; and Dionyſius Hal. writes that *Ou* ſerved that purpoſe; I think that O, was pronounced nearly like Ou, or like Oo in *Book*. And when I note the affinity between A, E and I; likewiſe that between O and U; I ſee the characters that denote a perſonage truly divine, the Alpha and Omega of Sacred Writ. The eight conſonants repreſent the eight Cabiri; and with the vocal I, the nine Muſes.

T with an aſpirate (and ſometimes without, as Itis, Idus) ſupplied the place of D, which oft is a prepoſitive as Jana, Diana; and ſometimes is an explētive as Eo, redeo. Gwynt is Celtic for wind; Oed for œtas; Mud for mûte; the Th in the Engliſh thou is equivalent to the double D in Welſh, as Nyddu, to ſpin, is pronounced Nythee. Tages and Tagus are names from the Phenician Dagon, or elſe from Dag, Piſcis. Thur in German, Thura in Greek, is door in Engliſh, Doras in Iriſh. Tree is from Deru. Theos is Deus; Sait, ſaid; Peter, Pedro; Strada, ſtreet; Tentyra, Dendera; Tahapanes, Taphnes, Daphnæ Peluſiæ; Ardovan, Artapanus. Th, in the old Engliſh alphabet is D. Brother is, in the *Tartarian* tongue, Brudor; day Tag; Duo, Tua, in Engliſh, two: The Latins wrote indifferently Haud or Haut; the French Verd or Vert; the Engliſh mixed or mixt, learned or learnt. Quid, is what: Ad, at: Udor, water. Sir George Wheler heard the modern Greeks pronounce D, as our hard th, in that, the Saxon Dhat. Da and De in the Eaſt ſignify the. T is often converted to S; as Glotta, Gloſſa; ſo as to D, Rodon, Roſa: D, N, S, T, and X, in Hebrew Schin, Dens, alſo Z, are *Dentals*. But L, N, and R, ſupply the place of D, as Sella, for Sedda, whence Sedes, ſeat; Penna from Pendeo; Arceſſo.

Herodot. 2. 30. Sherring.

Anciently

Ainſworth.

Anciently in Latin, conſonants conſtituted more maſculine initials than vowels; ſo they did terminations; thus D on the Duillian pillar is applied to that purpoſe, as in "Altod Marid pucnandod." T has ſometimes been converted into B, and C, as Terebra, from Τερετρον; Proceres from Προτεροι: and into L, and N; as Mitis, mild; Πιτυς, Pinus: alſo B into D, as the Iriſh, Doit from Boit, fire, akin to heat. Des, Bes; Duellum, Bellum. K was formed like the reverſed C in the Tuſcan, and reſembles the Chaldee Kaph (whence its Greek name Kappa) and alſo the concave palm of the hand, which Kaph not only does, but ſignifies; hence ariſes ſtrong proof, that the Chaldee alphabet is more ancient than the Samaritan: which if the evidence of Phenician inſcriptions, Punic coins, and errors in the Septuagint owing to ſimilar Hebrew letters, want it, is confirmed by other letters, as Vau; which ſignifies and repreſents a hook: Pe, ſignifies a mouth, and reſembles one with its tongue, and the ancient *Greek* P, as it was at firſt reverſed; the Chaldee Gimel reſembles the Gothic; yet the Samaritan is the Greek Gamma reverſed, as anciently: the Tzade has a much greater reſemblance of our Z inverted, and approaches nearer to our S (which is ſounded often hard as days, raiſe) than the Samaritan doth: and here obſerve that this hard ſound of S, before it was reverſed to form Z, or hard S, gave C an opportunity to uſurp its ſoft ſound, as in cedar, city. The Samaritan *Lamed* reſembles our L, and probably they had it from the Getæ; for the Tuſcan L is in a reverſe poſition; and the Greek Lamda reſembles the Chaldee Lamed, which ſignifies a goad or ſpit. But the inſcription from the Deſert of Sin, in Shaw, differs from the Chaldaic letters, and reſembles the Celeſtial in Agrippa.

K ſupplied the place of C, G, and Q. Bochart derives Agbarus from Acbar; Cæne in Egypt is Giene. Ring in the *Tartarian* tongue is Rink: in Iriſh, Cabhar a goat is now Gabhar; Sagart, Sacerdos; Chin is Gên in Welch: Beth Gamul is Domus Cameli. Bryant derives Aqua from Ogua. Bochart contrary to Richardſon, ſays the Perſians utter H ſtrong, like K, or C in, cry; ſo Shah is Shach. Paul Vinetus calls Hormuz, Cormoza; ſo on the contrary Κω is

is hound; Κερεν, horn; Cham, Ham, Sanchoniatho's Amynus: Chavah, Eve: Hamor, Emmor; Cair air; ſo Caer Celtic for a citadel, was not only Car, as Car-chemiſh, but likewiſe Hêr, as Hir Chereſh is Heliopolis or Balbec. The Saxon Hwegol is cycle; Ehun is Cant, Centum: Hus, houſe, Caſa: Hwa, who, Qui; what, Quid. Selden ſhews that Hada and Chada are related: he ſays that Hada is feminine; Adad, maſculine: ſo, in Iriſh, an aſpirate before a vowel, or after a conſonant, beginning a noun, implies the feminine gender. Jablonſki ſays that Ph, in Egypt was the maſculine article; thus the ſtatue of Ph'amenophis in Pauſanias was that of Amenophis, Menophis or Menes: the Ph'anacen of Pauſanias ſignifies either *the* king or *the* Phenician: and Pharaoh, ſetting aſide the prepoſitive, is derived either from Ares, or like Agrotes from the Celtic Ar, whence Aro; yet the Egyptian light-houſe was derived from the Hiberno Celtic Phara, or Faire, to watch. Heſychius ſays the Cretans prefixed B to radical vowels: and thus El became Bel. Prepoſitives (whether aſpirates, gutturals, the Digamma or other conſonants) were neceſſary in thoſe tongues, where vowels were implied rather than inſerted: and conſonants give a ſolidity to language, vary its muſical conſtruction, and exerciſe the oral organs: hence Τιος became Filius; Aia, Gaia; Epta, Septem; Oros, Tor; Saos, Samos. I, conſonant ſupplied the ſoft G, as Jacob, John: ſo Jain in Hebrew is Gwin in Welſh; Vinum in Latin; Oinon in Greek; wine in Engliſh. Bochart ſhews that the Arab G, is ſounded as in giant. K ſometimes is converted into M; as the Poliſh Kotka, a cat, is the Hungarian Machka.

Edw. Llayd. Dii Syr. Can. 1. 24.

Inſtances of A, E, I, ſerving for one another are; ſhire, ſhare; weg, way, Via.—Littera, a letter.—Bracca, breeches.—Mater, Μητερ.—Ago, Abigo.—Mentha, mint.—Heri, here.—imploy, employ; intail, entail.—Sabaoth, ſebaoth.—Palus, Pelus.—Sarapis, Serapis.—Pithom, Patumos.—Migdol, Magdolum.—Apis, Epius.—Letous, Latona.—Ereb, Arab.—Sometimes O is ſubſtituted for I, as Olli for Illi; O ſupplied the place of U, UU, OU, OO; as Servos, Dionyſo, Volt, Volgus, Equos: ſo in the Delian inſcription, Διθο for Διθου; on the Apian column, Odeni, for Oudeni: in the

Exchange of Vowels.

Duillian inſcription Diebos for Diebus: Jeſus, Jeſous. O ſometimes ſuperceded E, as Tego, Toga; Veſter, Vos: λεγω, λογος. In Engliſh, O frequently aſſumes the ſound of of U, as work, done, ſon: ſometimes I does ſo, as ſtir, ſir. The Hurons lack the U vowel, but expreſs the diphthong Ou: on the contrary Sextus Empericus writes that the ſounds of Ou, Ei and Ai were ſimple, like ſingle vowels. A ſometimes is ſounded like Au, as all, call. O is ſounded ſometimes ſhort, ſometimes long, as moſs, moſt: ſo I; as wind, mind. Sometimes Ea takes the ſound of E, as head, lead. Montfaucon ſays that ai did ſo anciently. E ſometimes is converted into U, as Percello, perculi. A and O are ſometimes commutable, as Spartum, Sporta; and O has been converted into Au, as Codex, Caudex. U has been converted into A, as κυλιξ, Calix: into E, as Νεφος, nubes: into I, as χαριος, carus; ſo Optumus, optimus. In Welſh, Byrr is a ſhort male; Berr, a ſhort female.

Ainſworth.

F, V, B, P, M, are *Labials* and often ſerve for one another; as Fotum for Votum. From the Celtic Tref comes tribe; from Mam Llysfam, ſtepdame. A vine is Muin in Iriſh. Dived became Dimetia. Πειθω, fido; Ovis, Opilio; Coup, cuff. In Celtic Aval is apple, whence Abella in Campania: Pliny ſhews that B was uſed in that name before V. Beneventum is Benebentos: the Greek Polemos, Bellum, is become Maloma. In Welſh, as Rowland teaches us, Fon, Von, Mon, Bon is Finis; ſo Liſbon or Llyſbon ſignifies the extreme court. Avon in Welſh is the Iriſh Amhan, the Latin Amnis. The Iriſh and Spaniſh, like the Greek, lack V: B and Bh in Iriſh ſerve inſtead; ſo Garbh is pronounced Garv. P, is often a prepoſitive as Platus, Latus; Puro, Uro: it ſometimes is an Expletive, λαας, lapis: ſo is B, as ambuſh from Amûs, Iriſh. M and N are often ſubſtituted for each other, as quendam. L is ſometimes turned into N; as Νυμφη, Lympha; Nankin, Lankin; ſometimes into D, as Lacryma, Δακρυμα: ſometimes into S, as Belial, Belias; Annibal, Annibas.

15. 22.

Mona.

Feſtus.

R is ſometimes converted into S, as Arbos, Honos; and into N, as

as Δωρον, donum; Μονα, mora: æreus, æneus: into C as paucus from Παυρος; and G as Αρνη, agna; Seges from Sero. R is ſometimes put for D; as Medidies, Meridies. The Chineſe lack R; and for B, D, R, X, Y, uſe P, T, L, SS: at ſaint Kilda R, D and G are not uſed; ſee Martyn.

Tranſmutations of letters occur in the Celtic radicals grammatically. In the Corniſh tongue Bêu is living; yn vêu, alive. Benen is woman; a Venen, O woman. Darn (pronounced Daurn, whence perhaps to darn) is a hand; Ith Tarn, in thy hand. Fual, ſhackles, is in Armorica hual. Fordh, a way; Gyz Vordh, your way. Guyn, white: Maga Huyn, as white. Golou, light; a Volou, of light: Kêr, dear; Mar Gêr, ſo dear. Kolan, a heart; Ou Holan, my heart. Mira, look; Da Viraz, to look; hence admiro. Piban, a pipe; an Biban, the pipe. Pries, a ſpouſe; Ou Friês, my ſpouſe. Tân fire: a Dân, of fire; Dour ha Thân, water and fire. In Iriſh, Tiarna is a lord; a Dtiarna, their lord; mo Thiarna, my lord. Cin is head; Gin, heads. Mathair is mother; a Vathair, his mother.

The Egyptians had three ſorts of characters, probably the invention of Iſiris or Miſor, rather than three letters. The epiſtolary, the ſacerdotal, the hieroglyphic. This laſt was either cyriologic, Clem. Alex. or by initials, as T, D. Theologiæ doctor: or ſymbolic; which again was either allegorical, as an emblem of God is a hawk; or picturesque, as a creſcent repreſents the moon; or laſtly topical, as Plutarch. Eſqr. Jno. for Eſquire John. Of this laſt ſort are Anagrams, conſiſting of tranſmutations; as Roma, Amor, Oram, Armo, Mora, Ramo, Maro. Of ſymbols the following are inſtances; and for more, ſee Horus Apollo, Kircher and Shaw. A pyramid repreſented the aſcent of fire.—A cone, an eagle, alſo a beetle, repreſented the Clem. Alex. ſun: as did a ſceptre bearing an eye: this was Belain and Penain. Macrobius. Sat. 1. A cylinder, Terra; an egg, the world. A mouſe; deſtruction from Ammian 17. its undermining. A bee, a king. A vulture, nature from its epi- Plutarch. cene gender; or from univerſal depredations. A hare acute hearing, Symp.

from its long ears. A knot neceſſity. A horſe, promptitude. A kiſs, love.--A croſs, life.--An eye, providence.--A kite, ſpeed.--A hand open, liberality; ſhut, avarice.--A ſerpent, ſagacity.--A ſceptre, power.--Honey, death; as bees robbed of it experience.--A ſword, Mars, in Scythia.--A fly, impudence.--A dog, vigilance and fidelity.--A circle, eternity.--A hippopotamus, Typhon. Plutarch ſays, impudence; and a fiſh, hate:--An old man, death; an infant, birth.--A boar, winter.--The Pythagorean Y ſignified the path of life, thro' which from the ſimplicity of youth we proceed to vice or virtue:--Y in China ſignifies juſtice. A black pidgeon denoted widowhood; hence the Dodonean Prieſteſſes were fabled to be Pidgeons.--An aurelia ſignified Pſyche.--The palm-tree, a year; as did an annular ſerpent:--An anemone, diſeaſe.--Two crows, nuptials. A ſtag, longevity.--A ſealed book, remote time.--A hog, deſolation. A mule, barrenneſs.--A bat, imbecility.--A phœnix, the reſurrection.--A mole, blindneſs.--A beaver, ſelf-injury.--A hyena, mutability; her ſkin, perſeverance.--A crocodile, evil.--A winged globe, Divine ubiquity.

Macrobius. Diodorus. Porphyry. Hor. Apol. Euſeb. Prep. Plutarch. Macrobius. Lactantius. Hor. Apol.

Lady Montague of Turkiſh Hieroglyphics informs us, "There is no flower, fruit, herb, weed, pebble, or feather, but has a ſentence implied by it: we may quarrel, cenſure, ſend letters of paſſion, friendſhip or civility, without ink." Diodorus Siculus ſays, "The hiſtory of Iſis and Oſiris was engraven on a column in ſacred characters at Nyſa: and the triumphal columns of Seſoſtris had inſcriptions in theſe characters; alſo that the Egyptian Hieroglyphics were Ethiopic characters." The Scythians uſed Hieroglyphics (taught probably by Tuitho) and ſent Darius, a mouſe, a bird, a frog, and arrows, ſignifying that he muſt fight, or ſwim and fly to eſcape deſtruction. The Sæmundine Edda contains ſymbolical doctrines. Pownal obſerves that the elementary characters of Egypt are interſperſed amongſt Hieroglyphic inſcriptions, and that they reſemble Etruſcan. Dr. Woide has noted them in Coptic manuſcripts.

L. 1.

Herodot. 4.

The Iriſh Ogham, which Colonel Valancy derives from the Phenician

nician Ocham, is a ſacred or ſtate character. It conſiſts of ſtrait lines of various lengths and in various directions on each ſide of a long perpendicular line. Theſe reſemble the firſt Chineſe characters: tho' their preſent reſemble the Egyptian Hieroglyphics; ſee Porphyry of Pythagoras. The Ogham has an advantage over all other alphabets: a hermit, in a deſolate foreſt, with a knife planing two ſides of a rod, ſo as to form a ſharp edge or angle between them, which might anſwer the purpoſe of the perpendicular line, could make ſtrait inciſions on each ſide of the angle, of lengths and in directions conſonant to the Ogham; and this probably was their original Feadda; and is probably the oldeſt of all alphabets, as it is the ſimpleſt. As Pownal ſays that Ogham is Great Ham, ſo Ogmeon relates to Meon, Miſor.

Couplet, Martin.

Jamblichus,

A book of Democritus treated of the ſacred characters of Babylon. Plutarch ſays that *Amun* ſignified Recondite; thus Sanchoniatho's *Ammunean* letters were ſacred characters of Phenicia: it is derived from the Iriſh Amus, ambuſh. Heliodorus ſays the Ethiopians had vulgar letters and regal; which laſt reſembled the Sacerdotal of Egypt. Sherringham derives the name of the Runic from Ryne, myſtery. Theodoret on Geneſis mentions the ſacred characters of Greece

Laerttius.

C. 61.

The Phenicians, Egyptians, and Tuſcans wrote from the right-hand to the left. Matthias Belius publiſhed Scythian letters written from right to left. Lybian letters are ſaid to have been diſcovered on ancient Coins in Spain. Scriptures in Greece, after the time of Cadmus, were performed in alternate directions; the firſt line from the left to the right, as Iſidore affirms; the next reverſed: this, from its reſemblance to ploughing, was termed Bouſtrophedon. The Ark of Cypſelus, Tyrant of Corinth, was, as Pauſanias writes, thus inſcribed; ſo were Solon's Laws; ſo the Marble before the Temple at Sigeum, deſcribed by Chiſhul. Feſtus and Paul Diacon ſhew that the Greeks knew the Chineſe way of writing in perpendicular columns; beginning from the right hand; this direction may have been deduced from the Ogham. There are perpendicular Inſcriptions

Herodot. 2. 36.

Lips. 1718.

Origin 6.

tions at Perſepolis. Diodorus Siculus ſays that this form of writing was uſed in the Iſle of Taprobané, ſuppoſed to be Ceylon, but probably it is Borneo; it being a circular iſland under the Equator; Marcian Heracleotes calls it Βορειον. Pliny ſays, "it was near the Seres; 7000 Stadia long, 5000 broad, and divided by a river; it belonged to a group of ſeven." Theſe were Borneo, Sumatra, Java, Celebes, Timor, Ceram, and Gilolo; being the principal of the the Sunda and Molucca iſlands; beyond which the ſhallows near New Guinea were thoſe that obſtructed the fleet of Seſoſtris. Theſe iſlanders had ſeven letters; and varied each by four different poſitions, as w, ≤ ≥ ʍ.

It is ſurprizing that it is uncertain to whom the world is indebted for the great advantage that letters have received from the art of Printing. In the year 1775, the catalogue of Lockyer Davis contained a book, printed at Paderborn three hundred years before, and within fifty years of the diſcovery, announcing it to be the Repertorium Domini Johannis Milis, arte quadam imprimendi. But I find *that* Colophon did not reſpect the art in general, but only that particular book. Trigault aſſerts that the Chineſe practiſed this art five centuries before his time; their way of ſtamping a whole page with one entire block Coſtar uſed at Harlem 366 years ago; Fauſt uſed ſingle types 332 years ago; his Pſalter was printed at Mentz, A. D. 1457. his Officiale Durandi, 1459.

No. 3877.

If we except the Iriſh Ogham all the alphabets now known are too complex to be primitive; altho' probably, out of various we might ſelect an alphabet that is both ſimple and perfect; which it cannot be, where one character can be converted into another; as c into e, o, a, b, d, p, q, g; or i, into b, l; 3 into 8; o into 6, 8, 9: So that if the modern characters excel in beauty, they are deficient in certainty: and the Bornean method above-mentioned of ſeven characters conſiſting of combined ſtrokes eſſentially different, and each containing four different ſignifications according to its direct, reverſed, ſupine, or proſtrate poſture, ſeems preferable to any that have ever yet been introduced into practice; for inſtance,

(See

BRITISH
15 SEP 92
MUSEUM

1. 2. 3. 4. 5. 6. 7.

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ى

ء ة ئ ؤ ﻻ ﻷ ﻹ ﻵ

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ى

ء ة ئ ؤ ﻻ ﻷ ﻹ ﻵ

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠

Ink, in Blacks. *Ink, Brandy.* *Inks, Weights.*

ΤΡΥΤΗΣ ΣΑΠΟΥΝΑΚΙΘΗΣ ΗΡΑΚΛΕΙΑ (Β)Ν

ΣΤΑΥΡΟΣ ΚΑΡΑΓΙΑΝΝΗΣ

1

Α (Β) Λ Δ Γ (Γ Ι) Η Θ Ι Κ Λ Μ Ν Ο Π Ρ Σ or ς Τ Υ Φ Χ.

2

Α. Ε. Ι. Β. Η. Ι. Ο. Ι. Μ. Ν. 1. 9. 2. 4.

Α. Ε. Γ. Η. Ι. Κ. Λ. Μ. Ν. Π. Ρ. S. Τ.

3

Ψ Ω Θ Η C Ε Υ.

4

Ι Κ Τ Ε Ο Κ Α Α Τ Γ Ο Μ Ε Ι Τ Ο Α Ε 5.

(See Plate 5.) Theſe we may thus denominate *(See Plate 6.)* Several of theſe characters are in ancient alphabets; ſee the Tuſcan L and P; the Runic K, N, A, L, the Sigean G, L Y. See Characters of Perſepolis. Out of this alphabet it is eaſy to form compounds and de-compounds, ſimilar to the Chineſe manner, and not unlike ſome branches of Brachygraphy: thus *(See Plate 7.)* Baptiſt Porta mentions ſingle characters denoting entire words, from Tully; as M. Modus; T. Tempus. Phil. Tran. 201.

So far I have taken the liberty of remarking on this extraordinary, ſhall I ſay, as the Mexicans thought, this magical art of painting ſounds, and of analyzing them, by reſolving words into diſtinct marks; that, when duly arranged, can carry ſpeeches exactly, tho' ſilently, all over the world: and convey the information of perſons after their death even to their lateſt poſterity: the ſame print and paper being durable for ſeveral centuries.

END OF THE FIRST BOOK.

Emendations of this Firſt Book.

Page 1. The Marginal Ref. is to Plutarch.
— 15. line 5. Pythagoras—16. appendage.
— 19. line 23. For leſs, read lacking.
— 20. line 9. Kiun.
— 36. line 13. Omit the firſt Comma.
— 38. line 21. After Damnation add, Ovid ſays Bis duo ſunt Hominis, Manes, Caro, Spiritus, Umbra.
— 39. line 9. For quas, read quaſi.
— 44. line 20. Animation.
— 46. line 9. Hierarch. l. 18. Appellation.
— 47. 15. For quſi, read quaſi. 17. Caſci.
— 56. line 1. Demoniacal.
— 58. line 31. Records.
— 59. line 4. Before Auguſtine, Thus Euſebius mentions the αρρητους λογους of Moſes.
— 61. line 9. For clear, read clean.
Page 87. line 6. Eupolemus.
— 94. line 22. For above, read about.
— 97 line 17. Seem.
— 104. 10. Iſland. l. 30. mention.
— 113. line 7. For Shells, read Pebbles.
— 114. line 1. Conſiſt.
— 119. line 6. Of the.
— 125. line 16. For Cycle, read Circle.
— 126, line 2. Omit *firſt*.
— 135. line 19. After Daghi add, And as far as the ſprings of the Oxus, Indus, and Ganges, uniting with the immenſe mountains of Thibet, a name akin to Thebe and Theboth: theſe mountains are alſo called the Boot-an.
— 141. line 20. Augur. p. 143. line 26. Theodoſius.
— 156. line 3 Pillar. l. 15. Recs.
— 160. line 16. For P, Pi.

PRIMITIVE HISTORY.

BOOK II. CHAP. I.

CONTENTS.

Noah's Family came to Sennaar from the Eaſtern ſide of the Tigris. The erection of Babel contrary to God's Command, "to Repleniſh the Earth." Memory being impaired and the Organs of Speech affected, theſe Defects occaſioned the Confuſion. Babel mentioned by ſeveral Ancients; particularly by a Sibyl: An Account of theſe. Primitive Language. Ruins of Babylon: the Prediction of its Fall, from Iſaiah.

NOAH's family came, as our verſion ſpeaks, from the eaſtward: that is from the eaſtern ſide of the Tigris, to Shinar, or Sennaar, in Arabic, Senjar. The Armenian hills are to the north of Babylonia. Beroſus wrote that they were directed to proceed by a *circular* rout. Heſtiæus in Joſephus mentions Sennaar of Babylon. Many mention the city Singara in Meſopotamia; ſome a region of that name thereabouts: Ptolemy places a town and mountain there: to all theſe the modern Senjar ſeems to relate. Hyde tells us the city Senyar lies ſouthward of Niſibin, three ſtages to the weſt of Muſol on the Tigris: but Ptolemy places Singara at that river. Moſes ſhews that Sennaar was the region in which Babylon was ſituated.

Gen. 10. 10.

They reſolved to build a town: alſo a lofty tower of burnt bricks laid in ſlimy bitumen; for a mark, that they might know where to aſſemble. Glycas ſays that 40 years were ſpent in proſecuting this enterprize. The Moſaic account doth not directly ſhew that the erection of this edifice was ſo much an act of impiety, as of extravagance: yet the deſign of this tower was probably idolatrous; for Eupolemus writes that Ham had the title of Belus. El, and Elios, ſignify

ſignify Sol; and Heſychius teaches us that the Cretans and others prefixed B to words beginning with vowels; hence Bel and Bal; ſo Balbec, Balbechis was Heliopolis; like as Atarbechis in Egypt was the city of Venus Urania. Sylburg on Pauſanias ſays from Heraclitus, that the Pamphylians turned Elios into Babelios. He ſeems to be the Balen of Eſchylus, and the Britiſh Belin in Herodian, that is Bel Hen, venerable Bel; he was alſo Belain, the ſolar eye, and Penain the capital eye, and was repreſented by a precious ſtone on a ſceptre, ſignifying perception and power; whence the ſtone (Belain) in Pliny is termed "the eye of Belus the Aſſyrian God." L. 8. 37. 10.

Shem's ſons were confederates with the reſt; for God ſaid, the people were then one: and Moſes implies that they ſhared in the general confuſion of ſpeech, where he ſays, theſe are Shem's ſons after their tongues; as Homer ſpeaks of men of divided tongues. Indeed the notion that the Shemites preſerved the original tongue is totally groundleſs; as it is that the Hebrews, tho' Shem's deſcendents, ſpoke the language of Shem; for the Hebrew, tho' it has a tincture of the Gothic, which in reallity is the language of the Shemites, and alſo a mixture of Celtic, Gomer's tongue, thro' the inroads of the Cimmerians; yet the Punic ſpeech in the Poenulus of Plautus, akin as it is to the Phenician, proves that the Hebrew language was that of Chaldea, where Abraham's family reſided, and of Canaan whither they reſorted; that is in fact, the language of Ham's ſons. Gen. 11, 6. 10, 31 Il. 1.

The erection of this mighty tower, as we may well ſuppoſe, engaged all the men then in the world; for an Egyptian pyramid for ſeveral years engaged above 360,000 men; beſides 240,000 in the Quarries on the Arabian ſide of the Nile. It therefore tended to prevent men from expanding themſelves over the various regions of the earth, in order to tenant and cultivate the lands, of the ſeveral climates, and render the different parts of the globe beneficial to man: thus plantations of colonies are agreeable to the plans of providence; whoſe command was to "Repleniſh the earth." The Sibyl obſerves L. 3.

that thro' the diſperſion the earth was peopled; for as Moſes declares, the Lord diſperſed them over the whole world. Thro' God, as ſome read the Moſaic account, "Men's ſenſe of hearing was ſuſpended." So Scaliger's Barbarian Chronologer ſays that God declared "One man ſhould not hearken to another;" and this term became expreſſive of diſobedience. But moſt probably their organs of ſpeech became variouſly affected, as if thro' ſome paralytic ſtroke, ſo as to produce a variety of dialects; and their memories likewiſe became too confuſed to retain the uſual terms, by which ideas were deſcribed; ſo as to compel the different families, on their diſperſion by divine power, which probably deſtroyed their ſtores of proviſions, to invent new terms and idioms to communicate their ideas: this united thoſe of the ſame language, whilſt it ſeparated them from thoſe to whom they were unintelligible. Hence the tower was named Babel, which ſignifies confuſion. Pliny tells us, memory may be impaired thro' fear, or diſeaſe or hurts: he inſtances one, "who thro' the blow of a ſtone forgot to read, but nothing elſe."—I think the chief alteration was in the organs of ſpeech; by which ſome were prevented from articulating one letter, ſome another; as happens at this day: and the original language being perfectly ſimple, a ſmall alteration occaſioned words to carry a very different ſenſe; as Bibo, Vivo: beat, cheat, feat, heat, eat, meat. *Weal* is pronounced *veal* by the French; who find as much difficulty in expreſſing *faith*, as in keeping it. Valerian was in Greece called Balerian; Philip was called in Bœotia, Bilip. The Peruvians lack B, D, F, G and S. The Chineſe uſe L for R. The Hurons lack the letter U, and as Reland aſſerts all the Labials. In the South Seas T is uſed for K. For other inſtances of ſubſtitutions of letters I refer to what has been obſerved concerning them already.

N. H. 7. 24.

Cedrenus writes that the Babelian confuſion was 616 years before Abraam's migration. Several profane hiſtorians mention the erection of Babel and the conſequences attending it. Homer ſays that Vulcan (who was Ham) was thrown from the tower of Belus. Being nine days in his fall or retreat, hence aroſe the Novendial period. Eupolemus aſſerted that "the city of Babylon was firſt fonnded by the

Bryant.

the perſons preſerved from the Deluge; who were giants, and erected the famous tower: which falling thro' the divine act, the giants were diſperſed all over the world." Nonnus (34) deſcribes this diſperſion; and Nimrod was the Bacchus who had the command. Polyhiſtor wrote that "the gigantic inhabitants of Babylon were deſtroyed for their impiety." Abydenus ſays, "it is reported that the primitive men produced out of the earth proud of their ſtrength and ſize, and preferring themſelves to the Gods, erected a lofty tower where Babylon now is: but when it had almoſt attained the ſky, hurricanes iſſuing from the Gods ſubverted the whole fabric: the ruins acquired the name of Babylon: for the Gods made their language various, who had till then only one tongue. The place where they built the tower was named Babylon, on account of the expreſſiveneſs of the primitive dialect; for the Hebrews term confuſion, Babel." Syncellus adds from him that the war between Saturn and Titan was ſubſequent to that event. Juſtin mentions "Phenicians driven to Tyre by an earthquake," which probably ſubverted Babel: theſe emigrants were deſcendents of Canaan, who, as Eupolemus informs us, was the founder of the Phenicians. Theſe hiſtorians ſhew that the tower erected by the firſt Poſtdiluvians was demoliſhed. It was afterwards repaired by that Belus, who as Polyhiſtor wrote eſcaped deſtruction, remained at Babylon, lived in it, and named it Belus. Abydenus ſays he ſurrounded Babylon with a wall, that decayed with age, and was rebuilt by Nebuchadnezzar. Thus the Belus, deemed by Eupolemus to be the brother of Miſor, Canaan and Chus, reſided at Babylon after the general diſperſion, and after Nimrod's death; who, as Cedrenus, Syncellus and Joſephus tho' improbably write, periſhed under the tower. Belus founded a kingdom there, according to Beroſus, 163 years after the Deluge: for it was 2405 years after the creation, according to the computation in Syncellus, which ſuppoſes the creation 2242 years before the flood. The partition of the earth into ſubdiviſions was in the time of Phaleg and Ham's grandſon Thoth: therefore ſeveral years after the foundation of the Babylonian and Egyptian empires; which enſued immediately after the general diſperſion. Joſephus quotes the Sibyl thus; "All mankind, having one language, built

Euſeb. Prep. 9. 17, 18.

In Joſepho. Euſeb. Chro.

Hygin. Fab. 143.

a mighty high tower, as if by that means they would ſcale heaven: but the Gods raiſing tempeſts overturned the tower, and made each man's ſpeech peculiar: hence the city of Babylon had its name." Syncellus ſhews that Polyhiſtor on this head uſes the exact words of the Sibyl. But, as there were ſeveral Sibyls of different countries and ages, a diſcuſſion concerning them is ſomewhat neceſſary towards aſcertaining to which of them this hiſtorical paſſage belongs; only let me premiſe that the Oracles now extant are fictitious in general; yet they ſeem to be interſperſed with ſome of the ancient predictions; particularly the third and fifth books have ſome pretenſions to authenticity: the third mentions Babel.

Phaedrus. Plato mentions the Sibyl, a name, as Diodorus ſays, ſignifying enthuſiaſt. Servius derives it from the Doric Sios, Deus, and Bullos, full; or Boule, counſel. The Sibyl quoted by Joſephus could not be the younger Chaldean, who (as Strabo ſays) was *Athenais* of Erythræa, in Alexander's time, and reſembled the ancient Erythrean: but, as Suidas and Pauſanias write, was Sabba the daughter of Beroſus and Erymanthe; yet Sabba ſeems only an appellation, ſignifying ſancta. She of courſe (as Pauſanias writes) was later than the Cumean *Demo*, or rather Semo, which alſo ſignifies ſancta. She is Varro's *ſeventh*, whom he calls Demophile; alſo Amalthea, her name in Suidas and Iſidore. She is the third Sibyl of Bochus; was buried at Lilybæum; and was Tarquin's Sibyl; but is confounded with the firſt Cumean Sibyl of Ionia; whom Ariſtotle and Virgil ſtile the "Longeval virgin of Erythræa;" Strabo mentions her antiquity: Plutarch and Clement of Alexandria call her *Herophile*. Ovid ſays ſhe had lived 700 years, when viſited by Eneas at the Italian Cumæ, and had 300 to come. Phlegon ſays ſo of the Erythrean. This calculation of the time elapſed aroſe from counting the interval between the moſt ancient Sipyl, and the Iliac wars. Livy counts Evander's mother Carmenta prior to the Cumean Sibyl's advent. Virgil calls this Deiphobe, the daughter of Glaucus; but ſhe probably was Tarquin's Sibyl. Herophile is Varro's *fifth*, mentioned by Apollodorus; alſo his *fourth*, mentioned by Nevius and Piſo,

Lactantius.

Solinus.

Mirabil.

Piſo, and called the Cimmerian. Suidas ſeems to ſay that ſhe was alive and 483 years old at the capture of Troy: having flouriſhed during the voyage of the Argonauts, and in the time of Tros: that ſhe was reputed the Sicilian, Rhodian, Lybian, Sardian, mentioned by Elian and the Scholiaſt of Ariſtophanes; alſo (as by Jerom and Plutarch) deemed the Samian Sibyl: likewiſe the Lucanian, and Gergethian, or Helleſpontine. But the Samian, Varro's *ſixth*, mentioned by Eratoſthenes, was named *Phyto*; or rather Pytho: tho' Jerom and Auguſtin take the Samian to be Tarquin's: but Euripides ſays that Lamia's Daughter viſited Samos; of her more preſently; ſhe of courſe being Phyto. Pauſanias ſays that Herophile before the Trojan war came to Samos, Claros, Delos, and Delphos. He mentions the ſtone at Delphos, from which ſhe uttered predictions; and aſſerts that ſhe was the firſt who received the name of Sibyl: that ſhe explained Hecuba's dream, and died at Troas: alſo, as Suidas ſays of a Delphic Sibyl before Troy's fall, that named herſelf Diana: which Clement of Alexandria aſcribes to a more ancient Sibyl. Suidas ſays her oracles were in Heroics. Herophile is Lycophron's and Arrian's Sibyl, the daughter of Dardanus by Teucer's daughter Neſo: tho' Pauſanias names her father Theodore; Lactantius and Iſidore ſay ſhe was born at Babylon; thus, like Juſtin Martyr, confounding her with Strabo's laſt Erythrean. She ſays in Pauſanias, ſhe was born at Marpeſſus, of a nymph of Ida. She was fabled to be Noah's daughter, probably becauſe ſhe mentioned her father's ark: but he was Dardanus, who in Deucalion's flood eſcaped in a bark, according to Lycophron,

Dardanus renown'd of yore,
For the bold ſwimmer's art! like Iſtrian boar,
Roving alone in leathern mail he rides;
And o'er the main, like Cretan ſea-fowl, glides:
Deſerting Hecate's Zerynthian cell,
At Saos, where the Corybantes dwell.
What time Jove's airy realms flood all below;
And to their baſe the loftieſt turrents bow.

Man

Man on the watry world then ſtruggling lies;
Whilſt univerſal fate inſults his eyes.

Pauſanias tells us her tomb was at Troas; he recites her epitaph. Bochus in Solinus mentions a Delphic Sibyl, ſenior to Herophile: ſhe is Phemonoe, whoſe poems Homer pirated. Clement of Alexandria deems her older than Orpheus. He agrees with the Scholiaſt of Ariſtophanes that ſhe aſſumed the name of Diana. This Phemonoe, the Sibyl of Servius, Pauſanias deems the firſt Delphic prieſteſs, yet ſubſequent to the Peleades of Dodona, Phaen king of Chaonia's daughters, who were the firſt that ſung,

Jove was, and is, and will be; mighty Jove!

Therefore, when Pauſanias tells us her oracles were the firſt in Hexameters, he means at Delphos that ſacred place on the ſouthern ſide of Parnaſſus, (in Phocis, famous alſo for the mounts Helicon and Cithæron) a few miles north of the Criſſæan bay in the Gulf of Corinth. Yet he ſays, Boeo's hymn recorded that Olen the Hyperborean, with his countryman Pagaſus, Agyieus and others dedicated that oracle to Apollo, firſt uttered predictions there, and invented the Hexameters: before which, when Oracles was common to Terra and Neptune, Pauſanias ſays that Pyrcon delivered Neptune's reſponſes, till that God reſigned his intereſt to Terra; who uttered her own reſponſes, till ſhe ceded the place to Themis, whom Apollo ſucceeded. Pauſanias gives us a prediction of Phemonoe's, touching a ſacrilegious Eubean, to this effect.

A mortal arrow, from Apollo's hand,
Shall ſlay this robber of Parnaſſian land;
His expiators then ſhall come from Crete,
And fame eternally record the feat.

Iſidore and Pliny deem her Apollo's daughter, and 25 years before Linus; Clement of Alexandria ſays, 27. Pauſanias writes that the daughter of Jove (Suidas ſays, Apollo's, whom Pliny calls Phemonoe)

Phemonoe) and of Lamia, Neptune's daughter, was older than Herophile; but he counts *Lamia* herſelf the firſt Sibyl; who is Varro's *ſecond*, a native of Lybia, and mentioned by Euripides: yet Clement of Alexandria deems Lamia, a Sidonian. Bryant defines Lamia and the Chineſe Lama, El Ham; and derives Cuma from Chum or Chus, Ham's ſon. Plutarch doubts whether Lamia's daughter, or the Sibyl educated by the Muſes at Helicon, and mentioned by Serapion, was the primary Pythian prieſteſs. Clement of Alexandria ſays, ſhe gave a reſponſe to Acriſius. Phemonoe ſeems to be the Sibyl, who won the prize at the funeral of Pelias, father of Acaſtus: and Lamia's daughter to be the Egyptian mentioned by Elian, Clement of Alexandria, and Suidas, who counts her coeval with Atlas and Tarachon king of Egypt: tho' Pauſanias ſays that ſome deemed Sabba, the Egyptian Sibyl. Varro's *third* Sibyl, ſtyled alſo the Delphic, mentioned by Chryſippus, was the daughter of Tireſias, and named by Apollodorus and Suidas, *Manto*; Daphne, by Diodorus, who accuſes Homer of pilfering her poems. Varro's eighth was the Helleſpontine of Marpeſſus, contemporary with Cyrus, as Heraclides Ponticus related: but here probably, as others do, confounding the two Cumean Sibyls; the eldeſt being the Erythrean or Cimmerian. Varro's *ninth* was a Phrygian of Ancyra, probably the Colophonian *Lampuſa* of Suidas, ſprung from Chalchas. Suidas deems *Caſſandra* a Sibyl, calling her alſo Taraxandra, and Sar-bis. He alſo names a Sibyl, Eliſſa; and one of *Threſpotis*; this laſt is the Dodonean prieſteſs prior to Phemonoe: for the Dodonean territory was anciently named Threſpotis; it forms the coaſt of the Ionian ſea near the iſle Corcyra; and had the Moloſſi eaſtward: its old inhabitants were the Selli or Elli, whence its name Ellopia: from Opia came Opis, Ops, Terra; as from Apia, Apis. Varro's *tenth* Sibyl was *Albunea*, the Tiburtine: ſhe was Carmenta, or Nicoſtrata, not Leucothoe. Varro's primitive Sibyl is his Perſian, firſt Chaldean, and Hebrew; the Judean of Elian and of Alex. ab Alexandro: her name was Sambethe; that is prieſteſs of the Sacred Houſe. She probably was alſo El-iſſa. Suidas agrees with Lactantius that Alexander's hiſtorian Nicanor mentioned her; Strabo.

for

for a prediction, says Suidas, concerning him. This seems to be the Sibyl, who mentions *Babel*. The Sibyl of the oracles now extant asserts herself to be wrongly supposed the daughter of Circe and
L. 3. L. 3. L. 5. the Gnossian Jove; and sister of Isis. Some of these predictions are no less true than singular; for instance,

The Britons, and the Gauls with op'lence crown'd,
Shall ocean make with bloody wars resound.

Tarquin's oracles were Pagan, as Dionysius Hal. (4) Livy (32) Plutarch, Tully, Tacitus, Macrobius, Lucian, Zosimus and Suidas
L. 3 evince. Tully and Livy say they were poems. These were burnt before Sylla was dictator. Some of the primitive Oracles were very poetical and sublime; as Virgil, and Homer's adoption shew. Tully says, the oracles in his time were acrostics, composed artfully, and *equivocally*. The prediction of a king to subdue Parthia, that is
Orac. L. 3. Magog, and the world, seems to have been in the first oracles, in the care of the Quindecimvirs. In the consulate of Octavius and Curio, 1000 poems were collected; chiefly, as Varro wrote, from Erythræ; these being signed: they were scrutinized by the Quindecimvirs. Suetonius says, that Augustus burnt 2000 prophetic treatises; but selected and preserved the Sibylline, these Stilicho burnt. Tacitus tells us, dubious and silly poems under the name of Sibylline, were in circulation; when Tiberius ordered those obtained at Samos &c. to be scrutinized. Dio confirms this account. A
Tiber. Gothic Sibyl was named Vola; whence fool, and the Italian Fola; she was authoress of the Voluspa.

The number of the Sibyls.

1. Sambethe, the first Chaldean, the Egyptian Sabba; probably the primitive Thebe; and the Sibyl who was in the Ark, Ham's wife.

2. Lamia, the Lybian, Neptune's daughter; she was the daughter of Meon and Cybele, and founded the Samothracian rites.

3. Phyto,

3. Phyto, Lamia's daughter, the Samian.

4. Phemonoe, the firſt Delphic.

5. Herophile, daughter of Dardanus, the Erythrean, the firſt Cumean, the Cimmerian, and ſecond Delphic and Samian.

6. Daphnis or Manto, daughter of Tireſias, the third Delphic.

7. Carmenta, the Tiburtine Albunea; ſee Clement Alex.

8. Caſſandra.

9. Lampuſa, daughter of Chalchas, the Phrygian.

10. Deiphobe, Demo, Demophile or Amalthea, daughter of Glaucus, the ſecond Cumean, and Tarquin's.

To theſe add

11. The Threſpotian of Suidas, that is the Dodonean prieſteſs; the firſt of whom was Promenèa; the next, Timaretè; the third, Nicandra; ſee Herodotus.

12. Sabba or Athenais, the daughter of Beroſus; ſhe ſeems to have borrowed her name from Sambethe, the Egyptian Sabba of Pauſanias.

Moſes Chorenenſis writes that Maribas of Catina was ſent to Arſaces (who ſlew Antiochus Sidetes) by his brother Val-arſaces king of Armenia, to ſearch the archives of Nineve: in which a volume, tranſlated from the Chaldee into Greek, by Alexander's order, contained a hiſtory of Zeruanus, Titan, Japetos-thes, and their ſucceſſors. It mentioned that theſe, the firſt iſſue of the Gods, were formidable, illuſtrious and great benefactors, and the ſource of population. Diſtinct from them was a race of Giants, who arrogantly formed an impious deſign in the erection of a tower. In the courſe

of the work, the irritated Gods having raiſed a tempeſt ſubverted that immenſe ſtructure, and endued the ſeveral individuals with ſtrange languages, which created diſorder and confuſion. One of theſe was Japet's deſcendent Haic, a famous and valiant chief, expert at the javelin, and a ſtout archer. Moſes adds that Japetoſthes, Merod, Sirath, Thaclath, were Japet, Gomer, Thiras, Thor-gomus: then follow Haic and his poſterity, as named from Abydenus; who wrote that Haic's ſon Armenacus, was ſlain by Belus: Haic's grandſon Arameis was the ſire of Amaſia; whoſe ſon Gelamius was the ſire of Harma; his ſon Aram was the father of the handſome Araeus, ſlain by Semiramis. She therefore was contemporary with this twelfth perſon of Japhet's line: but probably was more advanced in years than he; who appears to be the Arabian ally of her huſband Ninus, and Abraham's adverſary Arioch king of Ellazar, an Arabian tribe.

Some ſurmize that by one tongue in the Pentateuch is meant one voice, or unanimity, preventing a ſeparation; and that the enſuing confuſion aroſe from diſſention. To ſupport this ſenſe, David is quoted as imploring God "to divide their tongues;" that is, to ſet them at variance. But the eſſential and total diverſity of names for primary objects, as the ſun and moon; beſides the great organical deflection in ſuch names as are radically akin; tend to evince, not only that the organs of ſpeech were affected and impaired as if paralitically, occaſioning letters to be ſupplied by others of a different organ, as B for D; ſimilar to the Iriſh Bot, Boit, fire, converted to Doite; and both akin to the Engliſh heat, hot: but that memory was impaired and new terms invented thro' neceſſity. Thus let us ſuppoſe that by the converſion of M into L the Engliſh moon is the Iriſh Luan, and by tranſpoſition the Latin Luna; alſo by converſion of N into R, the Welſh Lhoer and Corniſh Lur, whence lure: and that the Bohemian Meſyc, and Circaſſian Maza, are derived from the Celtic Mis, a month, and perhaps *Ai*, a cauſe, rule or reaſon; which laſt is abſolutely and alone the Turkiſh name of the moon and of a month: yet why do the Hungarians call it Hold: and the Iriſh

Iriſh alſo name it Re; which likewiſe ſignifies time? The names Hold, and Ai or Ay, may be nearly related, and likewiſe reſpect time in the Gothic language; for Hold is old with an aſpirate; and we have a common idiomatic expreſſion, "for ever and ay." Conſonant to this, Iſis was Luna; and Iſis, Iſcka, ſignifies ancient; hence Iſckie in Laponic is Annus, as years conſtitute antiquity: thus Ennus, Annus, is from ενvοσ, antiquus. So as to *foot*; the Welſh *Troed* produced the word tread; the Armoric *Troad*, produced trot, and trotter: the Iriſh *Kos* (whence the Skas of man, the root of Scate) is the Greek *Pous*, *Podos*; the German *Fus*, whence fuſs; and the Gothic *Fotus*: In Hungarian it is *Laab*, whence leap, labo, ſlip and ſlipper: the Turkiſh *Ajag* produced our jog; and may be akin to the Sclavonian *Noga*. Yet we muſt allow that Troed, the Iriſh Troidh, is different from the Hibernogothic Kos and German Fus radically, alſo from the Hungarian Laab, and Turkiſh Ajag; altho' we have Engliſh words, as above, allied to them all; whence we might be induced to conclude them all ſynonymous expreſſions belonging to one copious language; to which we may add Paſtern, and Hoof, whence huff. In expreſſive tongues, a ſmall variation in the thing occaſions a different name, as a poniard, dagger, tuck, cutlas, hanger, ſword, ſabre, broadſword, rapier: the Arabs had a 1000 terms expreſſive of a ſword.

But Noah's three ſons had each a language in the main radically and grammatically different from one another: however the Celtic, Gothic and Chaldee, became in various inſtances blended together: for the Goths and Huns have many Celtic words, many Chaldaic: the Hebrew has many Celtic, many Gothic: the Celtic many Phenician, and (particularly the Hiberno-celtic, arguing thence the Iſcotti to be originally Getæ) many Gothic. Thus the Hungarian Viiz is akin to the Iriſh Uiſge, the Manks Wyſtee, the Laponic Keatſe; in Engliſh it is water, akin to the Phrygian Udôr, whence Dwr, and Endor, and many Chaldean names; alſo the Hiberno-Gothic Beathra, whence bathe. The Hebrew Phæer is the Hungarian Feir, the Engliſh fair. Gore is the Celto-Scythian Guyar, the Hiberno-Gothic Keara, the Hungarian Veer; as blood is the Tartarian Plut;

the Welſh Kray is the Luſatian Krae, the Sclavonian Kry, the Poliſh Krew, the Iriſh Kru, the Latin Cru-or, whence crude and cruel and the French Cru. In Iriſh it is alſo Fuil; in Manks, Phul; perhaps akin to the Dell of the Eſquimaux. In Welſh alſo it is Gûad, akin to the Cantabrian Odda; and the laſt ſyllable of Sanguis, as the firſt may be to the Turkiſh Kan. All of them are remote from the Greek Aima, which came from Phenicia. Many are the inſtances of curtailing words, as Caput is the Saxon Cop; in Laponic Oyvie, the Hungarian Fey. The Chaldaic Nebo is the Ruſſian Nebo, and the Celtic Nev: and N being a prepoſitive, the Gothic Heav-ên, or ſupreme Nev: from Nebo came Nebula. By converſion of V into M, and the prepoſitive S, Heaven is the Perſic Seman; and by the prepoſitive T, the Chineſe Tien. In many inſtances the Turkiſh, Hungarian and Sclavonian agree with the Gothic and its neareſt relations; ſo the Turkiſh Beber is in Engliſh pepper: Okoz, ox: Oth, fire, is akin to heat. Diſch a Tooth, to Tuſk. A cat, in Latin Catus, in Welſh Kath, is in Turkiſh Keti, hence kitten: from Kuck heaven came cockloft; alſo Kucklops. Indeed the Gothic tongue appears to be the baſis of the other three; which yet have all of them admitted many Celtic and many Phenician words; and have an infinity of late invented terms peculiar to themſelves reſpectively. The Goths were related to the Perſians, as will be ſhewn hereafter; ſo they were to the Scythians and Tartars, and in the courſe of this hiſtory the ſimilarity of the Gothic tongue to the Tartarian will be ſatisfactorily exemplified. Some Turkiſh and Tartarian words are allied to the Celtic, as the Turkiſh Er, the Tartarian Firs, the Latin Vir, is the Celtic Ur and Gwr, a man. The Turkiſh Turegh is akin to the Iriſh Tork, heart; whence Turk; as Lelex was from Lelek, Anima. Surprizing are the deviation of words from the primary roots: Lord Monboddo derives ſtranger from Ex, whence extra, Extraneus, Eſtranger, ſtranger. Eye is allied to Oculus and Lygad; for in Sclavonian it is Oku, whence Oculus; Ocellus ſeems to be compounded of Oye and Ceil, as if a Celt being aſked what he called an eye ſhould ſay Oye, Ceil, as a Roman might ſay light was Lux, Lumen, and the two names ſhould be ſuppoſed one: yet O in Ocellus may be a prepoſitive; as

L in the Welſh L'ygad, congenial to the Gallic tongue; then Ygad is akin to the Iriſh Aedh, and both to the Saxon Eage, eye; which in Circaſſian is Nay, N being a prepoſitive. An inſtance ſimilar to Ocellus from Oye Ceil is Ins-ula; which is from the Celtic Inis, and Ulo which is from the Chineſe Pulo, P being a prepoſitive. The Latin Cauda is not only akin to the German Queue, but became the Italian Coda, and by changing D into L their Cola; then by converting C into T we have the Engliſh tail: but how different from any of theſe are the Welſh Lhoſt, the Scotch Urybul, the Cantabrian Buztanac, the Greek Oura, the Spaniſh Rabo, the German Schwantz, the Belgic Steert, the Iſlandic Rooa, the Sclavonian Rep, the Poliſh Ogon, the Hungarian Fark, the Turkiſh Coiruk! Yet many of theſe may be ſynonymous terms of one copious language; as we ſay tail, rump, bottom, backſide, breech, fundament, poſteriors, beſides other terms of a ruder caſt.

Hyginus ſhews it was an ancient opinion that "Mankind for a long time uſed all one language; and lived unincorporated till the reign of Phoroneus ſon of Inachus and *Archia* Ocean's children: that afterwards Hermes interpreted the ſeveral languages, into which their ſpeech was divided; and alſo diſtributed the earth into nations, making the firſt appointment to Phoroneus:" this Hermes was Thoth, the firſt Simandes or ſon of Mendes or Menon ſaid by Anticlides, in Pliny, to have "invented letters 15 years before the time of Phoroneus the moſt ancient king of Greece." The longevity of the primitive Poſtdiluvians brings it within the bounds of probability that Menes or Miſor and his ſon Thoth were alive about the birth of Phaleg, and in the time of Phoroneus. Yet I think that either Phoroneus the brother of Egialeus was older than Niobe's ſire; or elſe that Pliny's Menon or Menes was Tuitho's ſon Mannus Acmon's ſire. For Thoth having invented letters during his father's reign, his ſon Teutat, Tat or Tuitho brought them to Spain, Gaul and Germany: Tat's ſon Mannus, or Almannus who may be the ancient Hercules that propagated the Phrygian characters, brought them to Cappadocia and Theſſaly. Niobe's ſire lived 1800 years before the Chriſtian

Fab. 134.

Tully.

Chriſtian era; for Hellanicus, Philochorus, and Acuſilaus ſet him 1020 before the Olympic. Thoth reigned 300 years earlier, as appears from the Theban kings of Eratoſthenes; whoſe liſt, by the way, evinces that the reigns in thoſe ages were not in general remarkably long: the reaſon may be this; the eldeſt ſons begotten in youth did not long ſurvive their fathers. It was othewiſe as to children begotten late in life: ſo Saturn's ſon Jove lived to cohabit with Alcmena; and Chiron, to inſtruct Achilles. The reigns of the Demi-gods, and of the Cynic Circle, and firſt Dynaſties of Egypt and of Babylon, were all of a moderate length. The Alexandrine Chronicle ſays that Mercury reigned only 35 years; Syncellus, that Arphaxad reigned 33; Palephatus, that Sol reigned only 12.

Euſeb. Prep.

Sherringham

Horus Apollo ſays, "It is reported that the world was formerly in ſeventy-two diviſions:" Syncellus mentions ſeventy-two languages. Moſes ſays, "When the Supreme divided to the nations their inheritance; when he ſeparated Adam's ſons, he ſet the boundaries of the people, according to the number of the Children of Iſrael." Elſewhere he names 15 perſons of Japhet's line, 32 of Ham's, 27 of Shem's, with Peleg's nephews; in all, 75, with Cainan; as Ephorus and others aſſerted; yet Clement of Alexandria ſays there was only ſeventy-two languages: If ſo, Noah's three ſons were not alive at the partition of the earth. The Chineſe ſuppoſe the number of the nations to be ſeventy-two; their number according to the Pſalmiſt, 78, 55.

Deut. 32. 8.

That there was once an univerſal language, its opponent Lord Monboddo almoſt brings himſelf to prove; where he finds "Good reaſon to believe that all the languages in Europe, Aſia, and a part of Africa, ſprung from the ſame original." His objections to making this an univerſal propoſition are taken from the Hurons of North-America, and the Galibi of South America; for he ſays that the third language, which he can *depend* upon, has an affinity with the Galibi: He derives it partly from the Galibi, partly from Florida; where, as he afterwards tells us, the Welſh planted a colony. The Galibi are as inconſiderable as the Flemmings of South Wales; ſome of

1. 364. 337.

of whoſe antiquated words are derived from the Celtic, Iſlandic, Gothic, Bohemian, Greek, Turkiſh, and old Sicilian, and perhaps other tongues; for inſtance, brock, a badger, is Saxon; Boddar, is from the Iriſh Bodhar, and the Welſh Byddar. Kaffle, to ſquabble, (words akin) is from the Iſlandic Kafla, a cudgel. Hagl, hail, is Iſlandic. Pulk, as in the North country dialect, is a pool: Velg is fallow; Wilg, willow: Vitty, fit: Dearn, ſtern: Sprat, ſprightly: Den, day, as in Bohemia: Neal, a needle, is the Iſlandic Naal. Foor, Furrow, as in Greek: To till, reach; from ἀλλω. A zangle of corn is from the Sicilian Zancle, a ſickle. Buſſucky, a ruptured perſon, is from the Turkiſh Buſſuck, ruptured, fractured. Blinch is akin to the Greenland Blink, the gleam thro' reflection from ſnow.

If the obſolete words of a ſmall province in a Welſh county are ſo miſcellaneous, who can affirm the language of the Galibi to be ſimple and original? Who can aſſure us beyond a doubt that it doth not contain both Phenician words and Chineſe; ſome words reaching them by means of voyagers acroſs the Atlantic, and of others acroſs the Pacific ocean? The diverſities of ſenſe that the ſame word in the Huron language bears, according to tone and accent, implies that it came to America from the Chineſe Tartars. But we muſt grant that the language of his Lordſhip's caudated gentry of Nicobar is undoubtedly Sui Generis! His Lordſhip confeſſes that "The New-Hollanders and all nations found in a very barbarous ſtate, yet having the uſe of ſpeech, did *not inveut*, but by intercourſe obtain it." But as all nations were barbarous at firſt, all nations muſt have obtained their language by traduction; and art only contributed to poliſh and amplify it: tho' it is ſomewhat mortifying to find that our inventive faculty is inferior to that of the caudated wits above mentioned, voluble as we muſt allow them to be in converſation. But the truth is, that theſe facetious geniuſſes neither owe their language to invention, nor to communication, but innate inſtinct; and twenty baboons, brought inſtantly from birth into as many diſtinct countries, will all talk the ſame language, and underſtand one another at their firſt viſit Indeed one of their fraternity is a remarkable exception;

I mean a jovial gentleman, whoſe honourable lineage was ſo ancient, that like Melchizedeck's, its origin was unknown; his name was Silenus; but his tail belonged to his leathern jerkin.

Amidſt the various languages that aroſe from the confuſion of ſpeech at Babel, to conjecture which approaches neareſt to the primitive tongue, we may with Plato ſuppoſe that "Names had ſome congruity with the things they related to:" that animals received names from ſomewhat peculiar to them; as the cuckoo, from its note: and that ſounds tended to repreſent the things to be deſcribed, and were a pictura loquens. Ariſtotle and Plato term names, Μιμηματα, imitations: So in Welſh, thunder is Taran, whence thundering Jove is Taranteus. Grwnn is a hog; hence, groan, grunt. Swine, Mwch: a cow, Buwch, in Iriſh Bo, whence the Latin Bos, a bull or cow; hence the Iriſh name a cow, Bol, which occaſioned the ludicrous proverb of an Iriſh Bull. A calf in Welſh, is Lo: a crow, Brân: a groan, Och: a neighing, Wihi; to roar, Rhuo. Della Valle ſays the Hottentots call beeves, Boos: ſheep, Baas; Ba is the plural of Bo in Iriſh: Heſychius tells us Ma is ſheep in Phrygia. The beaſt called by Europeans a ſluggard is named Ah, from the noiſe it makes. In the South Seas, the noſe is Aheu; which expreſſes the ſound made in ſneezing: So amongſt the Eſquimaux, to ſneeze is Ya-ice: a gooſe is Hah; belly-ach, Ei-yah, from the complaining note it occaſions. Euſebius ſays that "Perſons, in Saturn's (that is Ham's) reign, had the ſkill of converſing with beaſts:" This muſt have ariſen from the congruity of ſounds to the ideas they repreſented: Even now good mimics will deceive partridges and other birds; and we may perceive that crows uſe different notes on different occaſions; ſome to call, ſome to elude, ſome to alarm.

Prep. 12. 9.

Phornutus poſitively aſſerts that the Ancients deemed Japhet the Father of langnage.

Pſammeticus, to diſcover the primitive language, had two infants nurſed by dumb perſons, apart from other human viſitants, and ſuckled by goats: at length the children pronounced Bekkos, which was concluded

concluded to be the Phrygian word for bread; whence our *bake;* but probably the children meant the goats; the word reſembling the note of that animal; and Pezron obſerves that "a goat is in Greek called Βηκη, and in Celtic Bic;" hence the Italian Becco, and our buck; alſo the Hungarian Bak. The Egyptian king might therefore more readily have concluded in favour of Celtic, a dialect of which is Gomr-aeg, or Gomer's language in Wales; in which a Teat, in Latin Mamma, is called *Mam*, a word that children when only a few days old pronounce: from giving ſuck a nurſe is called Mammaeth; a mother, mam and mamma; in Arabic and Laponic, Am: Della Valle tells us the Hindoos ſay Mamma Havah, for mother Eve. Thus Atheneus ſhews that Τηθην is a nurſe; this is derived from the Celtic, *Teth*, a teat; as is the maternal Goddeſs Tethys, the conſort of Ogen, the Iriſh Ocein, that is Og Hên, Celtic for old Ocean, who was Noah, the parent of the primitive Cabiri. From this primitive Oceanus, Ogenus or Ogen, Eraſmus teaches us that old men were called Ogenides. Ogan in Welſh is Vaticinium, and ſuits Noah who was a prophet. Og in Celtic is alſo an epithet ſignifying potent; hence Ogmeon is (like Ogmôr) potent Ocean; as is Elmannus, the name of an ancient Hercules; either Acmon's ſire, or the Meon who was Miſor. But Oghen in the Nether Lands ſignifies eyes.

Gale Court of Gentiles.

Rowland.

Verſtegan.

Some words from their univerſallity beſpeak themſelves to be primitive; as *Mam:* alſo *Bo*, a cow, B being converted into C. *Ba*, or Ma, ſheep. *Moon* is either derived from the Oriental Mun, to illuſtrate, or (as Bryant ſays) from the Hebrew Mon or Moonah, an image; hence by converſion of M into L the Iriſh *Luan*, Luna, is from the Celtic Llun, an image; as it reflects the ſolar light. *Cano* in Latin, is in Welſh Canu; in Arabic, Cainat is a ſongſtreſs. The *Ladrone* iſlands, the rendezvous of pirates, are ſo called from Ladron, Celtic for Latro. *Carim* in Turkiſh, like Carus in Latin, is beloved; Caru in Welſh is to love. God in Welſh is *Duw*; at Mangalor, Deu, which in Perſia is Genie; in Cambaia Maha Deu is magnus Deus; at Mexico God is Teu; the Greek dative is Theo; the Latin Deo: hence Zeus, and Sios in the Doric: the Hindou Cam-deo ſeems to be Cham Deus. In Iriſh God is Dia, in Saint Kilda Tia, in

China Ti or Tia. A tooth is *Dant* in Welsh, in India Dandon, dentem: in Dutch, Tant, in Saxon, Than, in German Zan, in Hebrew Shan or Schin: in Hungarian it is Fogh, akin to the Irish Feag.—From the Celtic *Coch*, red, comes Cochineal; Neall in Hiberno Celtic being noble; hence the word signifies noble red. In Latin *Mors* is death; in Greek, Moros is fate, and Callimachus has Mortoi mortals; in the South Seas Morai is a sepulchre; in Persia Mor is death; at Surat, Mor is to kill; in Celtic Marw is to die; in the Osetian tongue Mard, is death; in the Islandic Mord is murder. In Welsh a mansion is Bod; in Persia and India Abad; hence the Bangorian, Egyptian, Phrygian and Macedonian Abydos; the English abode, abide, bed, booth: the world itself in Welsh is Byd. In the South Seas Eei is Edo, eat; *Taata* is a man; in Welsh Tat is a father, as is the Greek Atta; whence Attes was called papa, Pappeus and Apappus, and probably Epaphus: and hence the Celtic God Teutat signifies the parent God; he was called simply Tat, father; also simply Teuth or Teutho, Deus: O is a termination frequent in Wales. Mercury was the great God of the Celtæ; so was Teutho; who therefore was Mercury Teutates: some fancy him to be Pluto: but his grandson Deois or Dis was one Pluto, called Summanus from Mannus his sire. Japhet was also a Pluto: but the oldest Pluto was Noah the first Muth and Serapis. Tuitho, Teutat or Tat, being Ham's (the first Vulcan's) great grandson, introduced the Vulcanian arts and worship into Europe. That Vulcan was a Celtic God Viridomarus in Plutarch evinces. Cesar tells us, "Vulcan was a German God:" and Ham being Zeus, the Gallic Thor was figured with a hammer; and this proves that Odin his sire was Noah. Tuitho founded the Herminones, named likewise Hermanduri, from Hermes, Mendes and Dwr, water; for Paterculus places his Hermandori on the banks of the Elbe. From Tuitho also came the Tuitones and Teutanes near Pisa. Tacitus has thrust an S into the name, owing to the similitude between T and st in Greek. So Empedocles calls Neith, Neitis, Anaitis, Nestis: Côte in French is in English, coast. Tautah (Tatta) is a father, at the Isthmus of Darien.—Behar in Persic is Ver in Latin: the change of B into V is frequent; so Ber in Welsh is in Latin, Veru. This explains the name of the God Latobius: he was the God

Marcell.

2. 106.

Laert.

God of health, ſo was Latona's ſon, Letou Uios, hence Latobius; Horace calls him Latoe.

A *ſtar*, in Greek Aſtera, in Perſic Ster, hence Eſter, Eaſter and the Phenician Aſtarte, in India is Starra—*Dwr* in Wales, and Dur in Ireland, water, is the Phrygian 'Ydor; and Durbeta, a town near the Tigris, ſignifies waterhouſe; ſo Duram in Daniel ſeems a place near water: Endor (Ain-dor) is waterfount: hence alſo the Naiad Doris, the Phenician Dora of Stephanus, and the city Dorath on the river Diur or Dwr in Mauritania: the Siberians call the eaſtern ſea, Al-utor-a, the great water. A *hound*, in Greek Κυων, is in Chineſe Keuen: the name of a Chineſe king was Lao Kiun; but Kiun is generally ſuppoſed to be the Phenician Saturn; tho' it ſeems to be Sirius, whether the ſtar, or Sol: for Kiun is Sol in Turkiſh; but the Dogſtar was of prime importance in Egypt on account of the annual inundation.—*Taboo* in the South Seas ſeems akin to the Hebrew in ſound and ſenſe; and theſe interdicts ariſing principally from contagious diſeaſes, *Tabes* is allied to Taboo; and *contaminate* is ſo, by the converſion of B into M. Archeolog. Vol. 8.

Bochart obſerves that Rix or *rich* in Germany, Gaul, and Britain is akin to the Arabic Ric, Robur. *Rath* is a mound in Wales, Ireland, and Arabia,—*Oon* on the weſtern coaſt of North America means an iſle, and is allied to the Celtic Yn: ſo Oon Alaſchka is the iſle Alaſchka, or American iſland; for the Siberians call America, Alaſchka; and the ſenſe of the word is to be found in Hiberno-Celtic; Ala-aſcath is the ſoldier's nurſe. When Captain Cook inquired for the iſle Oon Alaſchka, the tautology rendered his queſtion unintelligible: there was amongſt the Britons a ſimilar tautology; *Aval-on* ſignifies Apple-iſland, yet the place was uſually called Ynis Avalon, the iſland of Apple iſle; as ſailors ſay the iſland of Bell-iſle; and here obſerve that the Celtic Ynis is the Algonkin Minis, with an M prefixed. Mount Hor, whence the Greek Oros, is a ſimilar tautology: as Portugal is Port a Port: in Angleſea is Pont Rhyd-pont, the Bridge of Fordbridge. The foreſt of Dean ſignifies the Foreſt of Foreſt. Balen is old Bel, yet Eſchylus calls him old Ba- See Sammes.

len, or old Signior Bel. An isle near *Oon* Alaschka is named *Oon* Ella; a Peninsula, *Oon* Emak. One of the Sandwich isles is named *Oon* Neeheoow. The city On in Egypt signifies *the Isle*, as the isle of Ely: Strabo says that (On, or) Heliopolis was built on an artificial bank. Mela calls certain Islanders in the German ocean, *Oonæ*: Pliny mentions the isles *Oonæ* in the North Sea, called by the Cimbrians, Morimarusa, the dead sea, from Môr and Marw. Ireland was named by the Welsh Yverdh-*on*; I think it means the isle that is the final country or tribe; from Ibh, regio aut Tribus, and Err or Eirr, finis; whence also Eire, Eirin, the final Isle: as Pryd-*yn* is fair isle; which Talieſſin, redundantly as above, denominates Ynis Prydyn. The town of Comer-on, Gomer's isle, is in the Danube near Presburg. Antilles is derived from On or Yn, isle, and the Erse Tealla, Tellus, land, isle lands, islands. *Tor* is an extensive word; it signifies a high rock or summit: so of Cholchis Pliny says, the Toretæ inhabited the summit of Cape Cronea; and the Agarturi are Arabian mountaineers: hence Το Ορος, mons; and the land Tyra in Egypt, where from the port Daneon Sesostris Darius and Ptolemy the second attempted a canal to the Nile; which the fear of spoiling the water put a stop to. Here was Caph Tor. From Tor comes Mam Tor in Derbyshire, and Torbay in Devon; which some explain Tortus, but not Sans Tort; for all bays are incurvated. Crocken Tor is a Devonshire hill. Chitor is a famous city on a high hill in India. Tor is varied into Tzor, Tur, Tar, Sor, Sur, Scur, Sar, Scar: thus from Sarrhanus comes scarlet. The English *beer*, a liquor invented by Osiris, owes its name to the Hebrew Beer a well; and hence Merum; as the Hebrew Jain, wine is from Ain, Fons; Continens pro contento.—Stan, Tan, Tain, Tania, a region, seems an universal word; hence Teneo.—Pezron notes that Lacus is in Celtic Laguen; hence Lagune.—Wine is Gwin in Welsh, Vinum in Latin, Oinon in Greek, Jain in Hebrew.

4. 13.

6. 5. 28.

Plato said that Solon began a commentary on the Atlantic language, which he had learnt at Sais, and may have been tolerably genuine before the Persian conquest, as remote from opportunities of corruption: it may obtain among the Brebes of Morocco at this day:

Pliny 2. 29.

day: yet Strabo ſays that Hercules brought the Moors from India. Some words are allied to the Celtic; indeed the Atlantidæ had great connections with Europe. Moor is derived from Môr, ſea: Neith from Nyddu, pronounced Neithee, to ſpin; and ſhe being Nitocris, the Iriſh term battle, Neith. Abydus is from Bôd. Peluſium was in their ſacred language called Abaris; Abar is Celtic for filth, which is conſonant to the ſenſe of Sin and Peluſium: but Rowland inſiſts that Abaris the Hyperborean was named Ap Rhys. Pænus is Celtic for induſtrious; Moloch, for moleſter. The prevalence of the Celtic tongue is ſurprizing; Malcolm ſays the Dialect in the Hebrides is akin to the Chineſe; and inſtance or two will confirm that preſently. Parſons on Japhet, tells us the Hiberno-Celtic is ſpoken at Thebet. Wafer ſays the Darien language reſembles the Celtic. Yet after all, ſimilar words in languages of countries ſo remote rather prove that they belonged to the original tongue, than to any particular one that ſuperceded it. Teutat introduced many Oriental words amongſt the Celts, as Heſus from Hizzuz: Mars from Mar, a lord; hence mayor: his Greek name is from the Celtic Ar, Clades. But in the language of Otaheite a Prince is named Aree. For more inſtances of agreement between the Celtic and Hebrew, ſee Rowland's Mona and the end of this chapter. When Teutat or Tuitho's poſterity proceeded from Gaul eaſtward to the Thermodon, and then deſcended to Phrygia, Greece, Crete, Phenicia, Italy, Sicily, Egypt and Lybia, they brought many Celtic words with them; ſuch as their own names, Meon, Uranus, Sadorn, Cronus, Jou-pater, Mercury, Neith, Venus, Juno, Rhea; and Saturn, as well as other Titans, brought many other Phenician words into Europe. The Phenician Hercules may have brought many Coptic and Atlantic words into Hungary; which country received from him its name: it is derived from Chon Kaer, Chon's caſtle. He likewiſe gave his name to other places; thus Italy was called Chonia; a province of Spain Tarachon, Tyr Chon, Terra Choni.

See Pezron. Dict. Davies. Sammes.

The Chineſe bids as fair as any to be the primitive language, from its ſimplicity, containing as ſome aſſert only 330 radical words, tho' others augment them to 1500, all monoſyllables, having no variety of declenſions, conjugations, numbers, or genders; tho' altered by tone

tone and accent to 60,000 different ſenſes. Yet it is greatly intermixt with Celtic, Gothic, and Chaldee; and probably conſiſts moſtly of theſe three parental tongues, that immediately ſucceeded the original language. The politeſt Chineſe contains the moſt extenſive ſenſe in the conciſeſt terms. The affinity ſuppoſed between the Chineſe tongue and Hebrew relates to the ſimpleſt words expreſt by the ſimpleſt characters, which yet enter into the compoſition of others. Pie in Chineſe is animal heat; Pia in Hebrew, hot embers; the Engliſh word pie is akin to both: and probably the Hebrew reſembles the Chineſe in more words of Gothic original, than either Chaldee or Celtic; for the conſtitution of the Gothic language reſembles the Chineſe, as abounding in monoſyllables void of declenſions, conjugations, and numbers. The Engliſh ſubſtantives, adjectives, pronouns, and verbs were originally almoſt all monoſyllables, inſomuch that it would be to the laſt degree tedious to enumerate them; this we may inſtantly perceive in reflecting on the names given to the parts of the human body, as nails, toes, heels, feet, joints, veins, blood, ſkin, fleſh, leg, ſhin, bone, knee, thigh, &c. So as to all nature, animate or inanimate, as age, youth, man, child, boy, maid, girl, beaſt, bird, fowl, fiſh, horſe, mare, colt, bull, cow, calf, ſheep, ram, ewe, lamb, wool, horn; goat, kid, ſwine, pig, boar, ſow, hog, dog, bitch, whelp, cat, rat, mouſe; gooſe, duck, drake; cock, hen; egg, neſt; eel, trout, carp, tench, crabs, prawns, fin, ſhell; tree, wood, grove, copſe, buſh, plant, ſhrub, branch, bough, ſpray, ſprig, twig, rod, ſwitch, ſtick, ſtaff, pale, ſhoot, root, leaf, bud, bark, rind, ſap, heart, pith, ſtump, ſtake, ſeed, fruit; aſh, oak, elm, fir, beech, birch; corn, ſtraw, ſheaf, thatch, chaff; wheat, oats, hay, graſs, blade, herb, reed, ruſh, weed; ſpace, room, time, fire, light, day, night, ſun, moon, ſtars, ſky, air, wind, cloud, ſnow, miſt, dew, rain, hail; ſea, tide, wave, flood, brook, ſtream, lake, pond, well; earth, ground, land, ſoil, dirt, mire, duſt, mud, clay, ſlime, marl, ſtone, rock; meat, food, drink, clothes, dreſs, ſhoes, hoſe, coat, ſhirt, cap, hat;—old, young, tall, ſhort, black, brown, fat, lean, ſick, well, wiſe, dull, good, bad; hot, cold, moiſt, dry; give, take, do, go, walk, ride, run, dance, leap, ſtand, ſit, lie, ſleep, watch, ſpeak, talk, ſing, laugh,

laugh, cry, hear, ſee, feel; truth, lies; hate, fear, love, war, peace. Theſe ſpecimens are quite enough, a complete vocabulary would be as irkſome as voluminous. I have dwelt ſo long on the ſubject, becauſe the Gothic tongue was one of the firſt after the confuſion; its kin to the Tartarian is ſhewn by Wiſe, from authors of note. The Latin and Greek tongues have many words taken from the Gothic, as well as from the Celtic and Phenician; as Vidua, widow; foam, Spuma; edge, Acies; foal, Pullus; wound, Vulnus: father, Pater; brother, Frater; mother, Mater; daughter, Thugater; ſhrine, ſcreen, Scrinium; gall, Fel; law, Lex; worm, Vermis; light, Lux; nephew, Nepos; nut, Nux; axe, Aſcia; head, Caput; foot, Pes; ox, Bos; whore, Scortum; ram, Aries; fiſh, Piſcis; otter, Lutra; boar, Aper; ſow, Sus; cow, Vacca; bee, Apis; waſp, Veſpis; orchard, Hortus; way, Via; wind, Ventus; fee, Feudum; hill, Collis; one, Unus; two, Duo; three, Tres; ſix, Sex; ſeven, Septem; eight, Octo; right, Rectus; ſhort, curtus; long, Longus; glad, Lætus; when, Quando; then, Tunc; at, Ad; over, Super; make, Facio; call, Kaleo; magn, Magnus; name, Nomen; pit, Puteus; pair, Par; knee, Genu; my, Muos, fly; Hafur, caper; Aſe, avus; Ude, udus; Aſmur, amor; bear, Fero; break, Fractus; breach, Brakos, Æolice; brook, bruax, Æolice; Wic, vicus; Wyly, oiolos; crane, heron, Geranos; Deer, Thera; door, Thura; dare, Tharro; dyke, Teichos; path from τειτω rudder, Ruter, Æolice; leave, Leipo; whole, Olos; whore, Oar; Udor, water; Ule, weald; Uphe, woof; Habeo, have; hard, Arduus; groſs, Craſſus; Ic, Ego.

The Chineſe characters ſingly denote things, as a fire, torrent. But ſo do the letters of other languages. The Iriſh have names of trees; A, Ailm, a fir; B, Beith, a birch. In Galic E and I ſignify he and ſhe: and all the vowels are interjections. The Gothic names of many letters have particular ſignifications in Iriſh, and this proves that Iriſh bears a great affinity to the Gothic. Thus A is Collis; Be, Femina; Ce, Terra, vel Nox; De, Dies: Ge, Anſer: I, Regio: O, Auris; Ne, Heri: Re, Luna; Se, Calidus. But the relationſhip between the Iriſh and Gothic will appear ſoon.

Hebrew letters are moſtly names: for tho' Bryant interprets Alpha,

Vox

Vox Dei, the Phenician Alpha (or Hebrew Aleph) is a Bull; and letters being numerals, perhaps Jove's ſhip was marked Alpha; hence the fable of Europa's bull: yet the ſtory had a higher origin: Themis is ſaid to have eſcaped the Deluge on an ox; theſe names allude to the ark. The Hebrew Beth is a houſe; Gimel, a camel; Daleth, a gate; Vau, a hook; Lamed, a goad; Pe, a mouth; Reſch, a head; Schin, a tooth; Tau, finis. Plutarch writes that the firſt Egyptian letter reſembled the Ibis. Ammian ſays the Egyptian letters were entire names; and a word comprehended a whole ſentence. Martyn's account of Saint Kilda, and Wafer's of Darien give us reaſon to think the Chineſe are ſons of Japhet. The Chineſe language is guttural like the Welſh. One Chineſe king was named Chwen Hyo, which no Europeans, except Cambrians can exactly pronounce. Fohi's native place was Lanthieu, in Welſh God's fold, cloſe, cloiſter, or precinct, pronounced with an aſpirate Hlan. Kall-Gan, which Bell interprets the everlaſting wall, ſignifies the white wall. Chan pronounced Shan is the Sean of Saint Kilda. Indeed there are ſeveral reaſons to think that Japhet's iſſue peopled China; particularly ſimplicity of manners, and pacific diſpoſition, which diſtinguiſhed the northern Celtæ. Yet many *Egyptian* names and rites appear both in China and India. Probably in countries ſo extenſive ſome deſcendents of Noah's three ſons effected ſettlements; as they peopled the three Zones throughout Aſia; altho' the original partition ſeems to have been according to the three great diviſions of the old world. Halled aſſerts that the Shanſcrit tongue, appropriated by the Bramins to religion, is the parent of the ſeveral dialects from China to the Perſian Gulf; tho' the Bengaleſe is neareſt to it in expreſſion, conſtruction, and grammar: yet he found words in the Shanſcrit reſembling Greek and Latin as well as Perſian and Arabic.

Plutarch Sympos, L. 17.

A great affinity has been diſcovered between the Greek, Gothic, and Perſic: but the ancient Greek was chiefly a dialect of the Celtic; as many Iriſh and Welſh words fully teſtify: yet the Goths tinctured it, as they have the Celtic, and particularly the Iriſh; but they almoſt extirpated the Celtic in Germany, except a few words collected

lected by Pezron. Sternhelm ſays the Finnic abounds in Greek words; theſe doubtleſs were originally Celtic. For Greek words derived from Celtic, ſee Sammes and Pezron. Highland ſoldiers found in North America a language ſimilar to the Erſe, a dialect of the Celtic: which the language of the South Seas reſembles in its grammatical conſtruction; as Tane, Maritus; Aheine, Mulier; Huahine, Uxor; Teine, Frater; Toohine, Soror.

Tho' the language of Canaan had received a great mixture of foreign words, yet the objection againſt the Hebrew as the original tongue (however it might not be ſo in reallity) merely on account of its artificial conſtruction, becomes only perſons like Diodorus Siculus; who was ignorant of a polite primitive language derived from one well inſtructed family. Doubtleſs the greateſt remains of the original tongue are to be expected about Chaldea and Canaan; as neareſt the ſcene of the firſt variation; for as people removed to greater diſtances, their language departed more and more from its original purity. But there are no grander miſtakes than that the language of Shem was that of Canaan; or that Abraham's language was Shem's; or laſtly, purer than the other dialects of the Chaldee. The particular branch of Shem's line, from which Abraham deſcended, had by ſome means ſettled in Chaldea, and had acquired the Chaldean tongue; but frequenting Meſopotamia, Damaſcus, and other regions northward of Chaldea, the Hebrew acquired a mixture of Gothic and Celtic, as the liſt of words in Rowland's Mona evidently proves: thus as to the Gothic; Gehel, coal: Phar, bear; Se, he; Evil, evil; Gaah, gay: Haras, haraſs: Dal, tall: Sahap, ſweep: Nodah, note: Luſs, loſs: Cis, cheſt: Dakar, 'dagger: Shibbar, ſhiver: Iild, child: Parak, break: Meria, marrow: Raſah, grace: Sac, a ſack: Nut, nod: Kol, call: Ahel, a hall: Burgad, burgeſs: Banc, a bench: Marak, a mark: Colar, a collar: Kun, whine: from gavel came gravelkind, a tenure: Kalal, vile. Hoberi; men over againſt.—The Scythians brought the Gothic language, a dialect of the Shemite, in ſome degree into Meſopotamia; the Cimmerians left ſomewhat of the Celtic in Phenicia. As the Arabic was originally

ſee Richardſon.

ally Shem's language, their Nicht is our Knight; Khattaf, caitif; from Gau, Sol, came gaudy; from Gib, Gibl, came Gable end.

Perhaps I am ſingular in ſurmizing that the three branches of Noah's family had each a diſtinct tongue, which produced ſubordinate dialects among their reſpective deſcendents. Canaan was a ſon of Ham, and Plautus proves that his language, which was in uſe at Carthage, is the ſame as the Hebrews made uſe of. Words in the Japhetic or Gomerian language are varied in the primary letter. Ham's progeny tranſpoſed the primary letter; Shem's inſtead of altering words uſed particles, as do the Tartars as well as the Engliſh: for, that the Goths are Shem's poſterity will hereafter be proved: and from that ſource alſo ſprung the Sclavonians, Hungarians, Turks and Tartars; theſe being all deſcendents of the ancient Scythians; who to the northward intermixed with the Celtæ, and towards the ſouth with the Jndi. Thus as to the Celtæ, the natives of Baraba between the Irtiſh and Oby (a name from the Perſian Ob, water) are honeſt; ſo are the genuine Tonguſi, who (as Bell tells us) reſembles the Canadians; yet their language is the Calmuc: and the Tzulim Tartars, who reſemble Americans, have an Arabic dialect: which language is intelligible, ſays Bell, from Egypt to Indoſtan; as the Sclavonian (uſed by the Calmucs) from Venice to Kamtzatka. The Gothic language by degrees drove the Celtic into Armorica, Wales, Cornwall, Ireland and the Highlands; the language in which places was called Gomr'aeg, and the people Gomri; hence Môn mam Gomri, Angleſea the mother of the Cambrians: Wales and Welſh being apellations conferred by foreigners. The Sclavonian prevails in Bohemia, Poland and Ruſſia; they being originally Celto-Scythians. The Hungarians, as Ammian and Procopius write, reſided anciently between the Don and Wolga. As they penetrated to the ſouth of Caucaſus, ſo they came to Hungary, and were called Ugri, Sclavonic for Aquatic: but mixing with the Chuni of Ptolemy on the Boryſthenes, received their name, derived, as I have obſerved, from Chon or Chun the founder of their town and of Choniad. It hence appears that the Hungarians are compoſed

Pænulus.

poſed of two different nations. The Chineſe deem the Huns to be Turks, and reſident between Corea and the Getes: the Byzantine hiſtorians ſet the eaſtern Turks beyond Sogdiana, deeming them Sacæ; which proves their affinity to the Getæ. There were Hungars far to the eaſtward of the Alans, upon the Edel, Raa, or Wolga; ſee Menander: but they ſeem to have come originally from regions ſtill much farther to the eaſtward: in fact from Eaſtern Tartary, and Tonguſy. After all the Hungarian tongue ſeems to be an *extraordinary* medley.

An Univerſal Dictionary, formed with caution and ſkill, would tend to ſhew original words, or derivatives from them; and the various mixtures of languages, thro' intercourſe, in proceſs of time.

A Model of an UNIVERSAL DICTIONARY.

1. *DENS.*

English, Tooth.
Turkish, Disch; hence Tusk.
Greek, Odous, odontos.
Latin, Dens, dentis.
Osetian, Dendak.
Indian, Dandon.
Welsh, Dant, hence daunt.
Dutch, Tant, hence taunt.
Danish, Tand.
Islandic, Ton, ten.
Saxon, Than.
German, Zan.
Hebrew, Shan, or Schin.

Hungarian, Fogh.
Irish, Feag.
Diminutive Fiakail.
Manks, Phegil.

N. B. The Irish Dant is not what bites, but is bitten; a morsel.

Polish, Zab.
Bohemian, Zub.
Sclavonian, Sob.
Lusatia, Sub.
Hence, sup, sip.

2. *LUNA.*

English, Moon.
German, Mon.
Danish, Mone.
Greek, Mene.
Belgic, Mane.
Saxen, Maen.
Laponic, Manna.
Arab, Manah.

Latin, Luna.
Sclavonian, Luna.
Irish, Luan; also Re.
Celtic, Lun.
Greek, Se-lene.
In Gaul, Elane.

Welsh, Lhoer.
Armonic, Loar
Cornish, Lur,
hence Lure

Polish, Miesyac.
Bohem, Mesyc.
Dalmatia, Miszecz.
Lusatia, Mesitz.
Circassia, Maza.
——Muys.
Persia, Mah or Maw.
Lesquis, Moots.
Kisti, Bute.

Hungarian, Hold.

Turkish, Ai.

3. *PES.*

Amoric, Troat; hence Trot, and Trotter.
Irish, Troidh.
Cornish, Truyd.
Welsh, Troed; hence tread.

Irish, Kos, Erse, Kas.
Manks, Skas, hence Scate.
Greek, Pous, podos.
Latin, Pes, pedis.
German, Fus; hence fuss.
Danish, Foede.
Gothic, Fotus.
Islandic, Fet.
English, Foot.
Belgic, Voet.
Siamese, Bat.

Sclavonian, Noga.
Bohemian, Noha.

Hungarian, Laab; hence leap, labo, slip, slipper.

Turkish, Ajag or Ajak; hence jog.

[*Or thus.* 4. COR.

Latin, Cor; Gallic Cœur; Italian, Cuore; Spanish, Coracon; Irish, Kroidhe; Greek, καρδια. English, heart; Dutch, Hert; Danish, Hierte; Saxon, Herte; German, Hertz; Welsh, Kalon; Cornish, Colan; Armoric, Kalon; Sclavonian, Serze; Polish Serce; Russian, Serxe; Hungarian, Szivu; Turkish, Giur-eg, akin to Cor: and Turegh, akin to the Irish Tork.

Josephus

Joſephus writes that the tower of Babel was built by Nimrod, Ham's grandſon, whom he ſtiles enterprizing proud and impious, as a refuge from another Deluge: to which he might ſuppoſe a level country liable. But the Babylonian tower ſeen by Herodotus was a ſubſequent work: the original tower having been deſtroyed at the confuſion of human ſpeech. Herodotus ſays, the baſe of the Babylonian tower was a ſquare furlong. Strabo ſays its height was a furlong. It conſiſted of eight ſquare towers ſtanding one on another, each having a leſs baſe than its next ſupporter. Herodotus obſerved that the ſmall river Is ran by a tower of that name, into the Euphrates, wafting along lumps of bitumen, thence conveyed to Babylon, eight days journey diſtant. Iſidore of Charax names the place Eliopolis, mentions its ſprings of bitumen, and places it on the Euphrates, 215 miles weſt of Seleucia, which was whereabouts Baghdad was built; for that town, as Emirchond of Texeira relates, was at firſt erected on the weſtern ſide of the Tigris. Strabo ſets Seleucia 300 ſtadia from Babylon. Is, or Hit, is a great L. 16.
town to the weſt of the Euphrates. Three miles to the ſouth-weſt of it, in a valley, are many ſprings, puffing out liquid bitumen with a loud noiſe: the inundations of the Euphrates from time to time waſt away the ſtagnant pitch. Pliny ſays that Charax (which ſignifies a bulwark, like the Iriſh Carraic) is ſituated on an artificial mount at the confluence of the Tigris and Eulæus; and that Juba counted 175 miles thence to Babylon. He writes that Seleucia was 40 miles from Babylon; where a new cut was made from the Euphrates to the Tigris; and Cteſiphon was three miles from Seleucia; between theſe towns ran the Tigris joined by the Choaſpis. This deſcription is preciſe; and alſo diſtinguiſhes the Choaſpis from the Eulæus. Yet many travellers take the tower of Babylon to be 8 or 9 miles W. N. W. from Baghdad, in a wide plain: it is called Karhuf. All, who mention it, call it Nimrod's tower: and ſay that the people there believe it to be ſo, and that it is now termed the tower of Babel. If ſo, Nimrod's tower and old Babel did not ſtand, where Nebuchadnezzar's Babylon did. But the Arabs aſſert that this tower was erected by a prince of theirs for a beacon; altho' attributed to

6. 27.

Ch. 26. 27.

Nimrod:

Nimrod: as the vulgar impute all great matters to their moſt famous chieftain. Rauwolf ſuppoſes the tower of Babylon 36 miles S. W. of Baghdad. Texeira deemed it a day's journey, or ſome 40 miles from Baghdad. Della Valle going down from Baghdad five days on the river, tho' he returned by a direct road in two, ſuppoſed he had found the ruins of Babel farther S. W. from Baghdad, both from its ſituation, and its being called Babel by the Arabs.

Thus when we reflect that mankind cannot aſcertain even the ſite of the greateſt city of Aſia, "a city (ſays Ariſtotle) as extenſive as a nation, inſomuch that many of its inhabitants were ignorant of its capture during three enſuing days;" with the moſt profound humiliation muſt the preſent race of men contemplate the judgements of Almighty God on the vanity of mortals long evaneſcent: whilſt his power and eternity ſtand conſpicuous to our feeble eyes, by the contraſt they form to the tranſient and impotent works of the moſt illuſtrious princes: whoſe very names, maugre their grandeſt efforts to the contrary, elude our ſtricteſt reſearches. Iſaiah's no leſs true than ſublime prediction of the final fall of Babylon, verified in part by a fellow-collegian of mine, here follows compleat.

Polit. 3. 2.

Ch. 13. Wheeldon.

The Downfall of Babylon.

Thus big with foreſight of impending woes,
Th' exclaiming prophet heav'n-inſpir'd aroſe.
" Jehova bids the royal harlot mourn;
I ſee the phials of his fury burn.
Lo, he commands, " Bid all my pow'rs prepare
Their bloody banners for the day of war.
High let the trumpet's brazen clangor riſe;
Each portal ſhake, and uproar rend the ſkies.
Muſter my bands; bid countleſs legions pour,
Make the hills thunder, and the vallies roar.
Rebellious war let ſtates revolting wage,
Funds of my wrath, and heralds of my rage.
Ye planetary globes my force proclaim;

Syſtems

Syſtems of worlds, and rolling orbs of flame!
This day be mine: triumphant vengeance fly:
Aſſert your God, ye armies of the ſky!

Howl impious city! for thy doom prepare:
Let cries and groans and clamour wound the air.
Let dire diſmay enervate ev'ry hand:
And lawleſs rapine ſtalk thro' all the land.
Let hell-bred horror ſtrike thro' ev'ry part;
Each viſage mar, and harrow ev'ry heart."

That God, who fills th' infinity of ſpace,
Who ſtamps confuſion on the guilty face;
See, ſee, he comes! he cleaves the burſting ſky,
And makes the ether blaze before his eye.
Awe at his ſight the whole creation feels;
While vivid lightnings flaſh beneath his wheels.
Black deſolation gathers all around:
War ſhakes thy tow'rs; and blood diſtains the ground.

" Hear! by my own tremendous name I ſwear,
No ſun that day ſhall gild the fields of air:
No moon reflect a gleam of borrow'd light;
No ſtar ſhall glimmer thro' the gloom of night.
Shrunk at my preſence melting clouds ſhall fly;
And worlds diſſolving ſmoke beneath mine eye.
The pride of man ſuſtain a mortal wound:
And arrogance ſhall wallow on the ground.
Not gold ſhall buy the ſight of human face;
My fury ſhall deſtroy th' infernal race."

Like ſcatter'd ſheep they flee, nor refuge know;
From coaſt to coaſt purſu'd where'er they go.
Myriads of ſlaves diſpers'd, from bondage freed;
Seek their old homes; no lord controuls their ſpeed.
Whoe'er remains, the hoſtile ſword ſhall thruſt
Thro' his vile heart, and bid him bite the duſt.

Confed'rate

Confed'rate hoſts in heaps their blood ſhall ſhed;
The dying ſadly mingled with the dead:
The ſhrieks of raviſh'd matrons pierce the ſkies;
And butcher'd infants blaſt parental eyes.

Lo the Medes ruſh like ſome o'erwhelming flood;
Not gold they covet, but they thirſt for blood.
As Sodom and Gomorrha fell before,
The glorious Babylon ſhall be no more.
No more ſhall glad inhabitant remain;
No more the ſhepherd tune the rural ſtrain.
No more her youth ſhall trip the ſprightly round,
In airs reſponſive to enchanting ſound.
No more full bowls her fluſter'd ſons employ:
No more the ring of revel, laugh of joy.
There noiſom dens the tigers ſhall explore;
There monſters bellow; there the lion roar.
The moping owl there fix her ſolemn court,
And horrid ſatyrs take their frantic ſport.
Savages howling thro' her ſtreets ſhall roam;
And dreadful dragons haunt each des'late dome.
This is her fate; this, this her mighty fall;
"Death haſtes amain; one hour o'erwhelms her all."



PRIMITIVE HISTORY.

BOOK II. CHAP. II.

CONTENTS.

Of Japhet's Iſſue. Of Shem's Concerning the ages of the Poſtdiluvian Patriarchs. The Chronology of the Septuagint beſt; but too long. Abraham's Migration 393 *Years before the Iliac War,* 771 *after the Flood: or, as will be ſhewn, it could not be earlier than* 15 *years before theſe Dates. A Coincidence of ſeveral Chronological Accounts ſhews the Interval between the Flood and the Chriſtian Era to be* 2348 *Years. A Diſcuſſion of the Egyptian Chronology.*

JAPHET's ſon Gomer, the father of Aſhkenaz, Riphath and Togarma, was the Brother of Magog, Madai, Javan, Tubal, Meſhech and Tiras. Javan's ſons were Eliſha, Tarſhiſh, the Kittim, Dodanim, interpreted by the Septuagint Rhodians, who peopled the Gentile Iſles.

Noah began to have ſons at the vigorous age of 500. Arphaxad was born two years after the flood, when Shem was 100 years old, and Noah 602: and Ham was Noah's youngeſt ſon. Japhet of courſe was the eldeſt, as Moſes aſſerts. Gen. 5, 32. 11, 10. 9, 24. 10, 21,

Shem's ſon Aram the father of Uz, Hul, Gether and Maſh, was brother of Elam, Aſhur, Lud and Arphaxad; whoſe ſon Salah was father of Eber, the father of Joktan, and of Phaleg, ſo named from the partition at his birth. This event occurred long after the Babylonian diſperſion; probably on account of that confuſion continuing for ſome time: in the interim perſons ſeized places indiſcriminately, and lived unincorporated and unſociably: an irregularity that Italy laboured under even till the time of their Janus and of the Titan Saturn his contemporary and friend. In Greece ſocieties commenced

Fab. 143. under Phoroneus, who as Hyginus ſhews, had that country allotted to him by Hermes. I take this Phoroneus to be elder than Niobe's ſire; yet to be the real brother of Egialeus, and the Phoroneus who, according to Anticlides, reigned 15 years after Menon communi-
Pliny. cated letters. Solon enquired of the Egyptians concerning this firſt
Plato, Phoroneus. Heſtiæus Mileſius wrote that the diſperſion enſuing thro' the diverſity of language, people reſided where they pleaſed, and every one occupied whatever land occurred. Thus no ſtated partition took place immediately. Bengelius, not improbably, holds that this partition was a phyſical one, by the ocean: tho' Pagan writers mention an amicable diſtribution of territory. Diodorus
L. 3. Siculus writes thus concerning the primitive people. "They led an irregular and ſavage life; fed on ſucculent plants and fruits. Being annoyed by wild beaſts, they learnt the uſe of mutual aid; and fear urging them to ſociety, by degrees they embraced relationſhip. But as yet with an indiſtinct voice proceeding to articulate ſounds,
L. 1. and to invent names for things, they at length attained an elocution deſcriptive of all things. But as ſeveral ſocieties in this manner exiſted in the world, and each connected words fortuitouſly, all did not uſe the ſame language." This is his notion; thro' ignorance that there was once an univerſal language: which however is mentioned
Fab. 143. by Hyginus, Abydenus, and the author of the third book of Sibylline Oracles, which has a greater appearance of authenticity than any of the reſt. Yet the three ſons of Noah formed the three great claſſes of mankind ſoon after the diſperſion; and many terms being forgotten, new ones were invented; and thro' defect in the uſe of the vocal organs, as we have noted, ſeveral letters were altered in original words; as K for P; L for R; Z for Dh; B for D; T into B, L, or N; D into R, L or N; S into L, R, T, or N; L or M into N: beſides labials, dentals and gutturals into their like. More than this, the grammatical conſtruction of the three grand languages was quite different; and, as Plato tells us that Thoth inſtituted the grammar rules of Ham's language; ſo Phornutus informs us that Japhet was by the ancients reputed the father of language in Greece. The third generical language was the Gothic; which prevailed among the Shemites, who peopled all the regions of the lower Scythia

thia and Sarmatia, down to Perſia and Arabia; and paſſing thence into Abyſſinia extended themſelves round into Nubia and Numidia: of this more hereafter: I will only add here that Scenite Arabs who were Nomades occupy Barbary under the Tropic.

In the direct line of deſcent from Phaleg are Reu, Serug, Nahor, and Terah whoſe children were Haran, Nahor, Abraham and Sarah. Joktan's ſons were Elmodad, Sheleph, Hazarmaveth, Jerach, Hadoram, Uzal, Diklath, Obal, Abimael, Sheba the ſecond, Ophir, Havilah the ſecond, Jobab.

Some eaſtern authors relate that in Serug's time Afifanus a king of Egypt built a ſhip and invaded the maritime regions: that his ſucceſſor was Pharo ſon of Sanes, probably the Actiſanes of Diodorus: that giants were frequent in Nahor's time; one was Ad, an Arab; another Hellen, fabulouſly ſaid to have been at the erection of Babel, and adored in Greece. Noah's hiſtory being applied to Deucalion, their poſterity became confounded. This Oriental Hellen was the Balen of Eſchylus. Serug is ſaid to have invented gold and ſilver coin: his contemporary Samirus a Chaldean king, ſilk-weaving, dying, weights and meaſures. He ſeems to be the Samiras of Cteſias, in Pliny, who invented gallies. Some Arabs deem Terah to be Azer, the ancient name of the planet Mars: Oriental authors ſay that Azer was a man of note, Nimrod's ſon in law, and his favourite; becauſe he made his idols, which required ſkill in aſtrology, as to time and materials. I think that Nimrod was Samiras, a name akin to Sabazius, a title of Bacchus, who was Nimrod. Sam Ur is holy man.

Concerning the ages of the Patriarchs from Shem to Abraham, at pædogony and death, the Septuagint is confirmed by the Samaritan chronology, and moſtly by Joſephus, as to the age of each at propagation: it therefore claims a preference. I have conſtructed the table accordingly; following thoſe copies from which Joſephus counts Nahor at pædogony, 129: for the Hebrew has 29; having dropt a century as to him and his predeceſſors. Dr. Jackſon allows

that one copy of Joſephus counts Terah 130 at Abraham's birth. This ſeems to be the truth: otherwiſe we muſt either admit the Samaritan account of Terah's being 145 years old at his death, for
Acts 7. Abraham was 75 then; or elſe 60 years muſt have elapſed between the birth of Terah's eldeſt child, and of Abraham. Syncellus obſerves that "according to the Hebrew chronology Abraham muſt have lived in Noah's days: but the Church received the Septuagint verſion on the authority of the Apoſtles."

Ages at Pædogony	Years. If Lunar;	Months. If Seaſons; Months.
Arphaxad after the flood	2	2 8
——— at Salah's birth	135 ——— 10:	11 ——— 45: 0
Selah, at Eber's - -	130 ——— 10:	6 ——— 43: 4
Eber, at Phaleg's - -	134 ——— 10:	10 ——— 44: 8
Phaleg, at Reu's - -	130 ——— 10:	6 ——— 43: 4
Reu, at Serug's - -	132 ——— 10:	8 ——— 44: 0
Serug, at Nahor's - -	130 ——— 10:	6 ——— 43: 4
Nahor, at Terah's - -	129 ——— 10:	5 ——— 43: 0
Terah at Abraam's - -	130 ——— 10:	6 ——— 43: 4
	1052 85: 0	350: 8

Thoſe copies of the Septuagint that attribute 79 years to Nahor, and 70 to Terah at pædogony, place Abraham's birth 942 years after the flood. The correctors of the Hebrew chronology found there would be nothing ſurprizing for Abraham to wonder at, in his becoming a father at 100 years old, if his father and grandſire did ſo ſome 30 years later in life; to obviate this remark they counted his grandſire 79 at pædogony, and Terah 70: whilſt the later Hebrew copies omitted a round century: whereas, till about the time that Abraham applied himſelf to aſtronomy, time was counted by quadrimeſtrial periods in Egypt: as are the 3400 years in Diodorus, from Proteus to his own time.

7. 48. Pliny tells us that ſome nations counted the year by two ſeaſons; Plutarch writes that the Egyptians had at firſt lunar years; then like ſome

ſome other nations, quadrimeſtrial years; and the Arcadians trimeſtrial; that the Arcananian year had ſix months. Among the various ways of counting time, as there are two moons in 59 days, it is probable that ſome Aſiatic nations might have counted by bimeſtrial periods; and others may have divided the double olympiad into 12 portions; ſo that as the grand period conſiſted of 8 years; the ſubdiviſions were 8 months; and this method of counting time may have been obſerved by Shem's family, till Eber's time; who ſeems to have obtained his name from croſſing the Tigris into the Meſopotamian territories of Chaldea; as his poſterity had that of Hebrews from paſſing the Euphrates into Syria. And this period may have been determined by the periodical time of the planet Venus, dedicated to Aſtarte; whoſe name I take to be rather Perſian than Phenician; and to have been familiar to the Shemites. Her periodical time is very nearly 32 weeks; and as nearly 25 Nundinæ. 1052 of her revolutions are performed in 647 years: but I count Abraham's birth 680 years after the flood. It is remarkable that Eaſter bears Aſtarte's name; and it is probable that 8 months were counted in this Venereal year; as 12 months are in the Terreſtial; 1052 periods, each containing 8 lunations, equal 680 Tropical years. This correſpondence between the Lunar period, and the Venereal, accounts for the dedication both of the Moon and planet Venus to Aſtarte or Venus Urania; as the correſpodence between the riſing of Sirius and the Tropical year occaſioned both the Dog-Star and Sol to be conſecrated to Oſiris. Numa.

But the truth ſeems to be this. The Jews miſtook the expulſion of the Hycſi, for the Moſaic Exod; and placed this event ſo high as the time of Inachus; which computation mounted Abraham up to the days of Noah. The Greek tranſlators found that the intervals between father and ſon reſpectively from Noah to Abraham according to the Hebrew chronology placed Abraham too near to Noah; therefore a round century was added in the Septuagint between every deſcent; which proved too much. On the other hand, to confirm the notion that Moſes was as ancient as Inachus, collateral periods during the Judges are ſet in order of ſucceſſion. But the Amenophis

nophis at the Exod was ſubſequent to the Rameſis who lived during the Trojan war, and built the famous Treaſure-houſe, and ſurvived that war at leaſt eight years. And from the Exod, in the 14th year of this Amenophis we are to count up to Abraham's birth.

Saint Luke names a Cainan between Arphaxad and Salah: Joſephus counts him 130 years old at Pædogony. Demetrius, above 220 years before the Incarnation, ſeems to include him in the pedigree; as he counts 1360 years from Arphaxad's birth to Jacob's deſcent to Egypt. This period indeed reaches too far down; for Diodor. Sic. Jacob was ſettled in the country called Rameſis, a name of Seſoſtris, who drained it, and lived 1400 years before the Incarnation; a body of his ſoldiers, whom Danaus commanded, and ſettled at Cholchis, had adopted the rite of Circumciſion: this was *after* Iſhmael had propagated that rite in Arabia; of which country thoſe coloniſts were natives; for Diodorus ſays they were Jews intermixt with Arabs and Syrians. But as the followers of Danaus into Greece did not practice Circumciſion, it appears that Danaus left Egypt prior to Joſeph's meridian elevation. Of the above colony mention is made by Herodotus, Dioniſius the poet and Agathias: of the Egyptian expedition to Cholchis beſides theſe Authors, notice is taken by Apollonius Rhodius, Val. Flaccus, Juſtin, Pliny, and Euſtathius. Their practice of circumciſion Herodotus and Diodorus mention. Æætes, the ſon of that Sol who was Orus Apollo, ſeems to have had the command of that colony delegated to him, and to have founded Cholchis. He was alive in the time of Phrixus. *Or* ſignifies Sol, as in Job 31. 26; hence Sol and Apollo are the ſame.

The lengths of reigns in Egypt, as they ſtand in Joſephus, ſhew that Joſeph's deſcent was 13 years before the reign of Rameſis Miamūn, the Pharo or Phero of Herodotus; for the Exod was in the 14th year after the reign of Ramſinitus, the Remphis of Diodorus, which according to Manetho in Joſephus laſted 66 years. Prior to him Sethos or Proteus (the elder) reigned 59 years. His predeceſſor Amenophis or Memnon Phero's ſucceſſor reigned 19 years

19 years and a half; Phero reigned 66 years. Joſeph had been in Egypt full 22 years before Jacob's deſcent, which preceded the Exod 215 years.

Conſtantine Manaſſes *rightly* places Abraham in the time of Belus, who was engaged in the war of Saturn and Ammon; for Joſephus tells us, Abraham's ſon Apher (whom Suidas wrongly deems Saturn's by Philyra; but he was Chiron) accompanied the Egyptian Hercules in his expedition againſt Anteus. This Hercules was the comrade of Ammon's ſon Dionyſius: he ſlew Buſiris Agenor's half-brother; who lived, as Iſocrates affirms, 200 years before Perſeus; that is 300 years before the Trojan war. Diodorus ſays that "this Hercules and other warriors fought with clubs in the Titanian war." that was in the fourth century before the Iliac. Our gothic word *battle* is derived from that weapon, called in Iriſh Bat, a name preſerved in the game of Cricket. The Sibyl counted the Titanian war during the tenth generation; as was Abraham.

When Abraham viſited Egypt he was civilly entertained, tho' a paſtor: this ſhews that the paſtors or their allies were then in power. But when Jacob went thither, paſtors were quite in diſrepute. Eupolemus wrote that Abraham converſed with the prieſts of Heliopolis: but Diodorus ſhews that the founder of that city was Sol's ſon Actis; whoſe brothers were Ochymus the grandſire of Lindus Deucalion's contemporary, and Triopas, whoſe daughter Iphimedea was mother of Otus and Ephialtes: therefore Abraham was not prior to Actis the father in law of Cecrops: owing to whom Menander ſays, "The Athenians eſteemed themſelves coeval with Sol." Iphimedia was ſtolen by the comrades of Butes ſon of Boreas, whoſe ſon Lycurgus was coeval with Orus: therefore Abraham was ſcarce prior to Boreas; who by the ſiſter in law of Xuthus and of Cephalus, had Zethes and Calais. Procris wife of Cephalus was accuſed of an intrigue with Minos; but falſely, becauſe not infected by him with the *Venereal* diſeaſe; he was cured of it by Pandion's ſon; what time he diſcovered that Paſiphae's pregnancy was not by him, as ſhe alſo did not receive infection: therefore Minos was partly contemporary with

Euſeb. Prep. 9. 17.

Diodor. Sic.

Apollodorus.

Palæphatus, of Paſiphae.

with Abraham: but, as they were both longeval, much of their lives really fell under different periods: thus Minos was coeval with Cephalus and at laſt contemporary with Theſeus; it does not follow that Theſeus was Abraham's contemporary: Old Parr lived under ten ſucceſſive reigns; yet the firſt of theſe ſovereigns could not be contemporary with the laſt. Orus, who was coeval with Butes and Iphimedia neice to the founder of Heliopolis, was, as Statius ſhews, coeval with Crotopus of Argos; therefore Abraham was alive during his reign; which was about the time of Cecrops and Deucalion, whoſe flood was in the time of Dardanus, whoſe ſon according to Homer was contemporary with Boreas. Abraham lived nigher to the time of Noah's flood by above three centuries than he is counted in the Septuagint: which chronology proves, from a compariſon of various accounts, too long; yet is nearer the truth than either the Hebrew or the Samaritan. There is ſuch a coincidence of accounts from different authors, concurring to prove the interval between the flood and the Chriſtan era to be 2348 years; that they cannot poſſibly be done away by a ſingle chronology, which is far, very far from being above exception. The conſonant accounts I mean are theſe. Conſtantine Manaſſes ſays, the interval between Menes and Cambyſes was 1663 years. Varro ſays that Egyptian Thebes, whoſe founder was Menes their firſt king, was built 2100 years before his time. Diodorus Siculus and Cephalion affirm that the Aſſyrian empire commenced 1000 years before the fall of Troy. Beroſus concludes that it began 163 years after Noah's flood, ſuppoſing that event 2242 years after the creation. Auguſtine ſays that "Ninus was 1000 years after the flood." He and Semiramis were about the time of Juno, Europa and Cadmus. Emilius Sura counted 1995 years from the fall of Antiochus the Great up to Ninus, the founder of Nineve as Dicearchus calls him; who was not the Titan Ninus, but Nimrod. The Septuagint tranſlators finding the Hebrew chronology erroneous as to the ſeveral ages at pædogony, from collateral accounts in Egypt, and Chaldea, added a round century to each perſon's age: which tho' nigher the truth, yet makes an exceſs in all above two, if not three, centuries. This opinion is confirmed by Abraham's ridiculing the idea of his being

Sylv.

Lycophron.

Il. 20. 220.

Diodorus. Paterculus.

Stephan: in Chaldeo.

being a parent at 99, or Sarah at 89; for why ſo, if their immediate anceſtors were much older at pædogony? Auguſtin ſuſpects ſuch an addition in the Greek chronology as is here deſcribed. Civit. Dei.

Concurring accounts evince that Miſor's reign in Egypt began about 159 years after the flood. The 16th Dynaſty (of Thebans) in Euſebius were the five firſt kings in Eratoſthenes, Both count the ſum of their reigns 190 years, ſimilar to the period attributed in the old chronicle to the collateral Dynaſty of Thinites, next to the kings in the Cynic circle of that chronicle: who were either ſelect worthies of Egypt, or princes during the uſurpation of the Hycſi, and therefore were either collateral with theſe or with ſome of the other Dynaſties, but did not precede the Theban Dynaſty, or firſt Thinite: for the ſecond king of Thebes, and of This, was Thoth the ſon of Menes, ſhewn by Sanchoniatho to be Ham's ſon Miſor; the primitive Menes, who founded Memphis; for Thoth erected a palace there. To Eratoſthenes we owe a liſt of the Theban kings from Menes to the kings who reigned there ſubſequent to the Trojan war, and collaterally with the laſt Amenophis of Egypt during the Exod. Eratoſthenes ſhews that the interval between the foundation of the Theban kingdom, and the capture of Troy, was about 1008 years: and the commencement of the Egyptian empire preceded the Aſſyrian ſome ſeven years; the Egyptian being allowed to have been the firſt that was eſtabliſhed in the world, ſubſequent to the flood. Manetho attributes 511 years, in all, to the Hycſi: who were expelled by Amoſis, as Ptolemy of Mendes wrote: he was Thummoſis, and as Plutarch teaches us "Ammon;" or Apappus, who reigned by himſelf and his lieutenants, 100 years: and was Phiops, who reigned at Elephantis and Memphis 94 years. Syncellus ſays, he began his reign at ſix years old: as if he lived only 100. But there is no end of Oriental titles; he was Cinyras king of Syria, who lived 160 years. Pliny 7. 48. If Amos or Amoſis in the 18th Dynaſty, and Manetho's Tethmoſis, be his Tmoſis or Tuthmoſis, and the intermediate reigns be thoſe of his vicegerents, as Chebron was his ſon Dionyſius, and Ameſſis was Nitocris wife and ſiſter of Dionyſius, whoſe Indian expedition was during the wars of Ammon his ſire; then Ammon, Diodor. Sic. 3

Amos or Amoſis muſt have reigned 129 years. But the ſeventh and eighth kings, as well as the firſt and ſecond, are Ammon and his ſire: hence Syncellus rightly accuſes Joſephus of tautology; which appears ſtill plainer in the next Dynaſty. Therefore the ſeventh, eighth and ninth kings are to be ſet before Chebron's predeceſſor, who is Ammon, after the expulſion of the Hycſi, according to Theophilus of Antioch: as Thmoſis the eighth king is alſo Ammon, prior to their expulſion: Amenophis being regent during 30 years, whilſt Ammon was under difficulties between the firſt part of his reign and the latter; when Saturn, who ſeems latterly to have commanded the Hycſi, had ſome advantage. Thus the Hycſi ſeem to have been finally expelled juſt before the laſt 25 years of Ammon's reign: which laſted in the Lower Egypt, with the interregnum of Amenophis the firſt, tho' ſet ſecond in Joſephus, ſome 66 years. I therefore compute time in Egypt from the deluge to the Exod thus.

	Years.	Months.
From the flood to Miſor's reign, - -	159	: 0
Five Theban kings before the Hycſi ſeized Memphis, ſome 63 years after their inroad to Peluſium.	190	: 0
Duration of the Hycſi after their ſeizure of Memphis, tho' their whole ſtay in Egypt was 511 years.	448	: 0
Thmoſis (who had formerly reigned almoſt 10 years, as Amenophis above 30, prior to the expulſion of the Hycſi) reigned after that event	25	: 4
Dionyſius, or Chebron, a name ſignifying ſocial.	13	: 0
Amenophis regent during the excurſions of Dionyſius, and ſecond huſband of Nitocris by whom he had Egyptus and Danaus: ſhe was Iſis, Ceres, Semiramis, Myrina; he was Menon, Belus and a Nilus - - -	20	: 7

Ameſſis,

	Years.	Months.
Ameſſis, or Nitocris ſiſter and wife of Dionyſius; afterwards ſhe was wife of Amenophis or Menon, and laſtly of the Titan Ninus,	21	9
Mephres, viceroy during the abſence of Orus her ſon, - -	12	9
Orus ſon of Nitocris and Dionyſius or Chebron,	36	5
Achenchres—Rathoſis—Armais; viceroys of Seſoſtris, - - - - - -	49	10
Seſoſtris or Rameſis after his return, -	1	4
Rameſis Miamun, Phero or Nuncoreus,	66	0
Amenophis or Memnon, - -	19	6
Rapſes, Sethos or Proteus, - -	59	0
Ramiſes or Ramſinitus the treaſury builder and new king at the birth of Moſes, and the youngeſt Proteus who ſurvived the Iliac war at leaſt eight years, ſee Pliny and Hyginus.	66	0
Amenophis, the laſt Nilus of Diodorus; in his 14th year the Exod enſued, - -	13	6
Total	1202	0

This period ſtill more evidently appears, if we count thus; only we muſt (to reconcile the ſum of the reigns mentioned in Joſephus and Syncellus to their ſum, as it follows from the particular lengths of the ſeveral reigns) fill up the firſt king's reign, the length of which is omitted, with ſixty years: tho' the old chronicle allows only 348 years for the duration of the whole Dynaſty: and I much ſuſpect that the Dynaſty of Hycſi reigned ſome years collaterally with the

firſt king of the 18th Dynaſty; which may be the true reaſon that the length of that firſt king's reign is unmentioned; it coinciding with the latter part of the Paſtoral period: otherwiſe Apophis, who is allowed 61 years, and is the laſt king in the liſt of Africanus; and whom, from Plutarch's mentioning the war between Apophis and Sol, in which Dionyſius was againſt Apophis, I conclude to be the Titan Saturn, could not be the opponent of Tethmoſis, Thmoſis, Amoſis, or Amos, who was the Titan Ammon. Of this more ſoon.

	Years.
From the flood to the commencement of Miſor's reign, - - - -	159
The firſt Dynaſty of *This* ended, when the Hycſi had lived at diſcretion many years in the Lower Egypt, after a continuance of - -	253
The ſix firſt kings of the Hycſi, who were long a Banditti like their brethren the Tartarsand Arabs, without regal or regular government, and were at length eclipſed, reſtricted and finally expelled by the Titans Uranus, Ammon and Dionyſius or Chebron; in whoſe honour Arbe, or the city of Jarbas ſon of Jove Uranus and Garamantis was named Hebron,	260
The Titanian or 18th Dynaſty in all, -	391
Rhapſes, Sethos or Proteus, - -	59
Rhemphis, Raamſes, Ramiſes or Rhamſinitus the Treaſury builder, and younger Proteus who received Menelaus, - -	66
Amenophis, in whoſe 14th year was the Exod,	13 : ½
Total	1201 : ½

Yet

Yet I cannot retract what I have before ſuggeſted, that the laſt years of the Paſtoral Dynaſty coincide with the firſt of the ſubſequent Dynaſty; for which reaſon the period of that reign is not ſpecified in Joſephus. I therefore think that the Paſtoral Dynaſty did not commence till after a long time of confuſion, during which there was an interregnum at *This;* for Seſoſtris, as otherwiſe muſt be the caſe, did not reign there ſo ſoon as 482 years after the commencement of the Egyptian empire; becauſe Nitocris, who reigned at leaſt 70 years before Seſoſtris, and acted a moſt martial part in the Titanian wars, does not appear in the Theban liſt of ſovereigns till 670 years after the foundation of that kingdom. I therefore conclude that the Paſtoral Dynaſty ſhould be ſet many years lower; and an interval of ſeveral years be admitted between the firſt Thinite Dynaſty and the Paſtoral. This ſuppoſition affords room to ſet the Exod a few years higher than otherwiſe; but it muſt be at all events as low as 22 years ſubſequent to the fall of Troy: for Ramiſes, who then reigned in Egypt, was the Proteus of Herodotus who intercepted Helena, and according to Hyginus was, tho' an old man, alive eight years afterwards; and the Exod occurred in the 14th year of his ſucceſſor. But if the Paſtoral Dynaſty ended entirely before the commencement of the 18th Dynaſty, Troy's fall muſt have preceded the Exod 37 years. The Amenophis after Manetho's Rhamphis, the Remphis of Diodorus, the Rhamſes of Tacitus, the Raamſes of Moſes, Pliny's Ramiſes, the Ramſinitus and youngeſt Proteus of Herodotus, the Proteus alſo of Hyginus, is the laſt Nilus; his ſucceſſor Diodorus deems above 1000 years before his time, which was about 60 years before the Incarnation: therefore this Nilus was drowned at the Exod, about the time above computed. Pliny.

Miamun's predeceſſor was the real Seſoſtris; as appears by his having expelled his brother Armais. His name of Rameſis Cyril of Alexandria confers on Egyptus, who as Manetho wrote was Seſoſtris. This Diodorus Siculus confirms by ſaying the Egyptian colony at Cholchis were ſoldiers of Seſoſtris, and ſettled there by Danaus the brother of Egyptus. The intermediate rulers between Seſoſtris and Orus are regents, in the abſence of Seſoſtris. In the 2d and 12th Dynaſties

Dynasties the reign of Sesostris or first Rameses is 48 years; which equals the intermediate reigns between him and Orus in the 18th Dynasty, setting aside the odd months. Statius discovers that Orus Apollo reigned just before Sesostris; Orus being expiated touching Typhon's murder by Crotopus of Argos, whose son was succeeded by Danaus brother of Sesostris. Dicæarchus doubted whether Orus or Sesostris introduced Horsemanship into Egypt; this proves the proximity of their reigns. Indeed he asserts positively that Sesonchosis (or Sesostris) succeeded Orus 2500 lunar, or 202 solar years before the Theban Nilus, whose reign was 436 solar years (then in use) before the Olympic era: thus Sesostris reigned 1414 years before the Christian era. As to Egyptian regents Eusebius shews that petty princes reigned there; as "Telegonus son of Orus Apollo the Pastor, under Acherres," who was a viceroy under Sesostris. Josephus places Sesostris, where Herodotus sets Proteus. But the Proteus deemed by Apollodorus coeval with the Egyptian Dionysius and Rhea, as he also was with Busiris, was a more ancient Proteus than even the fire of Helena's Proteus; and became the Janus of Italy, as Julian Aurelius asserts, and may have been the Janias of the Hycsi. This may have misled Josephus to set Sesostris contemporary with that later Proteus, whose son Ramsinitus or Ramises was surnamed Proteus also; for Herodotus and Hyginus name a Proteus in Egypt during the Trojan war, when as Pliny relates Ramises reigned there: and Ramises being formerly a title of Sesostris, this likewise may have contributed to mislead Josephus, or prompt him to mislead others in favour of the Jewish Legislator's antiquity, which was set in competition with that of Phoroneus and Apis. Diodorus calls Proteus, the father of Rhemphis, Cetes; this denotes him to be Sethos at the head of the 19th Dynasty. The error in Josephus is a plain repetition of names; tho' his length of reigns throughout, down to the Exod, seems to be near the truth, only he gives some room to surmize that the 17th Dynasty did not end, till some years after the commencement of the 18th, the Hycsi still preserving some power. Josephus, having named Armais and Rameses, who is Sesostris, before Miamun and his successor, immediately after these introduces them again; but in the second place the son of Sethos,

Sylvæ. 1. 570.

Scolia Apol. Rhod. 4. 275.

L. 3.

Herodotus.

L. 3.

Sethos, the Seſoſtris of Joſephus, is ſurnamed Rhamphes, who is Rhemphis the ſucceſſor of Proteus in Diodorus, the Rhamſes of Tacitus, the Raamſes of Moſes, Pliny's Ramiſes, the laſt Proteus, ſaid by Herodotus and Hyginus to have ſurvived the Trojan war. But, as juſt now hinted, a Proteus, far ancienter than he or his father, is mentioned by ſeveral authors. Virgil ſays he was viſited by Ariſteus deemed by Tully to be the ſon of Dionyſius, and held by Pauſanias to be a friend of Arcas the Arcadian king who wedded Autonoe daughter of Cadmus. Apollodorus ſays that Dionyſius viſited this Proteus; whom Conan (in Photius) deems contemporary with Cadmus, and with Buſiris, who ſacrificed Pygmalion's brother Thaſius (or, as Apollodorus names him, Thraſius) to experience his augury touching a famine, that laſted nine years, and ſeems to be the ſame that affected Ammon, Abraham, and Teucer of Crete. Conan ſays that Proteus married Chryſonoe the daughter of Clitus, a juſt and prudent king of the Sithoni, a people of Thrace, and expelling the Biſalti, reigned over their country. The Egyptian Hercules ſlew his two brutal ſons, whom Proteus interred, and expiated Hercules. Hyginus names a daughter of Proteus, Idothea; as he alſo calls a daughter of Ocean: therefore this ancient Proteus ſeems not only the Paſtor Janias, but the firſt Amenophis of the 18th Dynaſty; for every Meon, Maro, and Amenophis was a Nilus and Oceanus: thus he may alſo be the Auſonian Maro, and the ſame perſon as Janus; whoſe friend Saturn, being Meon Cybele's huſband, may by ſome be ſuppoſed to be this Maro; however that be, the ancient Proteus was the contemporary, if not one or other, of theſe perſonages.

Geor.

Verres 4. 57.

Hyginus.

Africanus, at the 18th Dynaſty, is ſilent about the firſt part of the reign of Amos or Amoſis, who expelled the Paſtors, as Tatian from Ptolemy the Mendeſian prieſt evinces. This ſhews that Africanus ſuppoſed the firſt part of this king's reign coincided with the latter part of the reign of Apophis, deemed by him the laſt king of the Hycſi, and appearing from Plutarch to be Saturn; as Amos to be Ammon. The Titanian war was not over till 1506 years before the Incarnation;

Iſis et Oſiris.

Incarnation; or till 842 years after the flood: it ended with the death of Dionyſius, when Ameſſis became queen. Menes founded the Egyptian kingdom about 159 years after the flood. Conſequent for the moſt part to the Theban Dynaſty of five kings during 190 years, the Hycſi remained in Egypt 511 years: for they entered Egypt, but did not gain poſſeſſion of *Memphis*, before the cloſe of that Dynaſty; nor of *This*, till the end of the firſt Thinite Dynaſty, when they occaſioned an interregnum there. Conſonant to this account Nitocris, who acted a diſtinguiſhed part in the Titanian war, appears in the Theban liſt of ſovereigns about 670 years after the commencement of that kingdom, which perhaps preceded the Memphite ſome three or four years. Yet Africanus ſets her later at Memphis; which ſhews that the Heptanomis was not recovered during her ſway at Thebes, from the Hycſi; but was ſo ſhortly afterwards. Tacitus mentions the migration of a great multitude (whom he preſently terms an Aſſyrian concourſe) out of Egypt towards
Hiſt. 5. 67. Syria, in the reign of Iſis, a name aſſumed not only by the wife of Dionyſius, but by her mother Demeter or Rhea, Ammon's conſort. But Tacitus (like others) confounds the Hycſi with the Iſraelites, who, as Manetho proves, were long ſubſequent to the Hycſi. The Jews indeed were the Ethiopians (or Chaldeans) ſaid by Tacitus to be emigrants (that is, *to* Egypt) in the reign of Cepheus, Jacob's contemporary. Polemo in Africanus ſaid that Herodotus wrote of a body of men, who retired out of Egypt in the time of Amoſis: a migration of this ſort Herodotus (7. 89) mentions. Polemo's own account is this; "In the reign of Apis ſon of Phoroneus part of an Egyptian force relinquiſhed Egypt, and ſettled in Syria." Theſe ſeem to be the fugitives from the Red Sea, mentioned by Stephanus to have founded Azotus. They were the Hycſi. The long reign of Apappus may have reached from the time of this Apis to the end of the Titanian war, about the time of Lycaon and Cecrops. Either Ammon, or Uranus his ſire, was the gallant of Niobe daughter of Phoroneus: thus Ammon was contemporary with the Argive Apis.

Me

Mên and Mâr, both ſignify emanations either of light or water. Amenophis the predeceſſor of Orus is the Myris prior to Seſoſtris: tho' Herodotus, who deems him 900 years before his own time, confounds him with Mæris who was Maro or Maindes the founder of the Labyrinth, and Amenophis the laſt king of the 18th Dynaſty. Jacob's deſcent was in the tenth year of Phero's reign, who was Miamun, or the ſecond Seſoſtris ſon and ſucceſſor of the firſt. During his reign the Sothiac cycle was introduced, 1322 years before the Incarnation. Miamun was the younger Seſoſtris, who formed the realm into diſtinct juriſdictions; for Moſes writes that Joſeph formed the whole nation into diſtinct corporations. Tho' he had lived 13 years in Egypt under the Great Seſoſtris; whoſe ſucceſſes brought ſuch an influx of wealth into Egypt, that new regulations became neceſſary; yet Joſeph had not diſtinguiſhed himſelf till juſt at the death of this hero. Joſeph alſo lived in the reign of Mæris, the Maro and Mendes of Diodorus, Strabo's Maindes and Memnon, mentioned juſt now; for the great canal, from the Nile to this king's famous lake, is named Joſeph's Canal to this day. Gen. 1. 7.

On the whole, if the kings of the Hycſi were wholy prior to the 18th Dynaſty, Abraham's birth was about 695 years after the flood: his removal to Canaan, 770 years after the flood; the Exod twelve centuries after the flood. Yet, if the firſt part of the 18th Dynaſty coincided with the latter part of the Paſtoral Dynaſty, Troy's fall may have preceded the death of Ramiſes only eight years; and his death preceded the Exod almoſt fourteen years: and Abraham's birth, and the Exod may be fifteen years reſpectively nearer to Noah's flood. This appears to me to be the beſt eſtimate of all.

The determination of the era of the Titanian war, and of the expulſion of the Hycſi; and of the interval between theſe events and Abraham's arrival in Canaan depends on a true arrangement of the 18th Dynaſty; which according to the old chronicle contained 14 reigns: Joſephus enumerates 18; and from the ſum of their reigns, by him repeatedly mentioned, the firſt king muſt have reigned 60 years. But Syncellus accuſes Joſephus of naming ſome of the

kings twice; yet allows the period of that Dynasty to be, according to Manetho, whom both pretend to follow, 391 years; only two less than in Josephus; who therefore appears to name some kings twice owing to interruptions in their reigns. The period of that Dynasty is allowed by Syncellus to be nearly right: but the old chronicle probably ascertains the true number of kings. Among the supernumerary persons named by Josephus the first and second kings are his seventh and eighth also. The first may have been long interrupted in his reign by the Hycsi; and the second by Titans in alliance with them. These contentions subsided, when Chebron or Dionysius assisted his father: but the Titanian war, said to be 322 years before the Trojan, ended when Typhon slew Dionysius, 1506 years before the Incarnation. During the interval between the two parts of his father's reign in Egypt the Amenophis set next to Orus by Josephus seems to have been regent; and the two reigns next before his, should stand, along with his, before the second reign in that Dynasty; which is the restored reign of his predecessor: for these three dislocated reigns set Orus and his father Chebron too far asunder: and as each Amenophis seem to have been only regents, one in Ammon's distress, the other in the absence of Dionysius, Orus is only the sixth real king; not the tenth, as in Josephus. 1. Mephramuth reigned 60 years during contests with the Pastors: and then, instead of being the 7th king, he reigned, after the restriction of the Hycsi, 26 years longer.—2. His son Amosis during their restriction, reigned near 10 years, when his rival Saturn, who had also opposed his father, compelled Ammon to remove to Lybia and Crete, some 30 years, whilst Amenophis held Egypt: Saturn was the Pastoral Apophis; Melcart was Arcles; and Typhon, Affis, Aseth or Seth. Dionysius afterwards restored Ammon, when he reigned 25 years more. 3. Dionysius or Chebron succeeded him during 13 years; when he appointed a second Amenophis (Belus the father of Sesostris) regent during 20 years; taking with him old Maro, the first Amenophis, to Thrace. Typhon slew Dionysius at his return. 4. His queen Amessis succeeded to the throne: but when her son Orus slew Typhon he was disabled from reigning, till his

his expiation by Crotopus of Argos. 5. Mephres held the ſceptre, till Orus became qualified; in the interim he and his mother viſited Europe and Aſia. Note that if Amenophis was a real king, Mephres may be deemed only a regent.

	Years.	Months.
1. Mephramuth reigned at firſt, - -	60	0
——after reſtricting the Hycſi,	25	10
2. Amoſis or Ammon reigned before the expulſion of the Hycſi, - -	9	8
3. Amenophis, regent in Ammon's exile, -	30	10
Amoſis reſtored by Dionyſius, -	25	4
4. Chebron or Dionyſius, - -	13	0
appoints the ſecond Amenophis regent, during his decennial war with the Giants,	20	7
5. Ameſſis his queen ſucceeded Dionyſius, whom at his return Typhon ſlew, -	21	9
Mephres was regent during the diſqualification of Orus, on his ſlaying Typhon,	12	9
6. Orus, after his expiation by Crotopus of Argos, - - - -	36	5

The reſt follow in due order in Joſephus, as I ſhall ſhew.

The expulſion of the Hycſi was a conſequence of the Titanian war; and ſubſequent to Abraham's arrival in Canaan. His viſit to Egypt was under Amenophis, before their expulſion, and during Ammon's retreat to Crete, in the time of the great famine. A fortunate inundation of the Nile may have exempted the region about Heliopolis from it. The latter part of the Titanian war was the Gigantic; it laſted 10 years, and ended 1506 years before the Incarnation, or 322 before the fall of Troy. This date agrees with the time of Nitocris in the Theban and Memphite liſts of ſovereigns.

Acuſilaus and Philochorus counted 1020 years from Jnachus to the Olympiads. Caſtor counted 384 years from Jnachus to Sthenelus the ſon of Crotopus, who expiated Orus Apollo. This Sthenelus therefore lived till the 636th year before the Olympiads, or 1412 before the Incarnation. Danaus the brother of Egyptus or Seſoſtris, whom Ariſtotle deems prior to Minos, came to Argos in the time of

Gelanor ſon of this Sthenelus: therefore Joſeph came to Egypt in the generation ſubſequent to that which lived A. C. 1412. If the *total* period of the Paſtoral kings was prior to the commencement of the 18th Dynaſty, his arrival there was about A. C. 1385; the Exod 37 years after the Iliac war; Solomon's death 231 years after the Exod and 916 before the Chriſtian era. But I think the firſt years of that Dynaſty coincided with the laſt of the Hycſi; and Joſeph's captivity was 1400 years before the Incarnation, and the Exod 22 years after the fall of Troy, which Ramiſes certainly ſurvived 8 years; the Exod was 14 years after his death, and according to this laſt account 246 years before Solomon's. David began his reign 390 years before the 70 years of captivity, which ended with the capture of Babylon; thence 80 years elapſed to the 7th year of Artaxerxes, which was 144 years after the eclipſe predicted by Thales, and calculated by Hipparchus to have been 601 years before the Incarnation. Booz may have been the father of Obed 65 years after the Exod; if we compare Joſhua 14. 7--10, with Ruth 1. 4. Jeſſe may have been born 21 years afterwards; and at 50 years of age, as he was old at Goliah's death, have become the father of David who died at the age of 70. Solomon ſurvived him 40 years.

The ages of Abraham's Poſtdiluvian anceſtors are, according to the Septuagint, as follow.

	Years.
Shem, - - - - -	600,
Arphaxad, - - - - -	538, or 565,
(Cainan - - - - - -	460,)
Salah, - - - - - -	433, or 460,
Eber, - - - - - -	404, 504, or 564,
Phaleg, - - - - -	339,
Reu, - - - - - - -	339,
Serug, - - - - -	330,
Nahor, - - - -	208,
Terah, - - - - - -	205.

The

The Jewiſh chrono'ogers ever aimed to magnify the antiquity of their nation, by ſetting the Exod, inſtead of the expulſion of the Hycſi, (which was above three centuries earlier according to Manetho's account tranſmitted to us by Joſephus himſelf) in the time of Amoſis and of Phoroneus Niobe's father: tho' Amoſis and his rival Saturn, who were both longeval, lived till the time of Lycaon, Deucalion, Cecrops, and Crotopus; that is their lives were about the lengths of Abraham's or Iſaac's, or from 160 to 180 years; Saturn's ſon Picus lived 120 years, as did Moſes, which was ten years longer than Joſeph. Chiron, the ſon of Saturn whoſe longevity rendered him the emblem of time, was ſo long lived, that he is ſaid to have exchanged immortality with Prometheus; which only means in reallity, that one long lived man was born juſt at the death of another.

That the Exod was a little after the Trojan war we may conclude from Strabo, who writes that ſoon after that war Phenicians founded towns on the Atlantic coaſt of Lybia; and Procopius quotes this Phenician inſcription, extant in his time in the region of Tangier;

We fly from Joſhua, &c.

Here by the way we may believe that, as the Phenicians were acquainted with the Britannic Iſles, and probably gave them the name of Baratanac, ſignifying Tinland, they retired in great numbers to Britain; for Sammes teaches us that many Britiſh words are allied to the Phenician tongue: as Dun, a hill; whence downs: Ceren, Cornu; Pen, Pinna, a ſummit. Careg, Carac, a rock: Caer, Car, a fort; Cûm, Cûm, low; Get, Gwith, a ſeparation; Gwith, Get, a breach; Katurfa, Katerva. Meath, Mawath, a plain or mead. Ara, Ahar, flow: Garaw, Garaf, ſwift: Bro, Baro, Regio; hence Allo-broges, Alta Regio. Taran, Tarem, thunder: Heſus, Haziz, fortis; Jamblichus in Julian ſays he was Mars; as Monimus was Hermes; Heſus and Taramis had human oblations. The Cænæ, nine Gallic prieſteſſes, were named from Cohen a prieſt: as the Magi from Mogh. Golva akin to the Britiſh Galvus is from Cheleb, fat.

Rheda

Rheda a chariot is Phenician. Eſſedum a Britiſh waggon is from Haſſedan. Breeches is from Brachyn Knees. Bard from Parat (hence Parrot) to chaunt: their Nablia or Dodecachords, from Nabal; the Cinyra was a Decachord. Dwr, Udwr, water. Rhyd, Vadum, is the Phenician Rîd. Magon, Manſio. From Keven, a ridge, Les Cevennes. Laith is the Phenician Laiith, humidity: Dale, Daula. Camulus, Camol, a prince. Sorb in Phenician is Aridity; hence abſorb. Uchel, high, Uhel. Aber is a conflux of waters in Welſh and Phenician. Cetra, a Britiſh ſhield is Cetera, the Mooriſh Citura. Rich, ſtrong, Ric. Apollo's Augurs Pateræ from Patar to interpret. The Samolus eut with the left hand is from Samol, Siniſtra. The Parti-coloured Bardiacus is the Phenician Bardes, the Arab Borda. The Javelin Matara ſignifies to dart: from the Median Dart Palta comes Pelt. Spade is Spatha; Carnon a trumpet, Carno in Syriac.

Tacitus
Auſon.
Martial,



PRIMITIVE HISTORY.

BOOK II. CHAP. III.

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HAM is the eldeſt Cronus or Saturn of Eupolemus, and youngeſt ſon of Noah; who being the primitive Oceanus ſire of the Gods; is the Pluto figured with Neptune's trident; hence Plato and Tully deem Saturn the ſon of Ocean; for Ham is the Saturn counted by Diodorus the youngeſt of the (Antediluvian) Gods: his laws Charondas introduced at Carthage; and he is the Vulcan, ſon of Nilus or Oceanus (in Laertius) whoſe laws Cecrops introduced at Athens; being the eldeſt God of Egypt, the primitive Ammon and Chamos. Ham derives his name from the Hebrew Ama, Sol: ſo Chavah is Eve; Hamor, Emmor. Ham is Plutarch's Caimis, who was the primitive Or, or Sol; a title like others affected afterwards by the Titans. Ham is Marnas, and Jove Martius, and Tarantæus, or Thor. But Shaw interprets Ham, Carnage; which agrees with Ares, from Ar, ſlaughter in Hiberno-Celtic. Ham's ſons were Cuſh, Miſraim, Phut, Canaan: From Canaan ſprung Sidon, Heth, the Jebuſite, Amorite (which three laſt branches dwelt in the Judean mountains) the Girgaſhite, Hivite, Arkite, Sinite, Arvadite, Zemarite

marite and Hemathite.—Miſraim's iſſue were the Ludim, Anamim, Lebahim (ſuppoſed Lybians) Napthuim, whence Neptune's name, P'athruſim, Caphtorim, Caſluhim from whom the Philiſtim. The two laſt tribes ſettled promiſcuouſly; for Amos ſays, "The Philiſ-
9. 7. tines came from Caphtor;" which ſeems to be on the weſtern ſide of the Upper part of the Arabian Gulf, Pliny's Tyra, about Colzoum; when the preſent ſpace between the Mediterranean ſea and that Gulf, in the line between Tanis and Arſinoe, was covered with water. That Miſor or Mazor is the true name of the father of the Miſraim or Meſtreans Sanchoniatho ſhews. Bochart ſhews that Egypt
Phaleg. 4. 24 was called Miſor and Maſor (as well as the land of Miſraim) in ſacred writ. Joſephus ſays, they all called Egypt, Mezre. Bochart
1. 7. ſays, "the Arabs now call Alcairo, Meſer; the prime Egyptian Month is Meſori." He interprets the name to ſignify a fort, alſo ſtreights; both applicable to the nature of Egypt: but Sanchoniatho ſays, "*Miſor* is *liberal*;" being from the Syriac *Meſoro*. Miſor or Menes had ſeveral cities dedicated to him, as Mendes in the Delta; Menæ in Sicily, having a ſacred well of that name near it; Manaim
Joſh. 21. in Judea; Mendæ in Thrace; Mendes the Egyptian Pan, the oldeſt God of Arcadia, being Menes or Miſor.

Cuſh, Pliny's Ethiops ſon of Vulcan, was the father of Seba, Havila, Sabta, Raama, Sabtecha and Nimrod. Raama's ſons were Sheba and Dedan. Cuſh was furnamed Aſbolus, as being the progenitor of the Negroes, whoſe ſable complexion ariſes from a membrane under the ſkin, which contains a black humor in Negroes: yet Chuz ſignifies a nation; and Choumi, a people; ſee Richardſon.

Nimrod is the Bacchus ſaid by Arrian to be 15 generations older than Hercules. Nimrod and his kinſman Sidon reſemble Sanchoniatho's Agreus and Haleus. Nimrod or Nebrod was the original Bacchus or Evochus one of the firſt Chaldean kings after the Deluge. Nebrod being a famous hunter, as Homer's Odyſſey L. 571 deſcribes Orion to be; he had the name of Nebrod: hence the Paſchal chronicle

chronicle ſuppoſes him to be Nimrod. His name Nebrod aroſe from his Fawnſkin Tunic, which Diodorus Siculus terms Nebris; hence Seneca's

Nebride ſacrâ precincta.

Hence alſo Diodorus calls Bacchus, Faunus. Hence Mercury in the Alexandrian chronicle is called Faunus: Miſor or Oſiris being Mercury, and likewiſe Bacchus; thus the Anthologia aſcribes the invention of wine to Mercury; namely that Mercury, who was Miſor: but his ſire and grandſire were acquainted with the juice of the grape as well as he. Another Faunus was the Italian; who (as Plutarch ſays) was ſlain by Hercules; and was the ſon of Mercury; for Mercury being an Oſiris, as above, and this being an appellation of Ammon's ſon Dionyſius or Jove of Nyſa, he became confounded with Saturn's ſon; for this Faunus was really the ſon of that Jove, who, as Pliny writes, was named Picus: for the Titans ruled all the regions ſurrounding the Mediterranean Sea: thus Suidas ſays that Picus gave the Weſt to Hermes; who fled to Egypt from his brothers. Silius Italicus ſays. See Pezron.

Bacchus domitabat Iberos. L. 3.

Diodorus Siculus ſays an inſcription of Oſiris recorded that he penetrated into India, and the Artic regions, and to the *Springs of the Danube*. Lucian informs us that Bacchus ſubdued the Tyrhenians. Salt.

From Bacchus, which ſignifies ſon of Chus, came the Iriſh Bach, ebriety. Bacchus was called Nana; which Tzetzes (on Lycophron) interprets Πλανητης: hence Ulyſſes is there called Nana. Hellanicus (in Dionyſius of Halicarnaſſus) mentions Nana, king of Pelaſgi, expelled by the Hellens, and ſettling at Crotona. Arnobius has a Nana, the daughter of ſome Sangarius, and mother of Attis: Bannier ſays Nana or Nannea was Anaitis or Diana; but ſhe was Venus Urania or Aſtarte: yet was confounded with her daughter; who is

Nicæa Sangar's daughter in Photius. The explanation of Nana by Tzetzes ſhews it to be ſynonymous with Aleta, Titan, Rhodian, Spartan, Pelaſgus, Itinerant. Similar to which are the Nani in the Edda: and, as Ammon's image was carried about in a boat, ſo the Nani made a ſhip for their Gods, whom they called Aſes: As, in Gothic ſignifying divine; the title given them by the Pelaſgi: whence Aſia, or Aſaia, ſignifies the land of the Gods. Gruter has a calendar, in which notice is taken of the ſhips of Hercules, Ammon, and Iſis. She invented ſailing ſhips: and ſeems to be the On Nana, a figure of whoſe head was found at Clermont. Yet the firſt Iſis was Ham's conſort. That Picus above was Saturn's ſon, Virgil ſhews, who ſays,

——————Picuſq; Parentem
Te, Saturne, refert.

The Juno conſort of Picus was Circe. Thus Circe in Valerius Flaccus declares concerning herſelf,

Auſonii Conjux Ego Regia Pici.

37. So Nonnus deems Faunus, Circe's Son. Arnobius ſays, the Bona Dea was Fatua the wife of Faunus; but ſhe was the wife of that Egyptian Faunus who was Ammon's ſon Dionyſius. The barbarous Latin chronicle commended by Scaliger ſays that Picus was Ninus. Eu-
Clem. Alex. ſebius ſays that "Belus his ſire was Saturn:" who reigned in Italy, and there acquired the name of Sterces, from manuring land; hence Gale interprets his Syrian denomination, Bel-zeboul, Lord of Dung. He is the Phaethon who affected his father's throne; his retreat, is his fall into the Po. Philochorus wrote that he died in Sicily. Suidas ſays the empire of Jove Picus extended from Spain to the Euphrates. Dionyſius of Halicarnaſſus ſays, that Atlas was the firſt king of Arcadia: Apollodorus places him among the Hyperboreans. He is
Clem. Alex. in the liſt of the firſt navigators; and had concerns in Lybia as well

as

as Scythia. The river Moſel had its name from Neptune, who as Bochart (from Tzetzes) affirms was named Mos El, God of the water. This Neptune was Meon Cybele's huſband, that is the Titan Saturn. Lucan ſays,

Venit ad Occaſum Mundiq; Extrema Seſoſtris.

Dicearchus ſays that Seſoſtris affected to live a Grecian. Diodorus Siculus ſays, Uranus not only ruled the Atlantidæ, but the major part of the Univerſe, eſpecially towards the weſt and north. Alſo that Saturn reigned over Lybia, Sicily, Italy and the weſtern regions. Hecateus (in Diodorus) and Tully ſhew that Apollo frequented the Hyperboreans. The Cyclops of Sicily, (whoſe name according to Bochart is Punic, from Chek Lub, Sinus ad Lybiam; but Pliny and Mela ſet them near Etna) were Celtæ; but were blended with the Opici or attendants of Ops; Κυκλ, goggle, comes from the Celtic Gwg, Gog, fury: tho' ſome may derive Cyclops from Kuck, kuckl, (as Gibl from Gib) heaven; for they may have been aſtronomers like the Druids, and uſing Teleſcopes been thence deemed Monoculi; as were the Arimaſpians: yet they ſeem to have been ſo named from ſhutting the left eye in taking aim: for Herodotus ſays that Spou is eye; and the Scythians were Arimi, or Arameans: Tacitus deems the Fenni or Finns, great archers. Pindar's ſcholiaſt ſhews (from Phrenicus) that the Titans were from the north: Callimachus ſuppoſed the Celts deſcendents of the Titans. This aroſe from the Titans being deſcendents of Acmon, the grandſon of Tuitho or Teutat, the Gallic Mercury, Thoth's ſon and Miſor's grandſon: who taking the advantage of the Mediterranean, viſited Spain, Gaul, and Germany, when only inhabited by rude forreſters, to whom his accompliſhments appeared divine.—Hence Latona (in Diodorus) is a Hyperborean.—Pauſanias ſays that Lucina (who was older than Saturn) came from the North to Latona's aid; and that Achaia came to Delos from the Hyperboreans; Suidas ſays Achaia was Ceres.—In fine, the Titans ſprung originally from Ham, but affected Europe. Hence the Pelaſgi found that the names of their

Scol. Apollon. 4. 273.

Nat. Deor. 3. 8.

2. 7.

L. 2

Herodot. 2. 50.

primitive Gods came from Egypt. Theſe Pelaſgi had come to Athens from Samothrace, anciently called Leucania; where they inſtituted the rites of the Cabiri, tho' ignorant of their names. Thus, (tho' the Titan dominions were ſo extenſive that they obtained that name, akin to Bar-tane, from the Celtic *Ty Tanu*, the overſpreading houſe; from which name their metropolis in the Lower Egypt was called Tanis, Tan, Tzan, Tzoan, Thon, Thonis, a name expreſſive of adventurers) yet Homer derives all the Gods from Ethiopia; or the territories of Chus: hence Babylonian Nectar is the wine of the Gods. His primitive Oceanus, the progenitor of the Pagan Gods, was Noah. Some interpret Inachus to be Anak-Chus: I derive it from Anak ſimply; for the Cuſhites were Negroes; the Pelaſgi, not: yet Anak or Inak ſignifies the ſame as Phenician, P' being a prepoſitive; thus Auſonius has Ph'anax: and Chadre Anak the name of Carthage is the ſeat of the Anakim from Phenicia; Anak primitively came from Anach, fury, in Hiberno-Celtic. However that be, the Pelaſgi had knowledge of the Egyptian theology; of courſe an ancient connection muſt have ſubſiſted between them and the Egyptians. But it was the worſhip of the ancient Cabiri that theſe Pelaſgi were acquainted with; not Neptune's, Juno's or Veſta's; but Miſor's, or the firſt Mercury's whom they figured, as in Egypt, immodeſtly; to expreſs the prolific powers of his race; on which account his emblem was a goat, the prize of the Dithyrambic chorus thence called Tragedians. Yet it ſhews that Miſor, Oſiris, or Bacchus was confounded with Ammon's ſon Dionyſius, whom the fabuliſts feign to have been transformed to a goat; a ſtory applied by Ovid to Semele's ſon, tho' long ſubſequent to the Titanian war. As to the Pelaſgi, whoſe name is derived from Pelas, afar, and Gaia, region, Dionyſius Hal. aſſerts that they inhabited Argos ſix generations before they colonized Hemonia or Theſſaly; which they occupied for ſix other generations before their expulſion by Deucalion, with the Leleges and Curetes. Conſonant to this account Pauſanias deems Car the ſon of Phoroneus 12 generations, that is four centuries, before Lelex (the ſon of Lybia and Neptune) came from Egypt. Thus, as Euſebius hints, there is reaſon to ſuppoſe a

Met. 5. 5.

Phoroneus

Phoroneus exiſted in Greece prior to Niobe's ſire. Some Pelaſgi attained Arcady (more anciently called Pelaſgia) prior to the advent of the Cecropian Minerva, who was Venus Urania; whence they were ſtiled Proſilenians, that is, before thoſe Sileni or Satyrs who adored her. Aſius an old poet, by ſaying Pelaſgus was produced by the earth on the Arcadian hills, only meant that he was a native: ſo the river is meant, when Inachus his ſire is ſaid to ſpring from Ocean and Tethys.—The Lydian colony that came to Italy were a branch of the Titans, as well as the Oenotrians: but the Tyrrheni both there and in Greece were ancient natives, named from Tyr Hên, that is old people of the land, who were Celtæ. Xanthus Lydius ſays the brother of Lydus was Torybus not Tyrrhenus. Raſen the Tyrrhenian chief (in Dionyſius Hal:) derives his name from Rhys Hên; which proves him to be an Autochthon. The Lydian colony ſeem to have been the real Opici led by Ops and Saturn, Marſyas and Tarchon or Chon of Tyre. Diodorus Siculus (in Euſebius) ſays that Saturn was a king of Lydia and Italy: Solinus ſays that Marſyas came to Italy. The Opici communicated their name to ſome of the natives. The name of Hercules, their comrade, is ſaid to be Chon; hence Chonia in Italy, and Chone a town of the Œnotrians, in Stephanus. Suidas ſays the Chaones were called Chones. All this evinces that Ham's family occupied a great part of Europe. Pauſan.

Nimrod grew potent, and for hunting became a proverb: hence this original Bacchus was ſurnamed Zagreus. Yet Nonnus and Tzetzes erroneouſly deem Zagreus "the ſon of Jove and Proſerpine" the elder, who was Rhea Ammon's conſort. Hence, tho' this laſt Bacchus, who was Dionyſius, is deemed the ſon of Jove and Proſerpine by Tully and Orpheus, yet Orpheus elſewhere ſtiles him ſon of Saturn, as he alſo gallanted Rhea; who however was only the reputed mother of Dionyſius. Tully makes two of one Bacchus; for his ſecond is the ſon of Nile, or Oceanus, that is of Meon or Saturn, Cybele's or Rhea's ſpouſe. Every Meon and Amenophis was a Nilus or Oceanus, which Meon in Celtic ſignifies.

Jablonſki

Jablonſki derives the name from Ame Nouphi, teller of good news; but how ſhall we obtain Memphis from this ſource? A is only an uncertain prepoſitive, as Seth, Aſeth; Thoth, Athoth; Cenchris, Achenchris; Cheres, Acheres; Menes, Men, Amanus, that is Sol; ſee Leviticus 26, 30; and Gale's Court of the Gentiles 2. 8; ſo we ſay round, around; riſe, ariſe. As Nilus is derived from Nahal, a torrent; ſo every Oſiris has an affinity to Sihor; and Uchoreus or Choræus to Chor: as has Achores the God of flies at Cyrene, that is Belzebub; who was Meon or Saturn: yet Achor is Dolor, and reſpects Moloch, in Celtic Moleſtus.

2 Chron. 7.8

1 Chron. 13. 15.

Nimrod was Lord of Babel, and of Erech, which ſeems to be Ptolemy's Orchoe, or Arecca; but Herodotus has an Anderica in Suſiana, and an Anderica in Babylonia: Nimrod was alſo Lord of Accad, called in the Septuagint Archad, probably Argad of Sittacene; and Lord of Calneth in Shinar, Iſaiah's Chalne or Calane. The Greeks call the country about Cteſiphon, Chalonitis: thence Hornius derives the philoſophers, Calani.—Bryant ſuppoſes Erech to be Bars-ippa; as the Arab interpreter calls Erech, Al-baris; and Strabo ſays that Barſippa was famous for Linens: but Nonnus calls the Erech near the Tigris Arachne on this account. Nimrod expelled Aſhur and built Nineve, (he being the primitive Ninus) where a branch of the Euphrates reaches to the Tigris; alſo Rehoboth, ſuppoſed to be Ptolemy's Birrha; tho' that reſembles Balak's Huzoth: he likewiſe built Calah, probably the capital of the country called by Strabo Calachene: alſo, between Calah and Nineve, he founded the great town of Reſen, ſuppoſed Zenophon's Lariſſa. The Beroſus of Annius ſays, Nemroth Saturn, the fire of Jove Belus, founded the Babylonian kingdom 131 years after the Flood. But Alexander Polyhiſtor from Beroſus affirms that the firſt Dynaſty of kings at Babylon began 163 years after the Deluge: for Syncellus ſays it was 2405 after the Creation; between which and Noah's flood he computes 2242 years. Annius forged a hiſtory of Beroſus in five books; for Tatian ſays that Beroſus only wrote three. Polyhiſtor who flouriſhed about a century before the Chriſtian era, deems Evochus

Pliny 10. 21. Dict. Car: Steph.

In Syncello.

chus the ſame perſon as Choum-aſbolus, counted by him the ſecond of this Dynaſty, who were in all ſeven Chaldeans, and reigned 190 years. Polyhiſtor probably had at the head of the liſt the ſecond Belus of Eupolemus; who, being the brother of Miſraim, Cnaan, and Choum-aſbolus or Chus, muſt be Phut; with probability deemed the primitive Apollo, called Pythius; he diſcovered the qualities of nightſhade to Iſmunus the eighth Cabir of Egypt, and either Miſor's ſon or Nephew. Evochus, who certainly was the original Bacchus, or Nimrod, was probably only a lieutenant under Belus his uncle; and ſeems to have died before his father Choum-aſbolus. Nimrod's chief ſway ſeems to have been at Nineve; for Dicearchus (in Stephanus) mentions the founder of Nineve to be Ninus; but that Ninus was Nimrod.

Africanus counted the continuance of the firſt Dynaſty 224 years and a half: and he, Cedrenus and Syncellus, deem Evochus to be Nimrod; and ſet him at the head of the liſt.

Evochus, - -	6	
Choumaſbolus, - -	7½	
Porus, - -	35	
Nechubes -	43	*Total*, 224½
Abius, -	48	
Oni-baal, - -	40	
Zinzirus, - - -	45	

Africanus attributes a ſhort reign to Evochus. He probably reigned the major part of his time at Nineve, during the life of his uncle the firſt Babylonian Belus, as Eupolemus ſhews. Tho' Belus being a regal title, Moſes Chorenenſis ſtiles Nebroth both Belus and Saturn. Artapanus ſays, "Belus alone, of the gigantic inhabitants of Babylonia by a divine judgment deſtroyed for their impiety eſcaping death, reſided at Babylon, in a tower, which he had built and bore his name." Philo ſays, Babylon was built by the ſon of the moſt wiſe Belus. Eupolemus (who wrote 170 years before the Incarnation) ſhews that this founder was Phut; who leaving no iſſue, his

Euſeb. Prep. 9. 19.

Steph. Byzl.

his dominions devolved to the collateral line of Chus. Therefore whatever names in Africa allude to Phut may relate to one of the Miſraim, who had that name in honour of his anceſtor's brother: for Eupolemus ſays plainly, " from the firſt Belus or Cronus came Belus, and Canaan ſire of the Phenicians: his ſon too was Choum, named by the Greeks Aſbolus, ſire of the Ethiopians, and brother of Meſtraeim ſire of the Egyptians." Aſbolus implies Negro: Ovid gives this name to a black-tan ſtag-hound of Acteon's pack. Tatian makes mention of Aſbolus a Centaur.

Euſeb. Prep. 9. 17.

The next Dynaſty conſiſted of ſix Arabs; theſe continued to reign 215 years, ſays Euſebius. Syncellus counts the Dynaſty thus,

Mardocentes,	45	215
Anonymous,		
Siſimardacus,	28	
Nabius,	37	
Parannus,	40	
Nabonnabus,	25	

Syncellus ſays, Arabian kings are held to have reigned in Babylonia prior to Ninus: that the Arabian Dynaſty was (tho' quite improbably) ſucceded by 41 Aſſyrian kings; the firſt of whom was Belus; and the laſt, as Polybius, Diodorus, Cephalion, Caſtor, Thallus and others agree, was Sardanapalus. The chronological dates of the two firſt Dynaſties ſeem uncertain. Stephanus deems the founder of Babylon to be the ſucceſſor of the Arab Dynaſty: he ſays, " Dicearchus wrote that Babylon on the Euphrates was founded by Chaldeus (or a Chaldean) who was the 14th king from Ninus, who founded Nineve:" that is Nimrod, with whom the ſpouſe and ſon of Semiramis are confounded. It muſt be from this 14th king that Paterculus reckons the duration of the Aſſyrian empire 1070 years. Tho' there are who deem this founder to be Nebuchadnezzar; and in the fourteenth generation after the Titan Ninus. This opinion makes

In Chaldeo.

makes ſad havock of the long Cteſian liſt of Aſſyrian kings in Syncellus; but accords with the foundation of the Aſſyrian empire according to Herodotus. It is impoſſible there ſhould be 32 kings between Ninus and the Trojan war; incredible, that there ſhould be 22; as the Cecropian line at Athens conſiſts of but 11 deſcents, and Semiramis was as late as Juno, Deucalion and Cecrops. So the line of Inachus contains 11 deſcents to Agapenor, who was at the ſiege of Troy. Alſo, Hector is the ſeventh incluſively from Dardanus the brother-in-law of Cadmus, who went in queſt of Europa contemporary with Jove and Juno.

If the chronology of Africanus reſpecting the two firſt Babylonian Dynaſties be true, thence to the Titan Belus of Babylon there appears, according to the arrangement of the kings in Syncellus, a chaſm in the Aſſyrian hiſtory; authors mention ſome princes whoſe times and order are unknown. Elian ſays an eagle carried Tilgamus (or Teleganus, ſee Bochart's Canaan, 2. 11.) the grandſon of Bacchorus, a king of Babylon, into a garden. Samirus a Chaldean king, coeval with Serug, invented ſilk-weaving, dying, weights and meaſures: and ſeems to be the Samiras of Cteſias in Pliny, who invented gallies. Apollo was the gallant of Leucothoe the daughter of Orchamus ſeventh king of Babylon from Belus. But I think the four intermediate reigns in Moſes Chorenenſis, between Belus and Ninus, really preceded Belus, and are arranged in an inverted order: my reaſon will appear preſently. This Belus is the Tyrian mentioned by the ancient poet Dorotheus. Animal. 12, 21.

Ἀρχαιη Βαβυλων Τυριου Βηλοιο Πολιζμα. In Jul. Firmic.

This is the Titan Belus, who (as Thallus wrote) was engaged in a war againſt Ammon, 328 years before the Trojan, when Attica was called Actè: but he wrongly added that the king there was Gug, or Gygus, that is Gyges or Ogyges: for Cedrenus quotes proof, and Syncellus confirms it, that the Ogygian flood was 248 years before Deucalion's: which Apollodorus ſets in the time of Cranaus the Theophil. Ad Autolic.

In Euſebio. ſucceſſor of Cecrops: and Africanus ſays that "the Ogygian flood having depopulated Athens, no king reigned there during 189 years, till the reign of Cecrops;" from whoſe father-in-law Actis that country was denominated Acte. Pauſanias counts Cecrops, Jove, Saturn, the Curetes and Lycaon, contemporary. Cato deems Ninus 250 years after a great Deluge, which ſeems to be that of Ogyges by the irruption of the Euxine. Otherwiſe this Ninus was Nimrod.

Arcad.

Heſiod. Theog. 636. That this Titanian war, which laſted at leaſt ten years, happened about 320 years before the Trojan, appears from the table of Theban kings by Eratoſthenes. For Nitocris (according to Diodorus Siculus) aided Ammon, after he was worſted by Saturn: and Conſtantine Manaſſes ſhews that the Egyptian empire began 2188 years before the Chriſtian era: and Eratoſthenes ſhews that Nitocris began her reign 670 years after the commencement of that empire, that is 334 years before the fall of Troy: Africanus, in his ſeries of Memphite princes, brings Nitocris about 20 years lower, in that part of Egypt. Nitocris ſtands like a polar ſtar in the liſt of Eratoſthenes to regulate the Dynaſties; as her ſon Orus in the Dynaſties, to fix the times of the Titans. Thus Epiphanius rightly ſays, that Abraham and Ninus lived during the period of the 18th Dynaſty; and Conſtantine Manaſſes as rightly obſerves that Abraham lived alſo as early as the Babylonian Belus; for that patriarch lived 175 years.

Fragment in Euſebio. Diodorus Siculus (from Euhemerus) ſays that "Jove was entertained by Belus at Babylon; when Caſſius, whoſe name Mount Caſſius bears, ruled Syria; and Cilix, Cilicia." Caſſius ſtands high in Sanchoniatho's liſt; but Caſſius was a name of Jove himſelf; Cilix was ſon of Agenor. Abydenus mentions the war between Saturn and Titan; who is Ammon or Hyperion.—This Tyrian Belus is Sanchoniatho's Demaraon Zeus, the father of Melcart or the Tyrian Hercules. Bannier ſays, the Phenician Hercules was Agenor. Theſe names are epithets. Tully names an Egyptian Hercules the ſon of a Nilus, that is of Oceanus or Neptune. This is the Nilus, who as Ptolemy Hephæſtion wrote was Hercules Egyptius; and the

In Euſebio.

Belus,

Belus, who was Tully's "Indian Hercules," the father of Agenor, Melcart or Chon. This Chon was the Etrurian Tar-chon, or Chon of Tyre, the Egyptian Tarachon of Suidas, contemporary with Cecrops, Atlas and the Sibyl; he was Strabo's Tearcho, who visited the western limits of Europe: from him part of Italy was named Chonia: Strabo deems him a Chushite. He is the O-tsor-chon of the Dynasties: tho' the Hercules of Germany, who was Al-mannus and Og-meon of Gaul, was prior to Chon; and was Mannus the son of Tuitho or Teutat, who came from Africa to Spain and Gaul. A son of Mannus was Deois or Dis, probably the Celtic Pluto, progenitor of the Gauls: tho' the Titan Japet was a Pluto; as was Noah's eldest son, and I think Noah himself was the Egyptian Serapis. Bochart, unwilling to be a descendent of the Devil, as the lineage is somewhat dishonourable, surmises that Cesar wrote Diespiter; Cesar wrote Ditem Patrem; yet the Gauls derive their volubility of tongue, dissimulation and other mercurial talents, from that Mercury who was Tuitho or Teutat. But alas, Mercury was a Deus inferus, one of the infernals, likewise. Thus the Gallic tribe, when gathered to their fathers, and entering into *Ostia Ditis*, may with peculiar propriety say with Adrian, L. 15.

Thou little fleeting sprightly soul,
The body's guest, companion, friend,
Thou pale cold naked little fool,
Ah, whither whither wilt thou tend!
No more gay wit and humour shew,
That copious lately us'd to flow!

This digression is to be imputed to Bochart's superlative delicacy: tho' I must own that the original Dis, Odin, Muth, Serapis, was Noah, who saw the death of the old world. He seems also the Pluto (and Ham the Saturn) adored by the Œnotrians. Macrob.

Belus or Zeus of Tyre was an uncle to Jove Picus, and was the Jove Thalassius of Hesychius, or that marine prince who was father

of Agenor and of the Egyptian Belus or Amenophis, called (in Diodorus Siculus) Nilus the father of Danaus and Egyptus. From Belus Ovid counts Orchamus to be ſeventh in deſcent; yet I incline to deem this Belus, Arbelus. Hyginus names among the Argonauts Therſanon the ſon of Leucothoe, daughter of this Orchamus; this name may be compounded of Or Cham; yet more probably it is derived from *Orch*, chief, and Amous. Moſes Chorenenſis writes that Belus, after many ſucceſsful engagements with the gigantic princes of the adjacent regions, was ſlain in a bloody battle with *Haic*, the gigantic king of Armenia. But this account is inconſiſtent with what he quotes from Abydenus and Maribas of Catina; for he tells us, "Haic's ſon Armenacus was born after the death of Belus;" but Maribas, who wrote 130 years before the Incarnation, ſays, "he was born before Haic's revolt and retreat to Armenia;" and Abydenus ſays, "Belus ſlew Armenacus." Abydenus (in Euſebius) informs us that Belus drained the country about Babylon of the water that overflowed it; and ſurrounded the city with a wall. He ſeems to be Elian's Belus Archæus. Curtius (5) ſays, he built the city: but Herodotus declares, "that metropolis roſe gradually under ſeveral kings." And I believe Ammian's Belus antiquiſſimus, who built the tower, and (as Pliny writes) invented aſtronomy, was Nimrod or his colleague: for aſtronomical obſervations had been preſerved there during 1903 years before the Macedonian conqueſts. Arrian ſays (3) he obtained divine honours, and Alexander deſigned to rebuild his magnificent temple in the middle of the city; which Xerxes (7) had ſubverted. Pliny wrote that this temple's remains were extant in his time: Curtius, that his palace was. Abydenus (in Moſes Chorenenſis) names him four ſucceſſors; and ſays that Haic of Armenia's ſon Armenacus was ſlain by Belus; and that Haic's ſucceſſors were Armæis, Amaſia, Gelamius, Harma and Aram; whoſe handſome ſon Araeus was ſlain by Semiramis. Africanus ſet the four ſucceſſors of Belus long after Ninus, but ſaid their reigns laſted as follows.

Rowland Mona.

Prep. Evan.

6. 26.

Belus

Belus, 55. whoſe ſon Mithras Servius mentions; Nonnus
Babius, 37. calls him Deriades, from Deru in Celtic
Anebis, 38. an oak, whence Drûs, and Druid, and
Chæalus, 45. Dryad.
Arbelus, 42.

N. B. Herbert deems Belus to be Nimrod's ſon, and Baladan, ſire of Berodach.

Cyril of Alexandria tells us Abydenus miſtook Arbelus for the father of Ninus: which confirms my opinion that this liſt ſtands here in an inverted order; that Arbelus ſhould be firſt; Belus, laſt. There is reaſon to ſuſpect the non-exiſtence of four intermediate reigns between Belus and Ninus: for Euſebius ſays that Egialeus of Sicyon reigned, when Belus and Ninus did at Babylon; which implies that there was no interval between the two laſt: therefore it is probable that the king, who ſlew Haic's ſon, was Arbelus; miſtaken (as Cyril aſſerts) for Belus the predeceſſor of Ninus; tho' not his father, but his uncle the Tyrian Belus of Dorotheus, and Agenor's father. Yet Euſebius, ſuppoſing Egialeus the firſt Sicyonian king to be Niobe's uncle, as is uſually done, miſtakes in ſaying the Belus, who was Lybia's ſon, was his contemporary: for as Euſebius himſelf aſſerts, Danaus the ſon of this Belus was contemporary with the *fifteenth* king of Sicyon. Therefore the Belus coeval with Egialeus was the Babylonian Belus of Eupolemus Canaan's brother, and his ſucceſſor Ninus was Nimrod. And he was a more ancient Phoroneus than Niobe's ſire, who was the brother of Egialeus, and to whom Triſmegiſtus allotted Greece; not the ſon of Inachus, who was coeval with the *ſeventh* king of Sicyon. Probably of this eldeſt Phoroneus Pliny ſpeaks, when he ſays that fifteen years before his time Menon (or Menes the eldeſt Egyptian Mercury, from whom his ſon Thoth was called Hermogenes) invented letters. Ham himſelf ſeems to have been a Phoroneus, as he was a Prometheus.

Contra. Julian. L. 3.

Chron.

Iſis fled from Typhon to Babylon with Menon, or Amenophis the Egyptian Belus, and there eſpouſed Ninus: tho' her former huſband

Dionyſius

Dionyſius altered the fate of the Titanian war, begun in the time of that Babylonian Belus who was the Tyrian; therefore, tho' Nonnus implies that Dionyſius was really not young, when he paid his addreſſes to Beroe (42) who, as being a legiſlatrix, ſeems to be Ceres the daughter of Venus Urania, Aſtarte or Rhea, that is the noted Iſis or Semiramis; for Nonnus ſhews that ſhe was taken for Diana, as Iſis was; and that ſhe and Bacchus paid attention to agriculture; and that ſhe was the daughter of Venus Urania; notwithſtanding this, the utmoſt we can ſuppoſe is that Bacchus, being born about the time that Belus died, may have married Iſis 60 years afterwards, when ſhe was 12 years old; and ſhe, 32 years afterwards, may have married Ninus. Saturn's ſon Jove Picus is ſaid by Diodorus to have been born when Dionyſius routed Saturn; and Scaliger's barbarous Chronologer with probability ſays that Picus was this Ninus. Thus the four intermediate kings between Belus and Ninus (if really ſo) could not on an average have reigned longer than 23 years each. But Diodorus ſays, tho' improbably, as I gather from Nonnus, that Tritonia, (Nitocris or the younger Iſis) was born prior to Dionyſius, whom I think he in that place miſtakes for Semele's ſon. However that be, thoſe four reigns more probably preceded Belus as well as Ninus, and all ſtand in an inverted order in Moſes Chorenenſis: for in Syncellus and Euſebius, as their place is different, ſo their order is reverſed. They arrange them thus, Arbelus, Chaleus, Anebus, Babius. Moſes betrays his own error; for inſtead of ſaying Arbelus *ſon* of Chæalus, as his pedigree requires, he ſays, Chæalus ſon of Arbelus. To explain this away, he formed a table having one Arbelus ſire of Chæalus; another, his ſon.—If Ninus was Picus, he was the Jove who became famous, as Diodorus relates, after the death of Ammon and his ſon. Suidas ſays he lived 120 years; if ſo, he was born before Dionyſius routed Saturn; and this is moſt probable, for Saturn's having male iſſue occaſioned the Titanian war. Cteſias counted Semiramis 62 years old at her death, and that ſhe reigned 42 years; but this is improbable, except her reign in Egypt to be included; as, to ſay nothing of her connection with Dionyſius, ſhe had two ſons by Menon, and one by Ninus, with whom ſhe

ſhe lived ſome years in conjunction: ſo her reign began at Babylon at a late period of her life. That Iſis was Semiramis I will ſhew preſently. – Pliny (after Juba) writes that this queen was ſo leud as to copulate with a ſtallion: which with Juba's leave could not have happened, except the ſtallion was as unnatural as herſelf. But this ſtory, improbable as it is, tends to prove her to be the noted Ceres; whom the Pythian Oracle (in Pauſanias) denominates a horſe's bedfellow. It aroſe hence, Neptune or Ocean in Celtic is Meon, which was Saturn's name; who therefore is Neptune the firſt Centaur, and the gallant of Ceres; tho' here (as uſual) the younger Ceres is taken for the elder. Neptune got the name of a horſe likewiſe, becauſe Rhea preſented Saturn with a foal inſtead of young Neptune. When Iſis went to Babylon with Menon or Amenophis, ſhe ſeems to have acquired the titles of Semiramis, Nitocris, and Myrina, who built Smyrna, and was ſlain by the Thracians, when her ſon Orus reigned in Egypt; with whom ſhe had made a treaty of amity, having probably reſigned Africa to his ſway. Hyginus ſays that Semiramis burnt herſelf to death for the loſs of a horſe: this report, tho' apparently fabulous, gave countenance to the ſcandal. Fab. 243. Horſemanſhip was juſt then invented, and a managed horſe, of high value; beſides, the fleetneſs of her horſe preſerved her in the Indian war. Plutarch mentions her ſtrange method to cenſure avarice; ſhe built a Cenotaph, on which an inſcription encouraged a ſearch therein for treaſure; but Darius only found a miſer's reprimand. Plutarch ſays ſhe built ſhips and made a ſurvey of the Red Sea. Apophtheg. Many noble works are attributed to her. Strabo ſays the town of Zela in Armenia, where Anaitis was ſolemnly adored, was ſituated on a mount of Semiramis's: thus reſembling Bubaſtis. Maribas of Catina attributed to her a city and palace in Armenia; whither ſhe reſorted in ſummer, but in winter reſided at Nineve. Pliny ſays ſhe founded Melita in Cappadocia, near the Euphrates; and 6. 3, 23, 28. Arachoſia or Cophe in Capiſſene: alſo Abeſanius and Soracte, in the region of the Omani. He alſo mentions her pendent gardens. Ammian ſays ſhe built the walls of Babylon, which name Suidas ſays ſhe ſubſtituted for Nineve: thus Nineve on the Euphrates was the city

city of Babylon. Cteſias wrote that theſe walls were 360 Stadia in
L. 23. circuit They were at leaſt 50 cubits high; Herodotus ſays 200:
Curtius ſays 32 feet broad. Yet Berofus blames the Greek hiſtori-
ans for ſuppoſing that Semiramis founded Babylon, and aſcribing the
Cont. Apion. famous ſtructures about it to her. Joſephus aſcribes the Penſile
gardens to Nebuchadnezzar: Pliny hints that they were attributed
to Cyrus. To her Herodotus, 484 years before the Chriſtian era,
attributes the admirable mounds of the river, to prevent inundations.
L. 6. Polyænus mentions her Column, noting the Eaſtern boundary of her
empire to be the river Inomane, or rather, as Pliny writes, Iomene
beyond Ganges; the South limits, the region of Myrrh and Frankin-
cenſe. She, as Iſis, was confounded with her mother: thus Suidas
ſays, ſhe was called Rhea: He adds that ſhe erected pyramids; thus
Syncellus aſcribes the third pyramid to Nitocris, who is no other
than Semiramis. Suidas ſays, ſhe invented Metals, and employed
her captives about them. He mentions her fictitious Elephants
among her vaſt preparations during three years for a war in India.
Conan makes her the precedent of inceſtous marriages amongſt the
Medes and Perſians; her commerce with her ſon begun in error,
In Photio. was continued thro' choice: but Juſtin ſays, her ſon ſlew her for
attempting ſuch a connection; ſo various and uncertain are the
the actions and death of this heroine.

Diodorus Siculus, the capital hiſtorian of Ninus and Semiramis,
tells us that ſeveral beſides Cteſias wrote of Semiramis. He relates
that "Ninus of Aſſyria in conjunction with Ariæus king of Arabia,
ſubdued the Babylonians, and ſlew their king. Next, Barzanes of
Armenia ſubmitted to him. Then he ſubdued the Medes, and cru-
cified Pharnus their king; and in 17 years ſubdued all Aſia, except
Bactria and India, and conquered Egypt. He then founded on the
Euphrates (the Meſopotamian city) Nineve, 150 Stadia in length,
and 90 in breadth. The walls were ſo broad as to admit three chariots
abreaſt to go over them, and 100 feet high; having 1500 towers,
each 200 feet high: his former reſidence being Telane, the moſt
ancient city of Aſſyria, according to Stephanus. He next marched
into

into Bactriana, where he married Semiramis, whose mother Derceto was an inhabitant of *Ascalon*:" Which being founded by Ascalus the brother of Tantalus, proves that Semiramis was not earlier than these persons. Diodorus proceeds, " Derceto ashamed of having this child exposed her, and drowned herself; hence the fable of her becoming a fish;" which however proves her to be Venus Urania, according to the poet Pisce Venus latuit. " Doves nourished the child by pecking the cheeses of farmers; who next educated her, and then delivered her to Simma the king's agent; who named her Semiramis, from the benevolent Doves; Semiramis in Syriac meaning a Dove." So Diodorus mentions that the youngest Cybele was exposed, till relieved by shepherdesses. Menon the governor of Syria married her, and had by her two sons Hypates and Hydaspes, at Nineve. Meantime Ninus led 1700,000 foot, 200,000 horse, and 10600 chariots armed with scythes against Bactriana, in several divisions. Oxyartes, with 400,000 men, cut off a part of his forces: but Ninus sending succours routed the Bactrians, and besieged Bactra, a strong place. Semiramis came to her husband then in the army of Ninus, in a dress so commodious, tho' it disguised her sex, that it was long a pattern among the Medes and Persians. Being a woman not only of great beauty, but excellent parts, she remarkt that the Bactrians relying on the natural strength of the citadel, had in it a slight garrison: and, with a select band of soldiers, took it by surprise. Ninus fell in love with her, and unable to persuade Menon to resign her, threatened to pull out his eyes: on this Menon hung himself, and Ninus married Semiramis. By her he had a son Ninus; and, soon after dying, left her the realm. His Sepulchre at Nineve was nine furlongs high; forty, in circuit. Menon is the Meon of Xanthus; his wife is Callirhoe daughter of Ocean, or the Meon who was the Titan Saturn.

Semiramis employed two millons of men in building Babylon, on both sides of the Euphrates. The wall was 360 furlongs, with many towers; six chariots abreast could go over them; others said only two chariots, and that they were 50 cubits high, with 250 towers.

Diodorus ſets an interval of two Plethra between the houſes and wall, which was compleated in one year. Hence,

Dicitur altam
Coctilibus Muris cinxiſſe Semiramis Urbem.

In the narroweſt part of the river ſhe erected a bridge five furlongs long; the arches were 12 feet wide. The ſtones were bound with iron cramps, having melted lead poured into the ſockets. Each pier preſented an angle againſt the ſtream. It was 30 feet broad, and floored with beams of cedar, cypreſs and palmtrees. She faced the banks of the river at each end for the diſtance of 100 furlongs with a wall as ſtrong as that of the city; and erected a caſtle at both ends. The weſtern was in circuit 60 furlongs; the other, 40 in length, and 100 yards high; the towers, 40 yards higher; having hunting-matches repreſented on the walls. It had 3 gates, and brazen ſtatues of Ninus, Semiramis and Jove Belus. Underneath were banquetting rooms of braſs, the entrance to which was a curious piece of mechaniſm. Next ſhe ſunk a lake 35 feet deep; each ſide being 300 furlongs in length, lined with brick cemented with bitumen. Diverting the river into this tank; ſhe made a ſubterranean gallery of communication between the two caſtles, 12 feet high, 15 broad; compleating it in 260 days: the brazen gates of it remained till the Perſian conqueſt. In the centre of the city ſhe erected the temple of Jove Belus, with bricks and bitumen. Here the Chaldeans made aſtronomical obſervations. On the top were golden ſtatues of Jove, Juno and Rhea; this proves Semiramis ſubſequent to theſe Titans. Diodorus proceeds thus, "Jove's ſtatue *paſſant* was forty feet high, and weighed 1000 talents;" and, being in the Dedalian ſtile, argues Semiramis not to have been long prior to Minos. "Rhea's, of the ſame weight, ſat on a golden throne, having two lions ſtanding at the footſtool, and near them two huge ſilver ſerpents weighing each 30 talents. Juno's ſtatue was erect, and weighed 800 talents; her right hand held a ſerpent by the head; her left, a ſceptre adorned with gems. A table common to the three Deities, of

of gold 40 feet long, 17 broad, and weighing 500 talents, held two flagons, of 30 talents in weight; alſo two cenſers weighing 300 talents. Of three vaſes, that conſecrated to Jove weighed 1200 Babylonian talents; the other two weighed 600 each." Each talent according to Varro in Pliny was equal to eighty pounds. "Theſe the Perſian kings made prize of. The Penſile gardens were made by a Syrian king to pleaſe his Perſian concubine; tho' attributed to Semiramis: each ſide extended 4 plethra. The foundation-ſtones were 16 feet long, 4 broad. Then ſeveral ſtories of arches were raiſed; the upermoſt being 50 cubits high. The walls were 22 feet thick. Sheets of lead covered this pile: on which a depth of ſoil was laid ſufficient for the growth of large trees. The arches contained apartments.—She built other cities on the Tigris and Euphrates; for the commerce of Media and Parætacene. She cauſed an obeliſk to be hewn out of the Armenian hills and brought to the river by aſſes and oxen; whence it was conveyed to Babylon; being 135 feet high; and 25 on each ſide of the baſe." Pliny writes that Cyrus made prize of 33. 3.
her bowl weighing 15 talents.

"Marching into Media, at a mountain ſacred to Jove, and named Bagiſtan, ſhe conſtructed a garden 12 ſtadia in circuit. The rocks of this mountain, contiguous to this *Paradiſe*, roſe 17 furlongs in height. Here her ſtatue was engraven, with 100 ſuitors. An *inſcription* in Syriac recorded that ſhe aſcended to the ſummit on the baggage of the army. Proceeding thence to Chaon a city of Media, ſhe ſurrounded an extraordinary high rock, ſituated on an elevated plain, with a garden. Here ſhe lived voluptuouſly; chuſing handſome ſoldiers for enjoyment, whom ſhe immediately conſigned to death. Removing to Ecbatan, ſhe conſtructed a direct road over Mount Zarcæus: built a palace at Ecbatan; and plentifully ſupplied that town with water, thro' an aqueduct 15 feet broad, and 40 deep; cut thro' the mountain *Orontes*, which was 25 ſtadia in height, and 12 ſtadia from the town: by which the water of the lake on the other ſide was conveyed to the city. She then made a tour thro' Perſia and other provinces, forming roads by removing rocks and

hills: ſometimes raiſing mounts on plains as ſepulchres for deceaſed officers, or to build towns upon them; and ſmall mounts for her own pavilion, to review her army. She traverſed Egypt, and ſubdued a great part of Lybia. On conſulting Ammon's oracle, ſhe was told ſhe ſhould quit the world and attain divine honours, when her ſon Ninyas ſhould conſpire againſt her. She afterwards ſubdued Ethiopia in a great meaſure. Then ſhe led her army back to Bactra. Having enjoyed peace a conſiderable time, ſhe at length prepared to invade India, whoſe king was Stabrobates. His army was immenſe, and elephants numerous. She therefore ſent to her viceroys to enrol all the able-bodied youth, to appear at Bactra in three years time. Then ſhe had ſhipwrights from Phenicia, Syria and Cyprus, to conſtruct the frames of portable barges, for rivers; ſhe being apprehenſive of a ſcarcity of materials on the (hoſtile) banks of the Indus. With the hides of three hundred thouſand oxen ſhe made fictitious elephants; an artifice imitated by Perſeus of Macedon with ſimilar ill ſucceſs. Theſe incloſed a camel with its rider, and were made in an incloſed place, to prevent the information of ſpies and deſerters. Her army amounted to three millions of foot, 500,000 horſe, 100,000 chariots; and as many Camel-riders, with ſabres four cubits long. Two thouſand frames of boats were carried, like the artificial elephants, by camels. Theſe repreſentations were rendered familiar to the horſes by uſage. The king of India conſtructed four thouſand boats of huge reeds, and collected an army more numerous than that of Semiramis; and augmented the number of his elephants. Then he ſent an embaſſy to Semiramis to cenſure her unjuſt conduct, and libidinous life; vowing to crucify her, as ſoon as made captive. Semiramis having read the *letter*, replied "The Indian ſhall ſoon experience my virtue." On her arrival at the Indus, finding the enemy's fleet prepared for battle, ſhe ſoon fitted out her barks, and lined the river-bank with ſoldiers. After a long and ſharp engagement, victory declared in favour of Semiramis, who ſunk 1000 barges, and took a multitude of priſoners; and ſubdued the iſlands and towns of the river, making 100,000 captives. The Indian pretended flight to intice the enemy to land: Semiramis accordingly threw a bridge over the river, and purſued the foe, leaving

leaving 60,000 men to guard the bridge. The Indian ſcouts, deceived by the mock Elephants advancing in front, made a tremendous report concerning them. But ſome centinels of Semiramis, in diſgrace for neglect of duty, deſerted to the Indians, and diſcovered the fallacy. Both armies advanced to battle; but the Indian *Horſes*, offended at the ſcent of the hides, fell into confuſion. Semiramis with a ſelect body of men completed the rout. Stabrobates led on his foot ſuſtained by Elephants; himſelf, mounted on a large one, attacked the queen in perſon; *his* Elephants proved irreſiſtible. He wounded her firſt with an arrow in the arm, then obliquely on the back with his javelin. The queen's Steed, being fleeter than the Elephant, preſerved her life. At the bridge multitudes preſt one another to death. But when the major part of her ſurviving forces had repaſſed, Semiramis ordered the bridge to be broken, which put an end to the conflict. After an exchange of priſoners, ſhe returned to Bactra, with ſcarce a third of her army." Arrian and Strabo ſay, ſhe died during her Indian expedition: But Megaſthenes (in Strabo) denies that Semiramis went ſo far as India. Arrian allows ſhe was there, but was put to flight.

L. 15.

Alex. L. 6.

" Sometime after the Indian war, an eunuch, at her ſon's inſtigation, attempting her life, ſhe reſented it not; but reſigned the empire, and preſently diſappeared." Valerius Maximus ſays that when Babylon revolted from Semiramis, ſhe poſted againſt it, without ſtaying to put her diſhevelled hair in order before ſhe reduced it to obedience. Several writers ſaid that perſuading her huſband to permit her to reign during five days (which ſeem to be their great feſtival) ſhe impriſoned him on the ſecond, and held the empire till old age. She appears to be the Lybian Myrina whom Homer and Strabo celebrate as a ſwift charioteer. Her hiſtory in Diodorus is to this effect. " Myrina queen of the Amazons (thus reſembling Minerva Ammon's ally, and indeed his daughter Ceres or Iſis) with 30,000 foot and 2000 horſe, covered with ſkins of ſnakes, and armed with ſwords, bows, and javelins, routed the Atlantides, erazed their town, and ſlew all the males above 14 years of age, and enſlaved all others, males and females. On this the whole nation ſubmitting, ſhe founded

Diodorus.

Diodorus.

founded the town Myrina, and ſettled her captives there." This is Smyrna, ſee Lycophron, and Syncellus; called ſo after the daughter of Cinyras of Aſſyria, ſays Hyginus: but Cinyras being Ammon, this daughter is Iſis the Egyptian Venus; eſpecially as Hyginus ſays, "Adonis was the ſon of this Cinyras, and of the Elder Smyrna," who was Rhea, and Adonis was Dionyſius. Myrina of courſe lived in the time of Orus ſon of Iſis, as is recorded. Diodorus proceeds, "Myrina next, in behalf of her new ſubjects, invaded and beat the Gorgons, taking 3000 captives: who ſurprized and ſlew their guard, but were themſelves at length ſlain. The queen interred her people under *three great Barrows*. Entering Egypt, ſhe formed a league with *Orus*; and thence invaded Arabia. She next reduced Syria, and kindly received the Cilicians; ſubdued the country about Taurus; overran Phrygia, to the Caicus: built the maritime cities Cymen, Pitane, Priene, and ſome inland towns. She ſeized, among other iſlands, Mitylene, named after her ſiſter:" tho' Diodorus elſewhere ſays, after the daughter of Macareus the ſon of Jove Cyrenaicus. Macareus is ſaid by Myrtillus to be the ſire of the Muſes; but he was a Jove, and moſt probably Ammon and Cinyras. But to proceed: "On account of a tempeſt ſhe made a vow to the mother of the Gods, by which ſhe went alone, and conſecrated an altar to that Goddeſs in *Samothrace*, or the ſacred Iſle; and inſtituted the ſacred Order of the Corybantes there; ſome of whom were her own ſons, and a ſacred Grove for an aſylum:" theſe incidents prove that ſhe was Cybele's daughter Ceres, Iſis or Nitocris, who as Herodotus writes took aſylum in aſhes; and Corybas the Samothracian Hierarch was her ſon.—"Mopſus being expelled Thrace by Lycurgus, invaded the Amazons (thought by Bryant to be votaries of Ham Azon; but Amhaſan in Iriſh ſignifies Ferus; and Amhas, pugnator, as Amatz in Hebrew is fortis) in conjunction with Sipylus of Scythia; and ſlew Myrina." Hence I conclude that Lycurgus was ſlain by the *Grecian* Bacchus, not by the Egyptian; as, in the reign of the Egyptian's ſon Orus Lycurgus was alive. Strabo writes that her tomb named Batieia was in the Trojan plain. Conan in Photius ſays that "Semiramis was held by ſome to be the daughter of Ninus:" thus Jove was ſaid to have lain with his daughter Proſerpine,

See Arnob.

pine; here Uranus and the elder Proſerpine, Ceres, or Semiramis, who was Rhea, are meant. Great confuſion aroſe in the Titanian Hiſtory by confounding both Uranus and Ammon with Saturn's ſon Picus; and the two Proſerpines, and Cybeles together. The elder Proſerpine was Rhea; ſhe cohabited with Ammon, and alſo (as being Eurynome) with Uranus her ſire; and is confounded with the younger Ceres, Iſis, or Semiramis, who cohabited with Picus: ſhe is alſo confounded with the younger Proſerpine, her daughter, according to Sanchoniatho; but uſually reputed her grand-daugher.

The Robe of her invention, Juſtin informs us, was a contrivance to prevent her being diſtinguiſhed from her ſon. It ſeems to have been effeminate rather than martial: for ſhe is ſaid to have introduced parti-coloured veſts; and Perſian ſculptures repreſent flowing robes, not ſuccinct. Juſtin ſeems to ſay that Ninus was later than Seſoſtris. Agathias poſitively ſays ſo. Yet they mean the younger Ninus; for the elder was Picus; and his wife, Rhea's daughter; but that the elder Semiramis was Rhea herſelf Cedrenus implies, in ſaying Jove Belus was her ſon. Martial.

Ninus or Ninyas, the ſon of Semiramis, was a moſt effeminate prince; inviſible to all except concubines and eunuchs. However, for internal ſecurity he annually raiſed a militia out of every province, which aſſembled at the metropolis; and he ſent a faithful officer to govern each province. At the end of the year he diſbanded his troops, on their taking an oath of Allegiance, and raiſed others: giving none of them time to form conſpiracies. Atheneus, from Phenix Colophonius, has given us his epitaph to this effect, Diodorus 2.

Ninus, Aſſyrian king, as authors hold,
Was once poſſeſſor of a ſea of gold;
And wealth cou'd boaſt more copious than the ſand,
That numberleſs o'erſpreads the Caſpian ſtrand.
He ne'er beheld a ſtar's celeſtial light;
Nor do I think he e'er deſir'd the ſight.
He ne'er perform'd what ſacred rites requir'd;
Nor to adore the Deity aſpir'd.

He

He trampled on the laws, nor ſtoopt t' accoſt
His ſlaves; nor knew how many he cou'd boaſt.
A man of proweſs or to drink or eat;
Bumpers he fill'd, ſcorn'd every other feat.
The dead when this ridic'lous monarch join'd,
He this ſtrange memorandum left behind.

" To yon cold ſepulchre, where Ninus lies,
" Aſſyrian, Mede, curl'd Indian turn thine eyes.
" Next hear me, I no trifling truths declare;
" I Ninus was, and breath'd the vital air.
" Cates gratified my palate; and my arms
" Were ſatiated with heavenly beauty's charms.
" The wealth I own'd, my enemies now may own;
" As ivy wreaths mad Bacchanalians crown.
" Gone to the ſhades, my treaſure's at an end;
" Nor gold nor cavalry cou'd me attend;
" Nor me a ſilver chariot thither bore;
" I now am duſt, who once a diadem wore."

Euſebius and Syncellus name Ninyas, Zames, which ſignifies Sanctus. Cedrenus ſays that Thurus reigned after Ninus; Rhea's brother, who was his father Zames, called him Mars. Cedrenus and Suidas ſay " Thuras was, after Ninus, king of Aſſyria, and
Marſham. firnamed Mars after the Planet. He was a fierce warrior; and attacking the gigantic tyrant Caucaſus, a deſcendant of Japhet, cut him off. The Aſſyrians deifying him, firnamed him Baal, which in their tongue ſignifies Mars." Rhea or Cybele is here miſtaken for the younger Cybele, Ceres, or Semiramis, the mother of Thurus.

Diodorus Siculus ſays that Sardanapalus was the thirtieth king
In Syncello. from Ninus, founder of the Aſſyrian monarchy; and that Teutamus, the king at the time of the Trojan war, was the 20th from Ninyas, ſon of Semiramis: Cephalion who wrote above a century before the Incarnation, deemed him the 22d from Belus; whom he here confounds with Arbelus.

Thus

Thus then I form the Table of Babylonian kings after the Arabian Dynaſty, from Arbelus, the Belus of Abydenus.

1. Arbelus,
2. Chaleus,
3. A-nebus,
4. Babius,
5. Belus,
6. Ninus,
7. Semiramis,
8. Ninyas Zames,
9. Arius,
10. Aralius,
11. Xerxes Baleus,
12. Arma-mithres,
13. Bel-ochus (counted the ſecond) coeval with Perſeus: he ſeems from Cedrenus to be the firſt Sardanapalus.
14. Bel-eteros, who truly was Baleus.
15. Sethos,
16. Lam-prides,
17. Sos-ares,
18. Lamp-ares,
19. Panyas coeval with Jaſon,
20. Soſarmus,
21. Mithræus,
22. Teutamus, or Teutanes; during the Trojan war,
23. Teuteus,
24. Thineus,
25. Dercylus,
26. Eupacmes, Eupalmus, Eupales,
27. Laoſthenes,
28. Pyritiades,
29. Ophrateus,
30. Ephe-cheres or Ophratenes,
31. Acra-zapes or Acra-zanes,
32. Thonos Concolerus, or Sardanapalus.

As Semiramis was later than Jove the father of Minos (for ſhe erected his ſtatue) the reigns between her and Teutamus muſt have been ſhort. But ſhe and her mother ſeem to have borne the name of Semiramis, in common.

Cyril (againſt Julian) deems Laoſthenes 165 years after the Trojan war. But as to Diodorus Siculus, if Teutamus was the 20th from Ninyas, Sardanapalus muſt, as the liſt ſtands after giving four kings their ſeniority to Belus, be the 32d from Ninus: Cephalion counted 23 effeminate kings from Ninyas to Sardanapalus; thus he and Diodorus ſhew that the preſent liſt contains too many by two,

below Teutamus: beſides the four kings at the head of my liſt: Cedrenus counts only Ninyas, Thurus and Lamis between Nimrod and the firſt Sardanapalus.

Diodorus Siculus and Cephalion agree that the Aſſyrian kings reigned ſucceſſively to the capture of Troy during 1000 years. They mean from the firſt foundation of a kingdom at Babylon, 163 years after the flood, according to Polyhiſtor, ſuppoſing the flood 2242 years after the creation. From the flood therefore to the Chriſtian era, the interval was about 2348 years. Emilius Sura (in Paterculus) counted from the reign of Ninus, who muſt be the founder of Nineve, 1995 years incuſively, to the reduction of Antiochus the Great, 190 years before the Incarnation. Conſtantine Manaſſes ſays, the Egyptian empire laſted 1663 years, till its ſubverſion by Cambyſes, A. C. 525. And Miſor probably founded his kingdom, ſomewhat ſooner than Nimrod's was, as Egypt was the moſt ancient empire: if therefore about 160 years after the Deluge; the interval between the flood and Incarnation will be 2348 years. Eratoſthenes counts about 1008 years from the firſt king of Thebais to Phuron, when Troy was taken; therefore if Menes began his reign in *Thebais* about 156 years after the flood, the interval between the flood and Incarnation will be 2348 years. Diodorus Siculus counts 23,000 (lunar) years from Oſiris (or Miſor) to Alexander's conqueſt of Egypt, 332 years A. C. theſe lunar years are almoſt 1860 ſolar; this ſets the commencement of the Egyptian empire 156 years after the flood. Hence it appears that Cenſorinus means the interval between the Olympiads and Noah's flood, inſtead of the Ogygian; when he counts it 1600 years.

In Syncello,

Apolon. Rhod: 4, 268.

Syncel. p. 38

The Egyptians are deemed the moſt ancient nation in Ariſtotle's Meteorology, 1; and Apollonius Rhodius ſtiles Egypt "the mother of the firſt men": hence Egypt was called Ogygia, ſignifying its antiquity, as Stephanus acquaints us; and probably on this account Dionyſius the poet termed Hecatompylos, Ogygian.

4. 268.

That

That the kingdom of Thebais begun about 156 years after the flood Varro alſo ſhews: he ſays that Thebes was founded 2100 years before his time. Thebes was built and governed by Thoth's father Menes; who, as Sanchoniatho ſhews, was Miſor. Joſephus ſays that Menes founded Memphis long before Abraham's time, and 1300 years before Solomon's; which computation exceeds mine a very few years. Diodorus ſays that Uchoreus, the eighth of the race of Oſymandyas, built Memphis; but he miſtakes Uchoreus, the Choræus of Dionyſius Halicarnaſſenſis, and father of Callithea or Ceres, who was Cybele's huſband Meon or the Titan Saturn, and was the eighth of Ham's line, as thus, Ham, Miſor, Thoth, Tat, Mannus, Acmon, Ophion or Uranus, Saturn; I ſay he miſtakes this Meon for Menes Thoth's father, who probably was Oſymandyas or the Oſiris, whoſe vocal ſtatue was made at the command of Seſoſtris; and who was the Oſiris that founded Chemmis and Thebes: and the eighth of this family amongſt the founders of Memphis was Iſmunus the eighth Cabir; a palace there was built by his couſin-german Thoth.

Ant. 8. 6.

Diodorus 1.

See the Dynaſties.

The old chronicle in Syncellus tells us that the Auritæ, (that is, the Hycſi of Avaris) poſſeſt the Lower Egypt: next, the Meſtreans of Thebais; who under Amous, as Plutarch calls Ammon, expelled the Hycſi. After this Titanian race, common Egyptians obtained the ſovereignty, the firſt of theſe ſeems to be the firſt Proteus of Herodotus. This chronicle mentions a long period of 36525 years; which is their Sothiac cycle of 1461, multiplied by 25, to form a Luniſolar cycle. This it fills up moſtly with phyſical periods relative to the celeſtial Gods: attributing to Vulcan 30,000 years; to the reſt of 12 Divinities, 3984 years; to the Demi-gods, 217 years; to the Cynic cycle 443 years. This circle ſeems to relate to the Hycſi during their ſupreme power. The period of the Hycſi Manetho counted in all 511 years; but their power was abridged ſome years before their final removal. He counts ſix kings among the Hycſi during 260 years: tho' Apopis and Aſeth or Aſſis were Saturn and Typhon, as we learn from Plutarch: but if inſtead of Aſſis we read

Arcles, he is Melcart or Plutarch's Melcander, contemporary with Iſis, and king of Biblos. Theſe probably were aided by the Hycſi againſt Ammon, and had the ſupreme command: but the Hycſi remained ſometime in Egypt, after they had loſt the ſovereignty as well as before they acquired it. Abraham's ſon Midian ſeems alſo to have been their ally, and ſlain by Adad, Sanchoniatho's Adod, ſon of Ammon, Jove Pappeus or Apappus. The Hycſi reigned collaterally with thoſe kings of Thebes and This, who ſucceeded the firſt Dynaſty at each place. The Titan Gods and Demi-gods make
Iſis. a great part of the 18th Dynaſty, as Orus ſhews. The general ſucceſſion of kings began with the 16th Dynaſty, whom Euſebius deems the five firſt Theban kings. The period from this Dynaſty to the thirtieth incluſively is 1881 years, according to the old chronicle; ending eight before Alexander beat Darius 330 years before the Incarnation. This makes the commencement of the Egyptian empire a few years ſooner than the foregoing calculations: but the term of that chronicle will be proved a little too long by a future examination.

Jerom. The Latin tranſlator of the Chronicon of Euſebius ſays, Manetho counted from Vulcan to Menes 2100 years; that is, incluſively: theſe being Lunar years, the interval from the time that Egypt was taken poſſeſſion of by Ham, to the end of Miſor's reign was 170 *ſolar* years.

The partition of territory at Phaleg's birth, whereby it is ſaid that Thoth made the firſt diſtribution to Phoroneus, proves ſubſequent to the foundation of the Egyptian and Babylonian empires. This laſt Syncellus ſays continued uninterruptedly under 40 kings after Belus, during 1460 years (which is a Sothiac period) to Macoſcolerus, whom (ſays he) Polybius, Diodorus, Cephalion, Caſtor, Thallus and others call Sardanapalus. Diodorus counts 30 kings from Ninus. The duration according to this Hiſtorian is now, in one place, 1400 years; in another, 1360: but Syncellus ſays, he reckoned ſomewhat above 1300. Juſtin ſays 1300. Agathias, at the end of the annals of Glycas, 1306. However, Diodorus and Cephalion

Cephalion count 1000 years from the commencement of the empire to the Trojan war. And the commencement of the Egyptian empire in Eratoſthenes and Conſtantine Manaſſes ſhews this date reaches to the primitive Babylonian ſettlement under Nimrod. Dicæarchus ſhews that Nimrod was the primitive Ninus; as he calls the founder of Nineve by that name. The Titans affected the names and titles of Ham's immediate deſcendents; as, the Egyptian Dionyſius was called Bacchus, who really was Nimrod ſon of Chus; and his wife probably was the real Semiramis, asCedrenus aſſerts: but Rhea having aſſumed her name, Cedrenus thought that the eldeſt Ninus and Semiramis were the parents of Picus, Belus and another Ninus: who ſeem all to be one perſon, the father of Minos: he ruled Aſſyria, as Cedrenus writes, 30 years. Picus may have affected the name of Ninus, when he came to Babylon. Whence hiſtorians, to reconcile Picus with Nimrod, put ſeveral perſons into the Aſſyrian liſt of kings between Belochus (the contemporary of Perſeus) and Ninus: theſe may have been real kings of Nineve after the real Nimrod, but not after the Titan Belus of Babylon, and his ſucceſſor; yet their foreign names beſpeak them to be fictitious.

Stephan. In Chaldeo.

That Ninus, the ſucceſſor of this Belus, could not have been 1000 years before the Iliac war is plain; for the Titanian war in the time of Belus was in the fourth century before the ſiege of Troy. Appian counts the duration of the Aſſyrian, Median and Perſian empires ſcarce 900 years. Herodotus reckons 520 years from the Median revolt up to Ninus. But they both compute too ſhort: as they bring Ninus down within 50 years of the fall of Troy. Auguſtine more rightly counts Ninus 1000 years after Noah's flood. The Chronicon of Euſebius is not very remote from the truth in placing Ninus in the time of Miamun, who ſeems contemporary with Ninyas. Oroſius computes near the truth in ſaying "The great king Ninus was 3184 years after the creation:" this preceded the deluge 2256 years: thus Ninus was 928 years after the flood, or 1420 before the Incarnation. As Ninus appears to be Picus, his life and reign were both long. Paterculus counts the duration of the Aſſyrian empire to the Median

Civit. Dei. 18.

Median revolt 1070 years; and, as he mentions Emilius Sura's computation to the fall of Antiochus to be 1995 years, Paterculus appears to count from the 14th king said by Dicearchus to be the founder of Babylon; as thus,

	Years.
From the Incarnation to the Median revolt, -	710
From that revolt to that fourteenth king, -	1070
The six Arabs reigned - - -	215
The seven Chaldeans, - - -	190
The first reign began after the flood, -	163
	2348

There is reason to believe that 11 reigns were interpolated in the list of Assyrian kings: for Syncellus counts 41 from Ninus to Sardanapalus; Diodorus only 30. Teutamus is his 20th, from the son of Semiramis; and is Cephalion's 22d from Belus. Syncellus calls him Teutamus and *Tautanes*; and deems his 32d king Babius to be Tithonus and *Tautanes*: thus the foundation of his great longevity is his being alive when those kings lived who were contemporaries as well of the twenty second king of Babylon as of the thirty-second. I farther suspect which are the the kings so interpolated; and think that the first Belochus and Baleus, the ninth and tenth kings of his table, are the same persons as the second Belochus and Bel-eteros, which signifies the second Bel: these are the 19th and 20th kings in the table of Syncellus. Sethos, the 11th king, is omitted by Jerom; but more probably his neighbours ought to be so: for he may be the great Sesostris, sovereign of Assyria and Egypt. It is probable that Belochus the second (who seems to be the first also, and is called Belimus by Cephalion, who counts him contemporary with Perseus, and 640 years after Ninus, that is Nimrod) is Jove Belus; for Agathias calls him Belleus; and Eusebius says his daughter Atossa was called Semiramis. Conan attributes to her all the exploits of the famous Semiramis; thus the invention of letters is attributed to Atossa:

In Photio.

Atoſſa: tho' due to Miſor's wife and ſon. The interpolated names ſeem to be theſe; Mamythus, Aſcalius, Sphærus, Mamylus, Sparthæus, Aſcatades, Amyntes, Belochus the ſecond, the ſame as the firſt; Beleteros, the ſame as Baleus; beſides two after the Trojan war. If Belochus was ſo low as Perſeus, Sethos or Seſoſtris preceded him.

Two incidents contributed to induce chronologers to extend dates enormouſly. One was the uſe of Lunar, Trimeſtrial, and Quadrimeſtrial periods. The other was the confounding of the Exod with the Paſtoral expulſion; thro' a deſire to confer an antiquity on Moſes equal to Inachus or Amoſis; tho' Manetho ſhews that four centuries elapſed from the end of the reign of Amoſis, who expelled the Hycſi, to the Exod. But the ſeveral chronological accounts before mentioned, all concur to determine the interval between the Deluge and Incarnation to be about 2348 years. This calculation will ſtill more fully appear well-grounded, when Moſes is brought down to the time of Rhamſinitus the famous Treaſury builder of ſacred and prophane hiſtory; who is that Ramiſes ſaid by Pliny to have lived in the time of the Trojan war, at Heliopolis; and finally when the Chronology of the Book of Judges is reduced to a period anſwerable to the number of deſcents in David's line, and in the Sacerdotal.

Samuel ſays, after Siſera's oppreſſion were Jerubbael, Bedan (Machir's great grandſon) and Jeptha: He is ſilent as to Sampſon and the reſt. Aaron's grandſon Phineas, who was a man grown when in the Deſert, was living after Sampſon's days; when he muſt have been at leaſt 456 years old, according to the preſent extended hiſtory and chronology.

If it be contended that the latter part of the Book of Judges (where, after the account of Sampſon, Phineas is mentioned as ſtill alive) is not placed in its due order; what proof is there for this opinion; which would occaſion a chaſm of ſome centuries in the Sacerdotal ſucceſſion? But Joſephus ſays that Salmon's ſon Booz Jeſſe's grandſire was Eli's contemporary. Booz married Ruth, whoſe 16. 31. 20. 28.

firſt

firſt huſband was one of the invaders of the Moabites between the times of Othniel and Debora. The Tyrian annals ſhew that the interval from Hieram, whoſe eleventh year was Solomon's fourth, to Iram contemporary with Cyrus, was only ſome three centuries. Manetho ſhews that the Exod was about four centuries ſubſequent to Amoſis or Amos, declared to be Ammon the Titan Saturn's adverſary in the Titanian war above three centuries before the Trojan; which laſt therefore occured about the time of the Exod. The exceſſive length of time, at preſent pretended in the Book of Judges, is incompatible with the few perſons in the regal line from the Exod to David, which is ſeveral times recounted in the ſacred Scriptures. Chronological errors are become frequent in the Old Teſtament, of which inſtances ſhall ſoon be produced; but erroneous dates do not invalidate facts.

Joſeph could not be ſo early as Deucalion and Cranaus; for he was put in *Iron* fetters, and Iron was not invented till 73 years after Deucalion's flood. A ſon of Abraham by Chetura was a comrade of the Egyptian Hercules, who was in the Titanian war. Cedrenus writes with much appearance of truth, that Abraham was contemporary with Rhea and Picus. Aſtarte's temple was in ruins before Solomon's was built, which was, as Joſephus writes, 1440 years after Noah's flood. Horſemanſhip was in uſe in Joſeph's time, it was invented about the time of Orus, Neptune, and Erectheus. Joſeph wore a parti-coloured veſt, an invention of Semiramis, a native of Aſcalon, built by a brother of Tantalus. A ſcarlet thread was tied round Zara's wriſt; but Melcart invented the ſcarlet dye, and the Titan Saturn was the firſt who wore a ſcarlet tunic. Moſes mentions pictures; an art, as Pliny writes, ſubſequent to Troy. The Hycſi were expelled from Egypt by Amos, the Titan Ammon, before Jacob went thither; Paſtors being then an abomination to the Egyptians. Manetho ſhews that the Exod was near three centuries after Orus the tenth king of the 18th Dynaſty: Orus viſited Crotopus of Argos, who reigned 21 years; his ſon Sthenelus 11 years; from the end of his reign were 384 years up to Inachus, who was 1790 years before the Incarnation; thus the Exod was in the twelfth century

Num. 35. 32
Pliny 35. 3.

century before the Chriſtian era. Manetho likewiſe ſays that at the Exod Abaris was called *formerly* (implying *long before* that event) Typhon's city: Typhon was ſlain by Orus, for which parricide he was expiated by Crotopus. Thus, erroneous is that general opinion of the Jews and early Chriſtians (who ſurmized that the Hycſi were the Hebrews under Moſes) that the Exod was about the time of Phoroneus: indeed Joſephus candidly enough informs us that the Egyptian hiſtorian Manetho, from the records of that kingdom, had poſitively aſſerted otherwiſe.

Concerning uncertainties in the Book of Judges, Theophilus Biſhop of Antioch ſets Shamgar after Sampſon. Euſebius ſays that Elon was omitted in the Septuagint. Clement of Alexandria omits Jair. The Paſchal Chronicle allows Othniel only 32 years; Africanus and Clement Alex. afford him 50 years. As to Sampſon his reign was during the Philiſtine tyranny; therefore it concerns not Chronology whether Sampſon ever exiſted, or not. The Chronology in the Book of Kings is leſs than that in Judges by a century, and was ſo in the time of Euſebius: Saint Paul's period of 450 years regards events prior to the Judges; "After theſe events (ſays he) during 450 years, he appointed Judges." A reading confirmed by the beſt manuſcripts; and proving that, as 5 years were between the 40 years of error, and the appointment of Caleb's lot, ſo there were 5 years more to the appointment of Judges. It is probable that, during the oppreſſion of Iſrael, *collateral* princes reigned in ſeveral provinces; and that theſe reigns are counted at preſent ſucceſſively; the original records not being extant at this day: ſuch as the ancient Chronicles written when Jotham was king of Juda, and mentioned by the preſent written in the captivity.

L. 3. Ad Autolyc.

1. 6. 1.

Acts 13.

1 Chron. 5. 17, 26

Here follows a *genuine* liſt of ſucceſſive Judges and Prieſts; and of David's line, from the tranſit over Jordan.

The *LIST*, &c.

1. Joſhua, ——	1. Eleazer, *Joſh.* 24. 33. —	1. Nahſhon,
2. Othniel,		2. Salmon,
3. Deborah,		
4. Gideon,	2. Phineas,	
5. Bedan; 1 *Sam.* 12.		
6. Jepthath,		
7. Eli, *Sam.* 4. 18.	3. Eli, 4, 9.	3. Booz; ſee *Joſephus.*
8. Samuel and Saul, 7. 15.	4. Samuel,	4. Obed,
	5. Ahiah, and brother to Ahimelec.	5. Jeſſe; old in Saul's time.
	6. Abiathar.	6. David; Jeſſe's youngeſt ſon.

That theſe liſts could not be more numerous, appears hence. Hezron, who was Gilead's brother in law, (1 Chron. 2. 21.) had by Abiah, (verſe 24) Aſhur the ſire of Tekoa, the ſire of Ikkeſh, (2 Sam. 23. 26.) ſire of Ira, one of David's 30 guards. Abiaſaph (Exod 6. 24.) the ſon of Korah, Levi's great grandſon, was in the Deſert under Moſes; and his ſon Kore was the father of Shallum; who, with his ſon Mattathiah, (1 Chron. 9. 19. and 31.) were officers of Solomon's temple. This argues that Tohu, the great grandſire of Samuel's father, was not lower in deſcent than the grandſon of that Elkanah, who was Korah's ſon, (Exod. 6. 24.) Sadoc, the Hierarch at the dedication of Solomon's temple, was (as Strom. 1. Clement of Alexandria writes) the eighth incluſively from Aaron; as Ezra was the ſixteenth.

Salmon, 41 years after the Exod, may have had Booz by Rahab. Booz, at 25 years old, may have begotten Obed; who, at 20 years old, Jeſſe; who, at 35, David: He died at 70; Solomon died 40 years after David. This whole period amounts to 231 years. Solomon appears to have died 916 years before the Chriſtian era; for

for Ezekiel ſhews that 390 years elapſed between the commencement of David's reign and the captivity; which, after 70 years ended with the capture of Babylon; thence 80 years elapſed to the ſeventh year of Artaxerxes; which was 144 years after the eclipſe predicted by Thales, and calculated by Hipparchus to have been 601 years before the Chriſtian era. 4. 5.

		1. Year, Darius Medus born, 600 years, A. C.
		62. Babylon taken.
		2. Darius reigned there.
		7. Cyrus reigned after him.
		8. Cambyſes and Smerdes.
The eclipſe, A. C.	601	36. Darius Hyſtaſpes.
The paſſion, P. C.	29 ½	21. Xerxes.
	630½	7. Artaxerxes, when Ezra's commiſſion.
	144 =	144
	486½,	middle of the 70th week.
	3½, =	remainder of the week.

7--7=490 In the midſt of the laſt week the real ſacrifice of Chriſt ſuperceded the typical.

Some account the eclipſe 16 years later: But Cyrus was born the year after Darius: Tully ſays that Cyrus lived 70 years: he reigned in all 30; and is allowed to have begun his reign 559 years before the Chriſtian era. Herodotus and Eudemus deem this eclipſe in the reign of Cyaxares.

The chronology above is ſhorter than that commonly received, by ſome 80 years: but the dates in the old ſcriptures abound with anachroniſms. Thus Ahaziah, Jehoram of Juda's youngeſt ſon, ſucceeded his father at 42 years old; who yet ended his reign at 40 2 Chron. 22, 2. 21, 20.

years old. Hoſea conſpired againſt Pekah of Iſrael in Jotham's 20th year; yet Jotham's reign began in Pekah's ſecond year, and laſted only 16 years; and ſcarcely that, as Ahaz ſucceeded Jotham, in Pekah's 17th year.—Again, Hoſea ſucceeded Pekah immediately; who reigned 20 years; yet Hoſea's reign began in the 12th of Ahaz (2. K. 17. 1.) tho' Ahaz did not begin his reign till the 17th of year of Pekah.—So, Amaziah of Juda reigned only 15 years after Jeroboam of Iſrael became king: yet Amaziah's ſucceſſor began to reign in Jeroboam's 27th year.—Alſo, tho' Amaziah reigned 15 years collaterally with Jeroboam, whoſe reign was 41 years: whereby he ſurvived Amaziah 26 years only: yet it was in the 38th year of Amaziah's ſucceſſor, that Jeroboam was ſucceeded by his ſon. Joſephus counts this Jeroboam's reign 40 years.—Saint Matthew names in the regal table of Juda, Uzziah or Ozias, next to Jehoram; and Jotham next to him, as he is 2. K. 15. 13 and 32. The fact ſeems to be this; Azariah (who is Uzziah) ſucceeded Jehoram. In the interim Jehu reigned in Iſrael 28 years. All between him and Gadi, who probably was Jehu's ſon, are interpolated. All between Joram and Azariah in the line of Juda (one of whom is a woman) are interpolated, as ſaint Matthew ſhews: therefore chronology of courſe proves it as to Iſrael. Ahab's 70 ſons were begotten by the ſame prolific Rabbi, as begot 60 children for Ibzan: and the murder of theſe 70 reſembles judge Abimelec's murdering 70 other brethen; ſo eaſy it is to make and unmake mortals in the regions of romance. From Solomon's death to the captivity even Joſephus counts but 374 years: that exceeds my calculation 54 years. Clement of Alexandria mentions that ſome computed only 352 years from David to the *end* of the captivity. Alexander Polyhiſtor placed Solomon as low as Vaphres of Egypt. Dionyſius of Halicarnaſſus ſhews from Timæus that Carthage was built 38 years before the Olympic era, which began 776 years before the Chriſtian: Joſephus ſays that Solomon's temple was founded 143 years before Carthage. This account places Solomon nearly at the time that I do. He alſo ſays that Solomon built the temple 1440 years after the Deluge. The extreme age that muſt be attributed to Phineas after Sampſon's days, argues

2. K. 15, 30, Ver, 33.

2. K. 15. 30, and 27.

2. K. 16. 1.

2. K. 14, 17

2 K: 14; 17, and 23.

2 K. 15. 8.

Strom. 1.

Ant. 8. 2,

argues that the preſent hiſtory is prolonged with three fictitious centuries at leaſt; ſtill allowing Phineas a life equal to any of the ſons of men ſubſequent to the Exod.

Ramiſes, ſon of the firſt Proteus of Herodotus, lived as Pliny writes, in the Trojan war; and appears to be the Ramſinitus the Treaſury builder, who haraſſed the Iſraelites. The Greeks called him alſo Proteus after his ſire. But Apollodorus means a much older Proteus (probably the Proteus ſaid to be Janus) when he ſays that Dionyſius went to Proteus, and thence to Rhea. So Conan ſays, Proteus was contemporary with Cadmus and Buſiris: Virgil, with Ariſteus. Proteus and his ſon Ramſinitus or Rhemphis ſeem from Herodotus to be the firſt and ſecond kings of the 19th Dynaſty: and the laſt of theſe two is the Rameſis or Proteus who lived during the Trojan war; and commenced his reign at the birth of Moſes; tho' the Exod happened under his ſucceſſor, who is the laſt Nilus of Diodorus. Joſephus, to advance the antiquity of the Exod, converts the Proteus and Ramſinitus of Herodotus, Pliny's Ramiſes, the Rhemphis of Diodorus, Manetho's Rhamſes, the Raamſes of Tacitus and Moſes, into a ſecond Seſoſtris and ſon: and creates a ſecond Armais for this purpoſe. But Herodotus ſhews that after Seſoſtris and his ſon Phero (Manetho's Rameſis Miamun, and Pliny's Nuncoreus) Proteus reigned, before the Trojan war: he was the Rhapſes and Sethos of Joſephus, ſucceeded according to Herodotus by the famous Treaſury builder; but Diodorus interpoſes between Phero and Sethos a Marus, who is Amenophis the laſt king of the 18th Dynaſty, Strabo's Maindes or Menon. The Treaſury builder lived in the time of the Trojan war; and his ſucceſſor, at the Exod.—Pezron confirms my computation; he ſets Moſes three centuries after Jove and Europa.

In Photio.

Cont: Apion

To return now to the Aſſyrian hiſtory. Cteſias may have augmented the liſt of kings with fictitious names; ſome of theſe being Grecian, ſome Perſian, ſome Egyptian. The intention was to extend Ninus up to the founder of the ancient Nineve, as Cteſias probably

bably took him to be; for want of records probably demoliſhed at the capture of Babylon by Cyrus: conquerors being fond of appearing at the head of hiſtory, and giving riſe to a new era. Ninus is proved
Suidas. to be Picus; and Semiramis, Iſis. Picus lived 120 years; in his youth he was contemporary with Ammon and his ſon; latterly with Ammon's grandſon Orus; and at laſt with Egyptus and Danaus: for Europa and Cadmus lived in the time of Picus and Danaus. Amenophis the father of Egyptus or Seſoſtris was Menon ſpouſe of Semiramis; and, being ſubordinate to Jove Picus, they attended him in the Bactrian expedition. Seſoſtris and Armais were their children.
Cedrenus. The mother of Egyptus was Sida; who was Aſtarte, as Selden aſſerts; that is Venus Urania; but ſhe was often confounded with her daughter the younger Venus, Iſis or Semiramis. Armais or Armes was the Mercury who was the councellor of Iſis, and alſo of Seſoſtris in Elian. But Anubis being a Mercury, Plutarch deems him the ſon of the Egyptian Venus; who was the Titan Iſis. But Anubis was far more ancient than Picus or the mother of Armais; he being Thoth. Soon after the death of Ninus, Seſoſtris grew famous and invaded Bactriana in his turn: whilſt the ſecond Ninus led a voluptuous life, taking care only to raiſe troops for the ſecurity of Babylonia, and the regions about the Tigris.

It is an error to ſay there were no Aſſyrian kings prior to Pul;
And Hygin. merely becauſe, having no concerns with Judea, ſacred writ takes no cognizance of any. Apollodorus ſays, Cinyras was a king of
Dea Syr. Hiſt. 2. Aſſyria. Lucan ſays, the Temples built by Cinyras in Phenicia were as old as the Egyptian. Tacitus ſays, he founded the moſt ancient
Ad Gentes. Temple of the Paphian Venus. Clement of Alexandria ſays, ſhe was the daughter of Uranus, and miſtreſs of Cinyras; therefore ſhe was Rhea and he was Ammon. Cinyras was *buried* in the Paphian temple; whence probably this *Pagan Profanation* originated. Apollodorus ſays he wedded Pygmalion's daughter Metharme. Suidas ſays the dominions of Picus extended from Spain to the Euphrates. Nonnus ſays that Staphilus became king of Aſſyria after Bacchus; whom ſome count Silenus (here an apellative like ſatyr) and Staphilus his ſon. Pliny ſtiles Horus king of Aſſyria. Tzetzes

ſtiles

ſtiles Seſoſtris and Oſymandyas kings of Aſſyria; but by theſe names he probably means one perſon; Symandias ſignifying ſon of Mendes, Menes, or Amenophis. Manetho ſays, the Hycſi fortified the eaſtern ſide of Egypt thro' fear of the potent Aſſyrians. Iſaiah ſays, an Aſſyrian haraſſed the Iſraelites in Egypt; and during their errors, the Aſſyrian is ſaid to be powerful in the Holy Land. Diodorus ſays that Seſoſtris fortified Egypt, from Peluſium thro' the Deſert to Heliopolis, againſt the incurſions of the Syrians and Arabs.

Scaliger's barbarous Chronologer agrees with Cedrenus and Suidas that Semiramis was Rhea; both ſhe and her daughter having this title, derived according to Bryant from Sama and Ram; and ſynonymous to Beliſama. So Cedrenus ſays, "Semiramis had theſe ſons, Jove Belus and Ninus;" but Jove Belus was the reputed ſon of Rhea or Cybele; he ſeems to be Jove of Nyſa. Again he ſays, "After Ninus, Thurus ruled Aſſyria; his father Zames ſirnamed him Ares:" but Ares was ſon of Jove. Cedrenus ſays "The Aſſyrians erected the firſt ſtatue to this Thurus, ſucceſſor of Ninus." But Apollo was denominated Thurius, derived from Thor, a Cow in the Phenician tongue; this being the ſymbol of Aſtarte, implies Thurius to be her deſcendant. Bochart indeed ſays, the Sueci called Thunder, Thor; who therefore was the Gallic Taramis, whence Jove Taranteus; both being from the Celtic *Taran*, Thunder. But Thor's bearing a hammer ſhews him to be that Zeus who was the Egyptian Vulcan, or Ham; whoſe ſon Menes or Miſor was therefore ſtiled Dionius. However, the Celtic Thor was long before the Aſſyrian Thuras. Bochart quotes a Greek author thus, "After Ninus, Thuras ruled Aſſyria, his father Zames, *Juno's brother*, called him Mars, after the planet." It ſeems clear that, if Thurus was Mars, his father (Juno's brother) was Picus, and there was but one Titan Ninus; who, if Semiramis was Rhea, was her ſon. But the ſecond Ninus is the ſon of Semiramis, and taken for his father Ninus who was Picus: and he being blended with Ammon, Semiramis was confounded with her mother Rhea, Cybele, Aſtarte, Dione, Baaltis or Derceto. That Derceto was Aſtarte Artemidorus ſhews. Semiramis was the Egyptian Minerva, Neith, or Nitocris:

Sanchoniatho.

In Sylla.

Chan.

Bryant.

ſo

ſo Suidas ſays, ſhe built the pyramids; Syncellus ſays Nitocris built the third pyramid. Herodotus calls the builder, inſtead of the building, Che-ops, houſe of Ops. Clement of Alexandria ſays, Semiramis was a queen of Egypt: but Herodotus could hear of no other queen of Egypt than Nitocris, or Minerva Victrix; therefore Nitocris or Neith was Semiramis. But Plutarch ſays that by Minerva Iſis was frequently underſtood. As Iſis or Ceres was often confounded with her mother; ſo this elder Ceres or Ops was often confounded with her own mother, the elder Veſta, Titæa or Terra: for, tho' Virgil (Eneid 8. 137) diſtinguiſhes Terra from Demeter; yet he ſeems to do ſo, as the younger Ceres was (tho' improperly) called Demeter; which means the mother of Δημω, or of Ceres. The younger Veſta, Rhea's daughter, lived a virgin; as did the Minerva who was the daughter of Picus. Varro (in Auguſtine) ſays, Terra was Ops, Proſerpine and Veſta. Auſonius (Epigram 29) ſhews that Dionyſius or the Titanian Oſiris the ſpouſe of Iſis was Adonis, and Attes: thus Pauſanias ſhews that Attes was ſlain by a boar, as was Adonis. And Venus being Semiramis, her pendent Gardens at Babylon were called gardens of Adonis. He was called Adoniſiris; and ſhe was the Venus who fled from Typhon; So Ovid ſays, Venus Dione fled from Typhon to the Euphrates; alſo Piſce Venus latuit: So Tzetzes ſays that Semiramis was converted into a fiſh. Artemidorus ſays, "The Syrians eat no fiſh, out of reſpect to Aſtarte:" Here as uſual the two Cybeles are confounded, for Rhea the elder Cybele was in alliance with Typhon.

Strom. 1.

Ovid Faſt. 6. 267.

Ovid Faſt. 6. 286.

Civ. Dei. 7. 24.

Pliny 19. 4.

Manil. 4.

Ovid Faſt. 2. 461.

Chil. 9. 275.

When Semiramis appeared in the Aſſyrian army, ſhe was called from the ſingularity of the act and of her dreſs, as well as by way of eminence, Venus, the Woman, in Celtic Beneu; the B being turned to V, as from Bêr comes Veru; ſo Manorbyr in Pembrokeſhire is the Manor of the Spit, which was formed by Cauldy, or the Iſle of the Coldees; as the Iſle of Wight forms Spithead. By converting B into M Beneu is made to ſignify beauty in Hebrew. Semiramis thus became Benoth, the Binos of Suidas. Tho' ſome define Venus Gwën, a ſmile, agreeable to the epithet Philomedes; and

and Bryant derives it from Οινας, a Dove; yet my derivation proves correct, from the grammatical tranſmutation of primary letters in Celtic: thus in Corniſh, *Benen* is a woman; *a Venen*, O woman. Benoth has nearly the ſame ſignification; Succoth Benoth being the Tents of the virgins; or rather of Venus Urania: for Moſes calls the firſt ſtation of the Jews Succoth; Joſephus calls it Latopolis; for Latona, who was a great Deity of Egypt, was confounded with Iſis, or Venus Urania, as being the mother of Orus. Hence Homer makes Venus the miſtreſs of Bacchus; Dionyſius being the father of Orus. The African *Sicca Venerea* is conſonant to Succoth Benoth; in both thoſe places of devotion women were proſtituted in honour of Venus. Euſebius ſays, Latona is Juno: Plutarch (on Craſſus) writes that ſome call Juno, Venus. Iſis is derived from Iſchka, which is of the ſame import as Latona or Letous, who was Anna Perenna; for Iſckie in Laponic is Annus; ſo is Lato in Luſatian; Leitou in Sclavonian; years being at firſt lunar: and as from Annus came Annoſus, ſo Iſis ſignified ancient, as Euſebius aſſerts. Plutarch ſhews that as Iſis had many names, ſo that name had many ſignifications. Suidas ſays a city in Crete was named Benè. Aſſabinus, the Ethiopian name of Dionyſius, bears ſome relation to Venus; the Deities Aſhteroth being Lunus and Luna; whence the maſculine Venus, pollens Deus. Aſſabinos is Atta-binos; T and S are commutable, as Thalaſſa, Thalatta; Gloſſa, Glotta. Atta is the ſame as Papa, a name of Jove, and allied to Atys, a name of Dionyſius, Jove of Nyſa.—Cedrenus ſays the wife of Belus, who was Amenophis or Menon, was Sida; but Selden ſhews that Siddi in Eccleſiaſtes means a beautiful woman. Suidas deems Sida, the daughter of *Taurus* (the Jove who ſtole Europa) and that ſhe founded Sida in Pamphylia: he calls her huſband, Tmolus: but ſhe was *Ammon's* daughter; and mother (not daughter) of Danaus, in Pauſanias. Plutarch ſays "Iſis fled to Biblos to Aſtarte;" who was Rhea, Athera, Derceto, Dione, Baaltis or Beltis; deified at Babylon by Venus Semiramis; which name is ſaid to ſignify a dove: but Dione rather does ſo, and was probably given her in gallantry;

Odys. 8. 290

Præp. 3. 1. Voſs. Idol.

On Rianus.

Ch. 11.

hence that bird became ſacred to Venus: yet according to Bryant, the dove had relation to the primitive Iſis or Venus and to Noah's dove.—I think Noah's wife, who ſeems to be Friga, the primitive Woden's, was deemed a Venus; as Ham's was in Egypt, and Miſor's afterwards; long before the Titanian beauties, who aſſumed their honours. Plutarch plainly ſhews that Iſis lived in the time of Athera, Atergatis or Derceto, and her daughter Semiramis: as indeed Semiramis was Iſis. Euſebius, according to Jerom, deemed Semiramis contemporary with Europa; yet inconſiſtently places her above 500 years before Cecrops; who was full as early as Deucalion the couſin German of Electra the mother of Harmonia wife of Cadmus Europa's inquiſitor. Plutarch ſuggeſts that Semiramis was a ſervant: yet that Semiramis is Iſis, Ceres or Cybele, appears hence:

Amm. Marcellin 14 Chil. 9. 275.

Semiramis is recorded to be the authoreſs of Eunuchiſm; which is attributed to the miſtreſs of Atys. Tzetzes ſays, the Tyrian records mention that Semiramis became a fiſh; ſo Piſce Venus latuit. She

L. 14.

is Theſmophorus or the legiſlator Beroe (in Nonnus) the daughter of Venus Urania or Aſtarte: but Berytus or Beruth, which is Beroe, is (in Stephanus) a fiſh. Heſychius ſays ſhe was called *Deliphat*; Selden derives this from the Syrian Delphah, venereal embraces. The Penſile gardens of Semiramis were famous; Suidas ſays, "theſe were called gardens of Adonis and proverbially barren:" but Adonis was Oſiris the gallant of Iſis, who was Venus. Eudoxus (in Plutarch) ſays that Iſis preſided over amours. Suidas ſhews that Priapus, ſon of Jove (of Nyſa) and Venus, was Orus ſon of Iſis: thus

Prep. 2. 2. De Saltu.

Priapus is in Euſebius the ſon of Venus and Dionyſius. Lucian calls Priapus a Dactyl and Titan; meaning Orus Apollo. Epimenides deemed Venus the daughter of Saturn and Eurynome; ſhe was

L. 8.

Derceto; for Pauſanias repreſents Eurynome, like Derceto, half

Apollonius.

woman, half fiſh. She was the concubine of Ophiwn or Uranus, prior to her connections with Saturn and Ammon: for ſhe was Rhea, Aſtarte, Athera and the eldeſt Proſerpine, with whom Uranus (was thus the Jove who) committed inceſt. Apollonius Rhodius mentions Eurynome's commerce with Ophion, whom Saturn depoſed. Iſis being confounded with her mother the elder Proſepine, the Core

Protogone

Protogone of Pauſanias, Clement of Alexandria ſays that Proſerpine loved Adonis: therefore ſhe is the ſame as Venus: who is by Epimenides, and Diodorus (1) ſaid to be the daughter of Saturn, he being the father of Ceres or Iſis. Hyginus ſays, Iſis invented a ſhip with ſails, to go in queſt of her ſon Harpocrates; this is the elder Iſis, and her ſon, Adonoſiris. Iſis is the Salambo of Babylon (in Heſychius) who ſpent her time in roaming after her loſt Adonis. Venus is alſo ſaid by Apollonius to have been beloved by Dionyſius; ſhe therefore is Iſis: and, being Ceres, a name derived from the Hebrew Keres, Clades, was the Libitinæa infera. Clement of Alexandria ſays, the Argives adored *Venus the grave-digger*. Plutarch ſays, Iſis was ſometimes called Muth, death. Pauſanias calls death, Fate; and (1) the celeſtial Venus, the eldeſt Fate. Apuleius ſtiles her queen of the Manes and the Cyprian Venus. Auſonius mentions that April was dedicated to that Venus, who was Ceres.

Natal. Comes

Fab. Ult.

L. 5.

Rhea, Aſtarte, Dione or Baaltis was, as Artemidorus ſhews, Atergatis and Derceto: alſo Athyr and Athera, which in Egypt ſignified (as Tzetzes ſays Thebe in Syriac does) a cow, the Symbol of the elder Iſis, the Aſtarte or Aſhtoreth of Phenicia; the Venus Urania, whom the ſcholiaſt of Apollonius (3) deems older than Jove. So Heſychius ſays, the Egyptians call Venus, Athyr; as Plutarch calls Iſis. Strabo ſays, "Athera was called Atergate, whom Cteſias calls Derceto." Pliny ſays, Atergatis was Derceto. Diodorus calls Derceto the Goddeſs of Aſcalon, and ſays the moſt ancient temple of Venus Urania was at Aſcalon. Macrobius ſays that Adargatis was Terra. Thus Derceto being Athyr, and Athyr the elder Iſis, ſhe was the mother of Semiramis. To her the Egyptian month Athyr was dedicated. Pauſanias ſhews that her huſband Saturn (being Meon, which ſignifies ocean) had the name of Neptune: for he ſays that Neptune was Deſpoina's father, and that ſhe was Ceres Demeter's daughter; but this Ceres was Saturn's daughter: hence I conclude that Saturn was the Neptune who invented Horſemanſhip; his ſon Chiron being a Horſeman. The Idea Mater of Lactantius, and of Livy (39) is named Venus, by Solinus, 7. alſo Mater Deum; as

1. 9.

On Lycophron.

5. 23.

Falſa Relig. 2. 7.

likewiſe by Valerius Maximus, 1. 1. and is his Ceres vetuſtiſſima; the antiquiſſima of Tully and Lactantius. Varro ſays, the Phenician Aſtarte was the Latin Ops, and the Egyptian Iſis; wherein ſhe is, as uſual, confounded with her daughter. She is the Cecropian Minerva, who at Elis was named Meter; tho' the Minerva, who was in the army of Bacchus (as the poet Thymætes in Diodorus wrote) was the younger Iſis. That poet ſaid the Egyptian Bacchus was Ammon's ſon, and of courſe the ſon of Rhea or the elder Iſis. Mythologiſts ſay Minerva was anciently called Men-erva; which name is partly derived from Mene, Luna. She is Nitocris, and Nicea whom Nonnus calls Luna; and, "Diana in the field, Venus in the chamber:" thus Pauſanias ſays, "Eurynome was taken to be Diana;" ſhe being Derceto, Athera, Aſtarte, Venus Urania or the
2. 62. eldeſt Diana, grandmother of Orus Apollo and of his ſiſter Bubaſte. Agathias writes that Anaitis was Venus. Iſis is the younger Minerva, whom Herodotus counts the daughter of Neptune; who was Meon Cybeles' ſpouſe and father of the younger Ceres or Iſis. Hence Suidas ſays Minerva's temple at Athens was that of Ceres, Neptune and Dionyſius. Apuleius (11) ſtiles Iſis "Cecropian Minerva, Juno, Deum Mater, Ceres Vetuſta, Proſerpine, queen of the Manes, Hecate, Diana, Luna, Venus." Servius deems Ceres, Luna, Diana, Juno and Proſerpine: hence the planet Venus was alſo called Juno.
Geor. 1. 5. Ariſtotle de Mundo. Sanchoniatho ſays, Saturn and Aſtarte traverſed the whole world; and that ſhe was mother of the *Artemides*: hence ſhe is Diana Celeſtis, the Venus Urania in Tully, Herodotus (1) and Plato's Sympoſiacs, who counts her the daughter of Uranus. But Tully, owing to Venus being called by her mother Dione's name, confounds Aſtarte with the Venus, who was eſpouſed by Adonis or Adonoſiris, the ſon of the eldeſt Cinyras, who was Ammon. Strabo (16) ſays his palace was at Biblos. "He was made king of Cyprus by Dionyſius," when worſted by Saturn. Cinyras is feigned to have Adonis by his daughter; becauſe Rhea or Cybele was confounded with her daughter Ceres, who is the Venus beloved by Adonis: thus Tatian ſays that Rhea became a tree; and Clement of Alexandria, on the contrary, ſays that Venus was beloved by Cinyras. And Proſerpine is ſaid to have been enjoyed by Jove her ſire, tho' ſhe died

died a virgin; becauſe ſhe is confounded with the elder Proſerpine who was alſo Rhea, and Eurynome who cohabited with Uranus her ſire; but was the mother of Jupiter Europa's gallant; who, being confounded with Ammon, is ſaid to enjoy his mother: and as Sanchoniatho ſhews that his daughter Minerva was Proſerpine's ſiſter; Ammon had the younger Proſerpine by the elder Ceres or Rhea, the mother of that Ceres who was the real Iſis, the Venus who fled from Typhon, and Derceto's daughter: who being Semiramis, proves her mother to be Dione or Baaltis, and Aſtarte or Athera: this Aſtarte or Venus Urania gave her name to the city Urania in Cyprus. Of her daughter Germanicus on Aratus ſays, "The daughter of Venus was transformed to a fiſh, and deified by the Syrians." Amenophis or Menon the ſpouſe of Semiramis is the Egyptian Belus, who (as Pauſanias ſays) went to Babylon: he is the Nilus, in Diodorus, the father of Egyptus and Danaus; for every Amenophis was a Nilus. Their mother, ſays he, was Memphis daughter of Uchoreus: Memphis is a Patronymic of Iſis: Uchoreus (from Chor) is ſynonymous to Meon, Cybele's huſband. Diodorus (in Euſebius) ſays that Ceres is Luna and Juno. Tully ſays Luna had Bacchus by Jove: this ſhews that Rhea, the elder Ceres and Proſerpine, the reputed mother of Dionyſius by Ammon, was Aſtarte, Venus Urania, the Arabian Alilat. Apollonius (4) and Virgil ſay that Pan enjoyed Luna in the ſhape of a ram; they mean Aſtarte and Ammon; the Pan ſaid by Diodorus (in Euſebius) to be Saturn's brother. Lucian calls Aſtarte, Selenæa: and ſhe is the Thracian Bendis ſaid by Proclus to be the moon. Nicomachus ſhews Themis, Iſis the elder, Rhea, Diana Celeſtis, Aſteria, Veſta, Venus Urania, and Dione to be the ſame perſon; alſo, Fate and Death. Plutarch ſays that Venus was Libitina. In Tully ſhe is fortune alſo; ſo in Hyginus. Jackſon ſays (Chron. 2. 179) the moon was in Armenia called Tyche. Iſter in Suidas, and Nonnus (5) tell us Tritogenia was Luna or Venus Urania. Plutarch ſays that Minerva was Iſis; who had a thouſand names. Minerva being Athera, Ovid ſays

Hygin: Aſtron: 2: 30, 41.

Nonnus

Geor:

In Photio, In Numa: De Divin. 2. 41.

Met. 4. 755.

Mactatur Vacca Minervæ.

and

And being Aſtarte or Venus Urania, Virgil terms the planet Venus,
En. 11. 260. Minervæ Sidus. Thus both Minerva and Venus had the name of Apaturia: and when diſtinguiſhed, they are ſo as mother and daughter, who are too often confounded. Pauſanias ſays that the ſtatue of Venus Urania was arrayed in armour; thus Lycophron calls Minerva the Phenician deity: yet her daughter was the Egyptian Nitocris, who aided Ammon, when her mother was of Saturn's party. Rhea or Aſtarte is the Minerva ſaid in Strabo to be the mother of the Corybantes: tho' *ſtrictly* they were the ſucceſſors of thoſe Curetes who were really the Dactyls, and related to Rhea: thus ſome reputed Saturn to be their ſire; as he cohabited with Rhea: ſome reputed them to be ſons of Sol, the Sol or Titan who was Ammon, Saturn's rival in love and empire: hence Euripides and others deemed them to be ſons of Jove. Diodorus has an inſcription for Iſis, which ſhews that the elder Iſis was Diana Celeſtis, ſaying, *Bubaſtis* was founded in honour of her: but as it calls her the mother of Orus, it alſo reſpects the younger Iſis.

As Euſebius (from Diodorus) ſays that Pan was Saturn's brother,
Prep: Ev. 2. it confirms my opinion that Ammon was Saturn's brother, and ſome-
Heſychius. times named Hyperion, Titan and Sol. He is the Zeus Caraius of
Clem: Alex. the Bœotians: hence the ſtory of the ram's teſticles thrown into the boſom of Ceres. The eldeſt Ceres and Ammon were the Gods Aſhteroth. Quintus Curtius ſays that Ammon's idol had a ram's head. Juba
4. 7. wrote that the Greeks called wool Thalaſſia; hence probably came Jove Thalaſſius: yet Eſchylus (in Pauſanias) has a maritime Jupiter, who ſeems to be Neptune, Agenor's ſire, called by ſome Belus Priſcus, and the Tyrian Belus of the poet Dorotheus; alſo to be Sanchoniatho's Demaraon Zeus. To Ammon relates Turnefort's inſcription from the Iſle of Naxia.

Ορος Διος Μηλωσιου.

On Eneas. Heſychius ſays that Ma-zeus was a Phrygian name of Jove; and that Rhea was called Ma, among the Carians and Lydians; whoſe language Bochart ſays is allied to the Phyrgian. Heſychius ſays Ma, in

in Phrygian, is ſheep. Thus it anſwers to Aſhteroth. His name Maſares is ſynonymous to Mazeus; Sar, which is primarily a rock, ſignifies a potentate. Ammon probably was Anammelec; Anam in Arabic being ſheep. He alſo was Philo's Phenician God Agrotes: Macrobius repreſents him holding ears of corn. Pauſanias (1) mentions Ceres Ovifera, meaning the eldeſt Ceres. She was Sais of Egypt; and the Saites adored ſheep. Rhea or Aſtarte was the real Juno, Hera, wife and ſiſter of Ammon, not of Picus. Lucian ſays Aſtarte was Juno. Auguſtine ſays, Aſtarte is a name of Juno. Hence Diodorus ſays, ſome held Oſiris to be Juno's ſon: and that Iſis was deemed to be Ceres, Juno and Luna. So Euſebius calls Luna the mother of Bacchus. Heſychius ſays Βηλθη; 'η "Ηρα 'η 'Αφροδιτη; meaning Venus Urania. Sanchoniatho ſhews that ſhe was alſo called Dione. Plutarch mentions the Goddeſs called by ſome Juno, by others Venus. Pauſanias (3) mentions an ancient wooden ſtatue of Juno Venus. Strabo (5) ſays the Tuſcans call Juno, Cypra; ſhe is Cyprus the daughter of Cinyras in Stephanus. She is here the younger Titanian Iſis; tho,' as Juno, the elder Iſis: they being (let me repeat) often blended together. This Cinyras was older than the ſon of Thyas in Suidas, who gave Agamemnon a breaſtplate, and was grandſon of Phar-nacus, a name compounded of Pharo-Anax. Hyginus ſays he was the ſon of Paphos and extremely handſome. Catullus ſhews that Juno Lucina is Diana and Luna. She was Elithya and Phoſphorus; and in Orpheus, Paſiphae; being Venus Urania, as Pauſanias affirms. Olen in Pauſanias ſays, ſhe was Cupid's mother, and was Pepromene or Fate; but that ſhe was older than Saturn. Tully ſays, that Luna and Lucina are ſynonymous names; and that ſhe was Diana, (the elder) Proſerpine's daughter; here as uſual the younger Iſis is confounded with the elder: for Macrobius calls Diana, Opis; who is Ops or Rhea the daughter of Uranus, Ophion, or Ophis. She is certainly the Oupis of Callimachus and Palephatus, Tully's Upis, the Opis of Herodotus, who brought the ſacred rites to Delos; tho' from that office he places her in a menial capacity under the Gods, that is under the original Cabiri: hence perhaps the notion that Semiramis was a ſervant. We muſt obſerve that moſt of the titles,

Tzetzes in Lycophron.

Jud: Qu. 16.

In Craſſo.

Homer.

L. b.

Nat. Deor. 2.

titles, aſſumed by the Titan Rhea, and her daughter Ceres, originally belonged to Ham's wife, and to his daughter Miſor's wife; ſuch as Iſis, Thebe, Chamyna, Latona; as Ham was the firſt Egyptian Vulcan, Prometheus, Cronus, and Belus; and Miſor, their firſt Oſiris, Bacchus, Mercury, and Pan. The floating iſle of Delos ſeems to allude to the Ark, in which Ham's Latona was.

In Ceſar: Elian. Arrian. 3, Pauſanias.

Some take Ninus, who eſpouſed Semiramis, to be the Lydian Ninus deſcended from Omphale and the Tyrian Hercules; Alcides being ſeveral generations later: for Apollodorus ſays, ſhe was the relict of Tmolus king of Lydia, who (as Ovid ſays) differed from Midas in the conteſt between Pan and Apollo: and (as Hyginus writes) had Midas by the Mother of the Gods; and therefore ſeems to be the famous Gordius, who, (as Plutarch ſays) had Midas by the Bona Dea. On rivers, he ſays, Tmolus killed himſelf from a precipice, thro' remorſe for raviſhing Arrhippe one of Diana's train. Others ſuppoſe Ninus to be the ſon of the Babylonian Belus, Saturn's ally. If he was Picus, he was Saturn's youngeſt ſon, who extended his ſway from the Euphrates to Spain; and this is probable, as the times coincide; eſpecially conſidering this Jove's longevity, amounting to 120 years.

A TABLE of the direct deſcendants of Noah's three ſons.

Noah.

Japhet,	Shem,	Ham,
Gomer,	Arphaxad	Miſor;
Tiras,	Salah,	Thoth,
Thorgomus	Eber,	Tat,
Haic,	Phaleg,	Mannus,
Armenacus,	Reu	Acmon,
Arameis,	Serug	Uranus,
Amaſia,	Nahor,	Saturn,
Gelamius,	Terah,	Picus.
Harma,	Abraham,	
Aram,	Iſaac.	
Araeus, ſlain by Semiramis.		

PRIMITIVE

PRIMITIVE HISTORY.

BOOK II. CHAP. IV.

CONTENTS.

Of Noah and his Sons. Of Ham and the Cabiri; Curetes, Dactyls, Palici, Patæci, Penates, Lares, Corybantes, Anactes, Dioſcuri, &c. The Settlements of Ham's Iſſue. Of Miſor, in Egypt; Cuſh, in Suſiana; Canaan, in Phenicia. Of the Belus who went to Babylon. Of the ſeveral Meons. Of Cybele, the Titan Meon's or Saturn's Rhea or Lady. Of Teutat or Tuitho, Sire of Mannus, Founder of the Titans. Of the Titans and their Contemporaries. Of the Phenician Hercules prior to Cadmus and to Seſoſtris: Yet the Titans were long after the primitive Cabiri. Meon or Saturn, the Father of Picus, diſtinguiſhed from Amenophis and Acmon's Sire, and from Miſor, one of the Egyptian Cabiri here enumerated. Of Ammon, Teuctamus, Amos, or Amoſis. Of the Antiquity of the Titans.

LET us now trace Noah's family in general. Noah is the Aion of Nonnus; and the ancient Proteus of Orpheus, who bore the keys of the Ocean. He is the ancient Nereus of Apollonius Rhodius. Alſo the Oſiris whom Plutarch calls Oceanus. And the Ark being called *Bous*, he is the Oceanus in Euripides, and the Neptune in Heſychius, called Taurus. Herodotus mentions the river Noas in Thrace; it is a branch of the Danube. Pliny (6) tells us there was a town of that name near the Red Sea: ſaid to be the native place of the Sibyl Sambethe; whence perhaps the fable of her being Noah's daughter. Suidas mentions the town Noæ in Sicily. Theſe are all ſuppoſed to be named in honour of Noah: ſo probably was No in Egypt; as Chemmis in honour of Ham;

Oreſt. 1380.
L. 4. 49.

Mezre and Mendes in honour of Miſor. Noah ſeems to be the German Alcis or El-zeus. The firſt Janus may have been Noah, and named Jah No; as Ovid hints that Janus was more ancient than all the Grecian Gods.

Faſt. 1.

Noah's three ſons produced iſſue of three different complexions; the Ethiops, Getæ and Celtæ; who nevertheleſs intermixed with one another in the countries between 20 and 50 degrees of northern latitude: conſtituting on one hand the Indo-Scythians; on the other, the Celto-Scythians.

Critias.

Theſe ſons of Noah are Plato's Gods, who took their realms by Lot without contention: tho' this pacific diſpoſition continued no long time; for Ham's ſons Chus and Canaan poſſeſſed themſelves of Babylon and Paleſtine; whilſt the Arabian Hycſi invaded Egypt.

Similar to this primitive diviſion of the earth, the Titans long afterwards made a partition of the world between Saturn, Titan or Ammon, and Japet: Saturn being Meon, was an Oceanus and *Neptune*; Ammon was *Jove*; and Nonnus mentions the gloomy realms of Japet, who thus was *Pluto*. Of theſe Titans the Sibyl wrote,

Και ἐβασιλευσε Κρονος, και Τιταν, Ιαπεΐοςΐε.

The Greek and Roman Poets wrongly attributed this partition to Saturn's ſons.

Lord Monboddo, from a French Jeſuit, ſays the Americans deem themſelves deſcendents of three families. The Saturn, ſaid in the Sibylline poems to have been the firſt ſovereign in the world; alſo ſaid to be the firſt crowned head, is the Cronus or Belus primus of Eupolemus: that is Ham, who gave his name to the art of chemiſtry: yet in Perſic Cham is ſmall. He is Tully's Valens, Mercury's ſire; Sadorn

Pherecydes In Tertullian Natal: Comes.

Sadorn (whence Saturn) signifying Valens. This Mercury was Misor: but his son Thoth was the Hermes whose mother Phoronis (her other name Chamyna being a Patronymic, like the British Camma) Tully. seems the daughter of the most ancient Phoroneus, whom I take to be Ham; confounded as he is with the son of Inachus. Ham was also the great Egyptian Vulcan, progenitor of their Cabiri. Hence he is the Καμ-ωθις of Asclepiades, Stobeus, and Photius. Alexander the Great wrote to his mother that a priest had disclosed to him the mortality of their Gods, and that Vulcan was the principal. He is the Tân Fan of the Goths; this name signifying Ignis Minut Felix. Numen; Tân being Celtic for fire; Fan, is Numen in Teutonic; hence perhaps Fane, a temple; many words are thus compounded, as Hên Castle, Pembrook, Crunwear, Penzance: yet Sherringham says Tan in Teutonic signifies Sor-. — He is the Volian or Vulcan an Plutarch, Marcellus, old God of Gaul. He is the eldest Thamuz, the Macedonian Thaumus or Mars; hence Genitor Mavors; and being the original Hesychius. Ovid. Zamolxis, or Zam-ol-Zeus, the mighty God Ham, the Samolus an emblem of prolificity was dedicated to, and named from him; yet Samol signifying the left hand, this plant was gathered with that hand. He was the Egyptian Thamuz: hence Plato supposes him to be Ammon, a name primitively of Ham, tho' assumed long afterwards by Rhea's Gallant. Plutarch says Amun is recondite, the sense of Bassareus according to Hornius; this was a name of the Titan Ammon's son, who in that name and in others was confounded with his sire; similar to the Cesars and Ptolemies. Plutarch's Amyn is Sanchoniatho's Amynus Thoth's grandsire. Camasene in Sicily seems to have been named in honour of Ham. Nonnus in his 14. 21. Dionysiacs writes

Τιεας Ἡφαιστοιο δυω θωρηξε Καβειρους.

He names them Alcon and Eurymedon, which signify power and extensive dominion, and allude to Misor and Canaan. Apollonius 4. 1514. Rhodius says that Eurymedon was Perseus; and this shews that the Titans assumed the titles of Ham's immediate descendents. Jackson

refers to a Medal of Carrhæ, having the image of a Cabir, or Deus Potens, with a hammer and key. The Hammer is peculiar to Vulcan, The key ſeems to imply that he unlockt the arts to the Poſtdiluvians: but Pauſanias ſays, the key alludes to Pluto; from from which we might ſuppoſe him to be Muth or Serapis, as well as Vulcan: for he was Ammon, Montfaucon's ſetting Sun. Hornius ſays that Sol is Serapis from Seraph, owing to burning; hence alſo he derives Seraphs, and Pro-ſerpine. Cham in the Zingara language is Sol, the great Phenician Deity Chamos. Cham and Zeus alſo ſignify fervour; hence Jove Serapis in Selden: but his ſon, being Oſiris, was Serapis alſo; for Oriental titles were commonly transferred from father to ſon. Pauſanias writes that the moſt ancient Temple of Serapis was at Memphis. Cecrops brought this Vulcan's laws to Athens; and Ham being the primitive Cronus, Charondas ſaid the laws, he inſtituted at Carthage, were Saturn's. Ham is called Belus, as well as Cronus, by Eupolemus. Eratoſthenes, by ſtiling Thoth's father, Jovius, ſhews that Ham was called Jove; Miſor or Menes being his ſon. He is Tully's Jove, who by the primitive Proſerpine had the firſt Di-ana. The Celtic Thor, Iriſh for a lord, but Iſlandic for Audacia, was this primitive Jove: for Scheffer ſays, after Rheen, that " in Lapland Thor was figured with a hammer in his hand," Vulcan's badge; Ham being Vulcan, Cronus, and Zeus. This explains Pauſanias, where he ſtiles Vulcan's altar, *Martial Jove's*: for the eldeſt Mars was this Saturn; tho' Gruter's inſcription *Mars* Camulus relates to Miſor, the primitive Mercury in Macrobius: Camol ſignifies a prince. Ham is Lucian's Mars, who taught Priapus to dance. Lactantius informs us, this Mars, the Thracian God, " was in Macedonia named Gabirus;" the Arabian Cabar in Selden; that is Cabir, potent: thus Ham is the Jove deemed by the Scoliaſt of Apollonius to be the oldeſt Cabir; and his ſon Miſor being Oſiris, a name given to Dionyſius, he is reputed the youngeſt Cabir. Ham being Thor, the Meon who was Noah or the firſt Oceanus and his conſort Tethys (whom the Titan Meon and Cybele affected to perſonate) became Odin and Aſſur, Hertha, Terra and Friga: this Odin is the oldeſt of the Aſæ in the Edda, ſuperior to the Potent Gods: but Typhon long afterwards

Antiq. 3. 64. Schol. Apol. Rhod. 1. 916.

Suidas.

Hiſt. Lapon.

L. 5.

1. 918.

ſeems

ſeems to have been an Odin alſo. Wormius ſhews that human oblations were made to Thor; as they were to the primitive Saturn of Egypt, who was Ham; Jeremiah's Chemoſh; the Chamos of the Septuagint: to him Hamburg ſeems to have been dedicated, probably by his great grandſon Teutat or Tuitho. Ham was Taramis or Jove Taranteus. He is alſo the primitive Egyptian Prometheus in Phornutus; not the Aſtronomer of Caucaſus, but the ſource of men in Egypt. His wife's name was Thebe the mother of *Chamyno*, that Iſis or Minerva who was Miſor's conſort. Hecatompylos was called Thebes from her; as ſhe was called Thebe from the Ark; ſee Bryant; and Ham ſeems the real Zeth of Apollodorus, from whoſe wife Thebe Thebais had its name. She was Coria Tully's Coriphe. Pauſanias ſays that Prometheus was a Cabir, but miſtakes him for Deucalion's ſire; and ſays that ſome myſterious donation of Ceres initiated the Cabiri; which regards the Samo-thracian Cabiri; a name that ſeems allied to the Perſian Ghabri; Ghabr, Ghavr, ſignifies a ſage, or mage, a name derived from Mogh, Sacerdos, which agrees with the ſenſe of Mage in Apuleius; tho' they properly were Luna's prieſts, Luna in Perſic being Magj. Ham was the Prometheus of Egypt, in whoſe time a deluge deſtroyed a great part of mankind, as Diodorus writes: this was no other than the univerſal Cataclyſm, Thus (in the hiſtorical ſenſe) it is, that Plato tells Dionyſius, "The Ancients joined Prometheus to Jove:" in a theological ſenſe, the Logos and Omnipotence are meant.—The Gallic Hercules, whom Lucian proves to be Mercury, and whoſe worſhip was inſtituted in Gaul by Tuitho or Teutat, tho' afterwards transferred to himſelf, was Ham's ſon Miſor, the firſt Egyptian Mercury and Hercules; hence the Herm-eraclea mentioned by Hornius. His father made him Viceroy of Egypt, where he embankt the river near Memphis, thus terminating the Eagle's ravages on the vitals of this primitive Prometheus: tho' the Titans affected the titles of the Cabiri, wherever they imitated their actions; as we now ſtile any great hunter, a Nimrod: This is the Prometheus who, as Suidas writes, reformed language in a grammatical manner; for his ſon enacted laws, his grandſon invented letters; which ſeem ſubſequent improvements. The daughter of this primitive Prometheus was, as Anticlides ſhews, that

48. 7.

Pauſan.

Diodorus 1:

that Iſis Miſor's wife; whoſe name Rhea or Cybele and her daughter Ceres adopted. This affectation cauſed the old hiſtorians to blend the Titans with Ham and his immediate deſcendents: ſo Euſebius with good grounds ſuppoſes a more ancient Phoroneus than Niobe's ſire; tho' no records reaching higher than them, Plato ſays they had nothing more ancient. Cham's renown extended to the fartheſt Eaſt; Cambalu is named from Cham Baal: Japan, Pan's Land, is named Chamis; Cham there is Sol.

In Cratylo.

Tully, Laertius and Ampelius ſay, "the Egyptian Vulcan was ſon of Nilus;" that is of the firſt Oceanus, Oken, Ogen, or Noah: for Plato, Homer, Heſiod and Orpheus, deem Ocean and Tethys the parents of the Gods, Vulcan being the firſt God of Egypt: and being Prometheus, he (in Eſchylus) profeſſes himſelf the inventor of medicine and metals: and is moſt probably the Zeus-Aſclepius of Ariſtides. Ammon and his ſon Dionyſius, or the laſt Oſiris, being blended with Ham and Miſor the ſecond Oſiris, Noah being the firſt, are by the Scholiaſt of Apollonius deemed the firſt Cabiri: but the Titan Ammon was not prior to the four next Cabiri there mentioned: for Axieros, derived by Bochart from Achſi Eres, the earth is mine, is Terra, Demeter or Cybele; Axiokerſos, Axiokerſa; the Deities of mortality (Keres being death) are Pluto and Proſerpine; the fourth is Cadmillus, the Tuſcan Camillus from the Phenician *Chadam*, to miniſter: he is the Hermes whom Lycophron calls Cadmus. But the grand Cabiri were Oſiris and Iſis; or Sol and Luna. In honour of theſe Cabiri the Druids erected *Abiri* near Oldbury: its platform is the figure of a ſerpentine ſeraph, above two miles long, formed of 400 huge ſtones erected in two rows: its head, on Overton hill, called Hak Pen conſiſted of an outer circle of 40 ſtones; and an inner, of 19. The middle of this ſeraph pervades a circle of 100 ſtones about 10 cubits high and broad; and 15 aſunder, incloſing two temples each conſiſting of two circles; one, of 30 ſtones, and 250 cubits in diameter; the inner, of 12 ſtones and 100 cubits in diameter: near the altar of the ſolar temple is an obeliſk; near that of the lunar, three ſtones forming a creſcent. The

40 ſtones

40 ſtones allude to ſo many Nundinæ; the 19, to the luniſolar cycle; the 30, to the days of a month; the 12, to the months in a year. Herodotus ſays the Cabiri were Vulcan's ſons. Pherecydes (in Strabo) ſays the Cabiri were three ſons and three daughters of Vulcan and Cabeira daughter of Proteus; who here means no more than Nereus, Neptune, Nilus, Oceanus; he is Noah; Cabeira is only an apellative of Thebe or the primitive Athyr, the Arabian Cabar. Yet Pherecydes here miſtakes Noah's ſons and daughters for Vulcan's; and the Cabiri of the Ark, for the Egyptian. Servius ſays "the Cabiri were the Penates, Ceres, Pales and Fortune:" but Ceres herſelf was Fortune. Varro and Caſſius Hemina ſay the Samothracian Gods were the Penates, and the great beneficial and potent Deities: theſe were Ops, Proſerpine, Pluto and Hermes: but Arnobius ſays they were Neptune and Apollo. Virgil ſhews that Veſta was one of his Penates patrii. Alexand ab Alexandro calls the Lares, Dymon, Tychis, Herois, Anachis. Arnobius ſays they were Functorum Animæ; and this is moſt probable. Euripides mentions the Cyclopean Lares. Ovid derives them from Mercury and the Naiad Lara: but the Egyptian Mercury was often one of them himſelf, being Tychis or Agathodemon, the Egyptian Oſiris or Dionyſius who was Miſor. Thoth and Iſmunus were the two others: but Thoth being blended with his ſire, the Latins had only two general Lares. So Athenagoras wrote that "in the Penetrale ſtood the ſtatues of two youths, 2 feet high, and clad in dogs ſkins" repreſenting Iſmunus and Thoth. Iſmunus or Eſculapius was the Lar of Socrates. Varro ſays the Lares were the Manes; indeed perſons often choſe the ghoſts of their anceſtors for their Lares, hence ſtiled Paternal by Dionyſius of Halicarnaſſus. Theſe propitious or tutelary Gods were named from the Celtic Llary, mild, gentle: Penates, from Pen, Head, ſignify the heads of the family: Servius En. 2. 514 ſays the were Dii Domi culti, Domeſtic Gods. Hyginus, in ſaying the Curetes and Corybantes were the Lares, confounds the Cabiri with the Curetes and Corybantes, who latterly were their prieſts, and originally were the nine Telchines, from the iſle Telchinis, now Rhodes; attending Rhea thence to Crete. Pherecydes (in Strabo) ſays the nine

3. 37.

En. 2. 325: Macrobius:

En. 2:

L. 6.

Gourdin Archeol. vol. 8.

Fab. 139:

nine Corybantes, ſprung from Apollo and Rhytia, reſided in Samothrace; that ſome deduced them from Cholchis; ſome affirmed, the Titans gave them to Rhea, as guards, being Bactrians. Strabo ſays they were ſons of Athene and Sol, that is Ammon.—Diodorus ſays (3) the Curetes were ſons of Jove the brother of Uranus: and in this place counts them ten; taking them for the Dactyls: elſewhere he ſays they were ſons of Jove and Rhea; but that ſome deemed them the nine ſons of the Dactyls. Indeed the Dactyls were Curetes; to whom ſucceeded others, and in the firſt place their deſcendents. Thus Pauſanias aſſerts that the Idean Dactyls were the Curetes. Fab. Bacch: 5. Euripides ſays, they were ſons of Jove. Their name is derived from Couris, a ſpear: ſo Lycophron calls Demeter θεα κυριτα; for this Ceres the elder, Rhea or Aſtarte, was Athene or Venus Armata.

Bryant derives Curetes from Cur Ait, Sol Igneus, and ſuppoſes them to be prieſts of the ſun; which ſeems partly the caſe; but we muſt add, of the other luminary alſo. He derives Telchines from Tal, Talos, Sol; and Chan, Rex. Pauſanias ſays, the Curetes or Idæi Dactyli came from the Hyperboreans to Ida in Crete (tho' probably firſt to Rhodes) and from Crete to Olympia in Peloponneſus, where in the golden age they built a temple to Saturn (or Ham) on the hill Kronion. With the Titan Saturn and Spartans, a name equivalent to Titans, ſignifying a ſpreading people, they went to Italy: the Sabins were their poſterity (tho' ſettled in the country of the Umbri) and built the city Cures; their Salii continued their ancient rites: the origin of tragedy, at firſt dirges in honour of Bacchus, and deemed more ancient (by Plato) than Theſpis the ſuppoſed inventor of tragedy, becauſe he introduced action into theſe Dithyrambic exhibitions uſual at the time of vintage; tho' at firſt Elegies. The Sabins ſeem to be a peculiar colony of Dionyſius or Sabazeus, the holy God, whoſe prieſts were the Zabii: and B being commutable with M, he was Semo; and hence Samos had its name, which, as Diodorus tells us, ſignifies ſacred: but this Jove of Nyſa being often confounded with Jove Picus, a name to which Sancus

is

is ſynonymous; he was Semo Sancus, Saint Picus, Saba-zeus, holy Jove; yet Saba in Phenician is to be drunk; as the Goddeſs Methy is from the Celtic Medd. Theſe Spartans and Curetes (as Stephanus writes) depoſited infant Jove in Crete: who as Callimachus ſays, tho' held by ſome a native of Crete, was born on Mount Lycæus in Parrhaſia, a diſtrict of Arcady, held once by the Apidani. Saturn, being betrayed in an attack on Crete, by the aid of ſome of theſe Spartans (who ſeem to be the Leleges ſometimes mentioned with Curetes) eſcaped, as Julius Firmicus aſſerts, to Italy. Some of the moſt ancient Curetes or prieſts of the Cabiri went with Teutat to Spain and Germany; thus this order were earlier than the Dactyls who in Crete were initiated in it. With Mannus and Acmon they went from Germany to Cappadocia and Phrygia: then with Uranus, Saturn and Rhea to Arcady, Rhodes and Crete; where the Dactyls and their ſons aſſumed this Sacredotal office: the Dactyls were relations of the Titans, and the ſubſequent Curetes were their iſſue and Sacerdotal ſucceſſors; and in Samos had the name of Corybants (as Diodorus writes) from Corybas Jaſion's ſon: his uncle Dardan, whoſe real name was Polyarches, ſee the Scholiaſt of Apollonius, as Jaſon's was Etion, brought the rites thence again into Phrygia; the Cabiri, in whoſe honour they were inſtituted, being the Phrygian Penates: but at Samothrace the Titan Gods were added to the original Cabiri, whoſe names the Pelaſgi there were ignorant of. Dardân, or Tartân, is a chief or Pontifex of fire, Vulcan's Hierarch.

Reland derives the Cabiri from *Chabar*, Socius, aſſociated: he adds that the Engliſh *Gaffer* alſo ſignifies Socius; and by a change of F into M, comes Gammar, and the Celtic Cymmar; ſo Cymmerau is a conflux. But Bochart juſtly derives Cabiri from Cabir, potent; for Orpheus and Varro call them powerful. Wiſe thinks them the Dii Conſi; Varro's 12 Dii Conſentes, deſcribed as propitious Deities; and quotes Eratoſthenes as mentioning the altar on which the Gods vowed their league. Theſe Ennius names, Wiſe. Chan. 1. 12:

Juno, Veſta, Minerva, Ceres, Diana, Venus; Mars,
Mercurius, *Jovis*, Neptunus, Vulcanus, Apollo.

But Julian Aurelius, beſides theſe, names eight Patrician Deities; Janus, Saturn, Genius, Plûto, Bacchus, Sol, Luna, Tellus. Yet theſe are not exactly the Cabiri: for Herodotus ſays that Bacchus
2. 43, & 50. was one of the third claſs; and that Juno, Veſta, Themis and Neptune were not Egyptian Divinities; and Hercules was of the ſecond claſs which augmented the primitive eight to twelve. Saturn was alſo (according to Macrobius) a late Deity in Egypt. Therefore the Egyptian Cabiri were different in a great degree from the auguſt Gods of Rome. Ammon and Rhea, as well as Saturn and Hercules, ſeem to have been added to the eight ancient Deities. The third claſs was Dionyſius, Neith, Orus or Harpocrates, and Bubaſte. Varro errs a little in ſaying that Cælum and Terra were Saturn and Ops, Taut and Aſtarte, Serapis and Iſis. Cælum and Serapis were as different as Heaven and Hell; but Terra Titæa's daughter was Ops, Iſis and Aſtarte; Saturn was Cælum's ſon; Taut was the ſecond Egyptian Mercury, ſtiled Hermogenes by Eratoſthenes. The Egyptian Cabiri were eight of Ham's family. I take the original Serapis to be Ham's father; he is Muth; and the primitive Odin ſaid in the Edda to be ſuperior to the other potent Gods: the Tuſcan
En. 10. Mantus of Servius. Ham was Phtha, Opas, Vulcan, Prometheus, Chamos, Zeus, Belus, Cronus. Ham's wife Thebe ſeems to be the moſt ancient Latona, one of the great Egyptian Divinities mentioned by Herodotus, alſo the firſt Iſis and Athyr. Their ſon Miſor, or Oſiris, who was Mên, Menes, Mendes Thoth's ſire, ſeems to have been a dual or rather univerſal Deity; from him the people of Baſſora call themſelves and their language, Mendai: he was *Pan*; and probably a *Sol*: he was Plato's Thamus Thoth's contemporary, indeed his ſire; alſo Agathodemon, Bacchus, and Mercury, Sirius and Adonis. His wife *Chamyna* was alſo called Iſis, and Athyr: names aſſumed by Cybele and her daughter long afterwards. Athyr ſignifies Bos; as Thebe does according to Tzetzes. Miſor's ſon *Thoth* was Triſmegiſtus the ſecond Mercury. The Memphite Eſcl-epius, deemed by Pliny one of the primitive deified men, and called Epius by Lycophron, Apis by Clement of Alexandria, who deems him the founder of Memphis, and a phyſician prior to Io, (as Suidas counts

counts him a king of Memphis, rich, the inventor of medicine, and a God) is the eighth Cabir; thence is named *Iſmunus*. This is the true Ogdous of Diodorus: tho' he blends him with the Uchoreus or Choreus, who was Meon or the Titan Saturn, the eighth direct deſcendent of the royal line of Ham; from whom came Miſor, Thoth, Tat, Mannus, Acmon, Ophion or Uranus, Meon or Saturn. Strabo ſays Apis was Oſiris. If ſo, he was Miſor himſelf. But 17.
Plutarch tells us that ſome deemed Apis the ſon of Oſiris. Api in the Malayan tongue is fire: as Baal in Iſlandic is Incendium.—
Two of the Cabiri were named in Sicily *Palici*; from the Punic, Palichin, rendered by Bochart, venerable. Diodorus Siculus ſays, 11.
theſe excelled other Gods in antiquity and veneration. Their fire's apellation was Adran, potent. They probably were Ham and Miſor. They had a ſacred well called *Menais*, near the city Menai, ſays Apollodorus. Their Idols were ſmall and named by mariners, In Stephano.
Pataeci; which as Bochart ſays is expreſſive of ſculpture; or, if B has been converted into P, derived from *Batach*, allufive of protection. Herodotus ſays, Vulcan's image at Memphis was diminutive, like theſe. But Perſeus ſtiles theſe Gods themſelves,

Ingentes de Puppe Dii.

Theſe maritime Gods were Cabirs; probably Oceanus or Noah the firſt Neptune; Jove or Ham; Miſor or Hermes, who was Agathodemon and the firſt Hercules; hence Hercules Pataicus in Heſychius. He is the eloquent Hercules of Gaul repreſented as an old mariner. Herodotus mentions a temple of the Cabiri at Memphis. 3. 37.
Of theſe Gods I ſhall ſay more preſently.

The ancient Deities of Greece mentioned in Plato's Cratylus ſeem to have been brought by the Getæ from Perſia; namely Sol, Luna, Terra, Stellæ, Cælum.

Herodotus ſays the Perſian Gods are Sol, Luna, Terra, Urania, Ignis, Aqua, Ventus, Jove. Ficinus ſays that Evander found theſe

eight named on an Egyptian column, Saturn, Rhea, Oſiris, Spiritus, Cælum, Terra, Nox et Dies. But I have already named their eight perſonal Gods from Herodotus, Plato, Varro and Sanchoniatho.—Hence it was that the ancient Gallic temples had eight ſides, and eight images were figured on each. To the old Cabiri were added at Samothrace (in the time of Orus) Ceres, Proſerpine, Pluto and Hermes; or rather, four Titans aſſumed thoſe titles belonging to Ham's immediate iſſue. The Cabiri alſo became confounded with the Dioſcuri; the firſt claſs of whom were ſuppoſed to be Ammon and his ſon Dionyſius; but really were Ham and Miſor: the laſt, were Caſtor and Pollux: and all theſe became confounded with the Anaces or Anactes who were deemed this Dionyſius, and Eubuleus or Hermes, and Trito patreus or Orion: but I think originally were Ham, Miſor and Nimrod. Again, theſe all are confounded with the Dactyls, the relations, attendants and prieſts of the Magna Mater; who, as Pauſanias ſays, was adored at Thebes with the Cabiri. Diodorus (3) ſays, her myſteries were inſtituted at Samothrace in the reign of Horus. Yet the primitive Cabiri, whoſe rites the Pelaſgians had previouſly introduced there (for they came thence to Athens, prior to Cecrops) were the primitive Gods of Egypt; tho' the Titans afterwards aſſumed their titles, attributes, and merits. For Herodotus ſays, the Pelaſgi knew not the names of the Gods, but called them, *Divine*, the Gothic Aſes, till they had other names from Egypt, and the Oracle of Dodona authorized them: after which, they adopted Dionyſius. From this religious turn Homer calls the Pelaſgians divine. Yet Herodotus thought the Pelaſgi introduced the names of Veſta, Themis and Juno; as unknown in Egypt. Themiſcyra was named in honour of Themis, before the Titanian war. Pauſanias ſays that "Cadmus inſtituted Cabiric rites near Thebes: Melampus, at Eleuſis in Attica: Caucon, at Meſſene. Their grove 20 furlongs from Thebes was conſecrated to Ceres and Proſerpine. The myſteries aroſe from a preſent of Ceres to Prometheus a Bœotian Cabir, and his ſon Etneus." This ſeems an imperfect account, owing to the great Egyptian Cabir being that Prometheus who was Vulcan or Ham: whoſe lot at firſt ſeems to have been Africa; but Canaan ſeized Phenicia; Chus extended himſelf to Babylon, Suſiana, and India;

Beot.

Herodot. 2. 50—52.

Meſſen.

India; and his progeny, probably with Phut after the Babylon diſperſion, got to Mauritania; thence gradually into Spain.

Egypt, Ham's dominion, was formerly called *Aeria*, a name it had in common with Crete: if derived from the Celtic, it ſignifies the ſeat of war; *Aer* in Welſh ſignifying battle, hence Ares. The Scholiaſt of Apollonius derives it from the blackneſs of the ſoil; whence Suidas ſays that Egypt was called Melam-bolus: as Ennius, according to Servius, ſaid the Nile was called by the Latins Melo; and Plutarch calls it Melas; ſo Diodorus calls it Oceames from the Chaldee Okem, black: Homer calls it Oceanus. It was alſo ſaid to be named Aetos, as Egypt was Aetia, from the dark hue of an eagle; and Egypt, from the dark colour of a vulture: hence the fable of Prometheus tormented 30 years, as Hyginus relates; till the Egyptian Hercules drained his province. From this colour, the Ethiopians, as in the poet Dionyſius, called it Siris, as Pliny does: and Chronicles 1. 13, 5. it is called Sihor from its muddineſs, according to Jerom. It was named Nile from Nahal, emphatically the river. Apollonius Rhodius (4. 269.) and Lycophron call it Triton; hence moſt probably the Egyptian Minerva was denominated Tritonia. Pliny calls it Agathodemon; it being called Oceanus, which in Celtic is *Meon*, the name of Menes or Miſor who was that Oſiris called in Plutarch Agathodemon. Stephanus ſays, "Egypt was called Ogygia, alluſive to the antiquity of that kingdom; as alſo was Egyptian Thebes. Euſtathius on Dionyſius tells us it was named Hephæſtia, from Vulcan. Bochart ſays, "it was named *Rahab*, from Ryb, a pyramid, which is the ſhape of the Delta;" but probably from its being the Land of the Pyramids. It was alſo called Ypea. Plutarch deduces its name, Chemia, from the blackneſs of an eye. But Egypt is in the Pſalms termed the land of Ham or Cham: who as Sicilian authors report built Cameſene in their iſland, ſuppoſed by ſome to be called Camarina; but this may have been named from Gomer Hên; as Camaſene from Chamus Hên; who was Cameſes or Cham Hizzus; indeed Panormus ſeems to be the God Pan, who was Mendes, Menes, or Miſor, the ſon of Ham: and as Panormus became Palermo; ſo Panos, Pales.

Gellius: 4. 270.

Geor. 4. En. 1. Iſis.

Lycophron.

V. 223.

5. 9.

In Iſaiah 23. 3.

105, 106.

He

He is the Belus Primus of Eupolemus: from him came the Babylonian Belus, as Eupolemus, Pauſanias and others write; Diodorus miſtakes him for Lybia's ſon: Julian Aurelius calls him the ſecond Belus. Moſes calls the Egyptians Miſraim. The old Egyptian Chronicle and Joſephus call them Meſtreans. Reineccius cites authors to ſhew, that the natives now call that country, Mezre. Suidas ſays it was called in his time Meſer. Memphis was anciently named Meſer, as Abulfeda writes; till Amrou deſtroyed it, and founding Foſtat named it Meſer. The ſort of Babylon ſtood near this place; as therefore according to Joſephus, did Latopolis, by which Moſes took his march. Foſtat, after its deſtruction, was named Maſr Elatic, ancient ſort, which literally is Old Cairo, Caer being a fortreſs: and Grand Cairo had the name of Meſer. Moſes ſays that the firſt movement was from Rameſis to Succoth, which ſignifies tents, as Foſtat does.—Mendes was alſo built in honour of Miſor; as Chemmis in honour of Cham; and Thebes, of his wife. Della Valle ſays the people of Baſſora call themſelves and their language, which is a dialect of the Arabic, Mendai. There was a town in Pallene called Mende. The Egyptian month Meſori was dedicated to Miſor; as Thoth, the next month, to his ſon: Rhea or Athyr, Muth or Pluto, Ophion or Uranus, Chon and Epaphus, had this honour in the months Athyr, Phar-muth, Pa-ophi, Pa-chon, and Epiphi. Miſor, the Miſer or Miſes of Orpheus, was the firſt Egyptian Oſiris or Bacchus, and alſo Menes or Mendes the ancient God Pan both of Egypt and Arcadia; thus Suidas ſays that "Pan wore a fawnſkin;" which was the robe of Bacchus. He was the Oſiris ſlain by a river-horſe, which occaſioned the dirge Maneros and Perimanos in Suidas: tho' this was afterwards applied to the ſtory of Typhon and Ammon's ſon Dionyſius: and alſo phyſically to the Sun. He was the Ἀδωδὰς ὁ Ἀδωνις ὑπο Περσαιων, in Heſychius; Ptolemy's Mars-adonis. He was alſo the primitive Mercury, father of Thoth, hence called Hermogenes. This is the Mercury deemed in Pauſanias the *youngeſt* ſon of Saturn; for this Saturn was Ham; hence Pauſanias calls (this) Hermes, Param-mon, the ſame as Bar-ammon. Rhea's huſband took the name of Ammon from Ham; he was Amos, Apappus and Phi-ops, which may ſignify ſpouſe of Ops.

Gen. 50. 11. Antiq. 1. 6.

Savary.

See Selden.

L. 5.

Suidas

Suidas ſays that Mercury was contemporary with Meſtres, not aware that he was either Thoth the ſon of Meſtres, or Meſtres himſelf, called by Eratoſthenes, Dionius; his father being that Zeus who was Ham, Saos or Sol, progenitor of this Dionyſius. Therefore Suidas inverts the order, when he ſays Vulcan ſucceeded Mercury; and it is probable that he reigned 1680 lunar or 131 ſolar years, before Menes or Miſor was deputed under him: otherwiſe Suidas muſt confound the Oſiris, who was Miſor or Mercury, with the Oſiris who was Noah. He ſays Vulcan's ſon Sol reigned 4477 years, which he counts diurnal; this probably was Phut, as Miſor's reign was longer: Sherringham attributes this account to Palæphatus. Miſor and his wife Chamyna are the Oſiris, and Iſis (daughter of Prometheus or Ham and Thebe) who as Diodorus writes were buried at Philæ: and their mother is the eldeſt Iſis ſaid in Plutarch to be the mother of Oſiris. Plutarch.

Miſor's iſſue the *Napthuim* ſettled about Marmarica and Barea on the Lybian ſea: Promontories being there called, ſays Plutarch, *Nepthun*; hence Neptune, deemed a Lybian God by Herodotus. Bochart places the Naphthuim near Cyrenaica.—The *Lubim* are joined in the Chronicles with the Egyptians. The Lebahim are taken to be the Lubim, who with Shiſhac invaded Judea; and are probably Lybians, a name derived from *Lub*, thirſt.—The *Anamim*, from *Anam* in Arabic, ſheep, ſeem to be the Anamii or Nomades near Naſamonitis.—The *Ludim* probably founded Lydda near Joppa. Ezekiel and Jeremiah join Lud with Phut and Cuſh.—The *Pathruſim* occupied P'athros, which Jeremiah joins with Noph; naming them with Mizraim, Migdol and Taphnes; or Mezre, Magdola and Daphne Peluſiæ. Iſaiah names Pathros with Miſraim and Chus: Ptolemy ſets P'athyris near Thebais.—As the Philiſtines are derived from the Caſluhim; ſo in Amos, from Caphtor: but theſe invaded the Avims about Gaza, and ſettled there. *Tor* alludes to an elevated ſite; therefore Caph-tor appears to be the mountainous track in Egypt near the head of the Arabian Gulf, before the Delta's exiſtence. Iſis. II.

Pliny

2 29: Pliny mentions the land Tyra in Egypt, where Seſoſtris began his canal. As the Delta is a new country, and Strabo ſays " the borders of the Lake Mæris was once a ſea coaſt, and the Nile flowed into the Gulf near Coptos; as the Mediterranean did at Heroopolis; the intermediate range of hills between theſe towns ſeems to have been Caphtor; where Atfih and Colzoum now ſtand, and the hill facing Memphis, ſouth of the Canal to the Red Sea. There is a Tor near mount Sinai.

Canaan's Settlement is evident. He is Cna, Sanchoniatho's firſt Phenician. Canaan's ſons ſettled at Sidon; at Arca near Lebanon; at the Sea Arvad or Aradus and that iſland; at Simyra; at Hamath; in the country of the Gergeſenes; next to whom were the Emorites; the Jebuſites were at Salem; next to whom were the Hivites: Heth, near Hebron or Chebron, a name given in honour of Chebron, who from Manetho appears to be the Egyptian Dionyſius, The Sinite was at Peluſium or Sin, names that denote a muddy place. It was one of the primitive cities of Egypt, and was named Abaris; Abar in Celtic ſignifies filth, which is conſonant to the other names. Here the Hycſi made their firſt lodgement, in their attempts againſt Egypt.

The city Cercuſium, at the conflux of the Euphrates and Aborra, and evidently compounded of Caer-Chus, is named in honour of Nimrod's ſire: as Car-chemiſh, in honour of his grandſire. Chus himſelf ſeems to have ſettled at Gaza anciently named Ione, as Stephanus writes: hence he is the Ionichus of Etham Nimrod's councellor, ſee the Nuremburg Chronicle, and Bryant. Chus is, in the Voluſpa, Niger, who came from the South; ſee Snorro. The deſcendents of Cuſh extended themſelves to Arabia and the vicinity of the Nile: for Moſes married a Cuſhite of Midian. I derive the land of Gos-hen, from Cuſh-hên, Celtic for Old Cuſh. The Cuſeans extended to Cholchis; and as Ephorus in Strabo ſays, from the riſing of the winter ſun to its place of ſetting. Bryant thinks

Num, 21. Exod. 2.

thinks that Cuthai ſignifies land of Cuſh: but I rather think it means Gothland, and was peopled by Shem's progeny.

Some Cuſeans came to Europe, hence Samothrace and Leſbos were named Ethiopia. But Cuſh, who is Pliny's Ethiops ſon of the Egyptian Vulcan or Ham, ſettled principally in Suſiana, and is the Choum-aſbolus of the Chaldeans and of Eupolemus. Dionyſius the poet has Sabeans at the River Cophe in India; and others to the weſt of the Indus. Havilah ſettled at the head of the Perſian Gulf. Nimrod (with Belus or Phut, as I conclude from Eupolemus, and becauſe Ezekiel and Jeremy join Phut with Cuſh and Lud) founded an empire in Shinaar: ſo far are the Cuſhites from being the people of the diſperſion. Nimrod is the ancient Zagreus or Bacchus, whom 24.
Nonnus mentions as prior to the Egyptian Dionyſius, who invaded India. Phut having no iſſue on record, probably his name was renewed in Miſor's family, as there are ſeveral monuments of that name in Lybia: indeed, after the diſperſion he may have removed into Africa. Pliny mentions the city Putea: Ptolemy, the river Phut in Mauritania; from which Jerom ſays the country was named Regio Phytenſis. Bochart derives the name from Phuts, ſcattered; which has an affinity to Spartan, and to Titan, a name given by
Lycophron, and Callimachus to Tethys: it is derived from the 231:
Celtic *Ty*, Domus, and *Tanu*, ſpargere; hence Sanchoniatho calls the Titans, Aletæ, which Suidas interprets Errones: thus Titans at length became an *opprobrious* name; ſo the ſons of Temenus hired Titans to ſlay him: tho' once *honourable*; thus Tithonus lived with Teutamus of Aſſyria, among the Titans or Nobles. Ham's family in earlieſt times had concerns with Lybia and Atlantis. Teutates came thence to Spain. He was Thoth's ſon Tat, and grew famous among the Celtæ; was called in Germany Tuitho: he may be Heus, but is wrongly ſuppoſed to be Heſus, who was Mars, Azizus, from Hizzus, fortis: Heſus and Teutates are diſtinctly mentioned by Lucan. Teutat ſignifies either father Teuth, or the father God; for Teu is God: ſo Ficinus ſays, "whom we call Deus, the Egyptians call Teuth;" the Teu of Mexico, the Deu of Mangalore, the

Duw of the Celtæ, the Theo (in the oblique caſe) of Greece, the Deo of Rome and the Cam-deo of the Hindoos. Tuitho founded the Teutones, and probably Hamburg in honour of his great grandſire. He was the father of the famous Mannus, Al-mannus, the ancient Hercules named alſo Og-meon, theſe being names of the ſame import; hence the Gallic Hercules was repreſented as a mariner: yet their anceſtor Menes of Egypt was the primitive Hercules. Mannus was the father of Deois, or Dis, and of Acmon the immediate founder of the Titans. Hence they were reputed Scythians; as Deucalion is by Lucian; and Hyperboreans, by Pherenicus; alſo Celtæ, by Callimachus. The Orphic Argonautics deem the Thracians of Titanian race. Thrace was a principal ſcene of the Titanian wars; as well as of Telchinian Sorceries: Strabo ſays the Corybantes were either Bactrians or Colchians appointed to be Rhea's guards, by the Titans: which ſhews they had extended themſelves towards Scythia. Thus Tully brings Latona's ſon from the Hyperboreans: who (ſays Hecateus) viſited an Arctic iſle of their's, as big as Sicily, every 19 years; which period alludes to the lunar cycle. Julian Aurelius ſays "he had his ſon Thelmiſſus by the daughter of Zabius a Hyperborean king;" or rather of his father Sabazeus, who was Dionyſius. Herodotus ſays, Argis and Opis, Hyperborean maids, who attended the Gods, brought the ſacred rites to Delos from Scythia. Eratoſthenes ſays that Apollo hid the javelin which ſlew the Cyclops, amongſt the Hyperboreans; Abaris had it afterwards. Strabo (4) ſays that Ceres and Proſerpine were adored in an iſle near Britain, probably Mona. Pauſanias ſays the Curetes (confounded by him with the Dactyls, who were only a ſpecial ſet of the Curetes, as their ſons were afterwards) came from the Hyperboreans to Crete. Euſebius ſays that Cronus reigned in Lydia and Italy. Prometheus reſided on Caucaſus.

Scol: Pindar. Olym, 3.

In Diodorus.

4. 33.

Herodot. 4.

Prep. 2.

Phut, Pythius, is the Apollo who diſcovered the qualities of nightſhade to his nephew Iſmunus: hence Tully's eldeſt Apollo was ſon of Vulcan, that is of Ham; and was Carneus or Cronius; Ham being Cronus. Eupolemus proves that Phut is really the Belus, who

Dioſcorides.

who as Diodorus writes went from Egypt to Babylon; which is ſomewhat confirmed by Pauſanias, who ſays the Babylonian Belus was from the Egyptian; whom he wrongly ſuppoſes to be the ſon of Neptune; unleſs he be the firſt Neptune, who was Noah, Virgil's Nereus Grandævus, and the Deorum antiquiſſimus of Apollonius Rhodius, alſo Homer's Oceanus. The Egyptian Belus ſire of Seſoſtris was from the Babylonian, who was the old Tyrian Belus mentioned by the poet Dorotheus: he was the Titan Saturn's brother Demaraon Zeus, or Jove Thalaſſius, the ſire of Melcart, Melcander or Agenor, titles of the Tyrian Hercules. Cedrenus ſays, the wife of (the laſt Egyptian) Belus was Sida, a name from Siddah, a beauty; as Potter ſays Core is in the Moloſſian dialect. She was Venus Semiramis, or the younger Iſis, and went with Menon or Amenophis, or the youngeſt Belus father of Seſoſtris to Babylon: being afterwards a widow, ſhe became the wife of Ninus.—Polyhiſtor ſays, "The gigantic inhabitants of Babylon were deſtroyed by the Gods for their impiety; except that one of them, Belus, eſcaped deſtruction; reſided at Babylon; erected and lived in a tower, that bore his name." This is the ſecond Belus of Eupolemus, Miſor's brother. Herennius Philo ſays, "Babylon was built long before the reign of Semiramis, by the ſon of Belus;" that is of the Belus primus of Eupolemus, who is Ham. But Herodotus ſays, Babylon roſe gradually under ſeveral kings: thus Stephanus (from Dicearchus) wrote that Babylon was built by the fourteenth king after the founder of Nineve: this exactly anſwers to the king who ſucceeded the Arab dynaſty of Babylon: for Polyhiſtor counts ſeven Chaldean kings ſucceeded by ſix Arabs. Yet the length of their reigns as recorded, will not admit that the next ſucceſſor of theſe Arabs ſhould be the Tyrian or Titan Belus, who (as Thallus wrote) was engaged in the Titanian war, in the fourth century before the Trojan. So that probably Elian's Belus, aud Ammian's, was either the Babylonian Belus of Eupolemus, or intermediate between him and the Titan Belus of Thallus and Dorotheus. Indeed as Moſes Chorenenſis ſhews from Abydenus that Africanus poſtponed four kings antecedent to Ninus, it is probable that theſe kings have beeen as

Selden: 2: 4:

Euſeb: Prep: 9: 18;

erroneouſly poſtponed to the Titan Belus, as well as to Ninus; and that Moſes Chorenenſes has inverted their order; Belus being really after them; and Arbelus the firſt of them; and probably the fourteenth king from the founder of Nineve. Cyril againſt Julian (3) aſſerts that Abydenus miſtook Belus for Arbelus.—Strabo and Beroſus attribute the famous Tower to a Belus, but (as I have ſaid) it is uncertain whether this Belus, Ammian's Belus antiquiſſimus, and Elian's Belus archæus, be the Babylonian Belus of Eupolemus, or not; moſt probably he was; as aſtronomical obſervations were made early at Babylon. He is the Balen of Eſchylus; and the Titans made this name known in Europe.

In Euſeb. Eupolemus, quoted by Polyſtiſtor, repreſents Ham to be Cronus or Belus Primus. He is the Cronus, whom Plato (in Timæus) deems the ſon of Ocean; for Noah was the moſt ancient Neptune, and monarch of the moſt ſpacious ocean, when *Omnia Pontus erat.* Noah's grandſon Miſor was the ſecond Oceanus, Neptune, Oſiris. He was alſo Sirius or Sol, whence a Cock was Mercury's ſymbol, and Sol's: He likewiſe was Mendes or Pan, Agathodemon, the primitive Mercury, Nilus, and whatever titles adulation could beſtow; as Hercules, whence Hermheracles; but Hermharpocrates alludes to Thoth, who was Harpocrates as appears from the Anubis his ſymbol.——Miſor or Oſiris was often confounded with Nimrod, who was the real Faunus and Bacchus; and with Ammon's ſon Dionyſius, who was the third Oſiris; and had the names of Bacchus and Faunus in common with Nimrod; as alſo had the Italian ſon of Picus.—Miſor was not the Oſiris or Bacchus, who, as Clement of Alexandria writes, was Orcus, that is Muth or Serapis; (hence, Oſiri-Serapis; ſo Diodorus Siculus ſays (1) Oſiris was Serapis; hence alſo Manes was a name of Pluto) for Montfaucon mentions a Pluto with Neptune's ſymbols; therefore Serapis ſeems to have been Noah. Miſor is Sanchoniatho's Mercury, to whom the firſt Saturn or Cronus (names derived from Sadôrn potent, whence Talieſſin calls Saturday, Dydd Sadwrn, and from the Celtic Crwnn, circular, a crown being ſaid to be firſt worn by Saturn) granted Egypt. This Saturn was Ham, miſtaken by Sanchoniatho for

for the Titan, whoſe contemporary he counted Miſor, the Faunus whom ſome of the later Greeks miſtook for the Italian, whom therefore they deem Mercury. Miſor is Cadmillus, one of the three Cabiri, whom Acuſilaus of Argos reputed ſons of Vulcan. He is the Mercury called by Lycophron Cadmus; whence Iſidore wrote that Cadmus built Egyptian Thebes. Miſor's conſort Iſis was Minerva Hygeia, or Medica. Miſor is alſo Sanchoniatho's Iſiris, the brother of Cna, mentioned by Stephanus, and the Hyſirus of Hellanicus in Plutarch; that is the firſt *Egyptian* Oſiris. Krentzemius ſays, Miſor and Oſiris are names nearly allied in Hebrew.—Miſor, Mendes, Menes, Meon, the Arab Menath, was confounded with Acmon's ſire, and with Cybele's huſband Meon the Titan Saturn: with whom Ham was confounded, as well as with Ammon, the Titan Saturn's rival. So Plato ſays that Theuth (Miſor's ſon) flouriſhed when Ammon ruled Egypt: but Theuth was Ham's grandſon, and long prior to the Titans. So alſo Sanchoniatho ſays that Thoth was ſecretary to Cronus, meaning the Titan Saturn, inſtead of Ham. Thoth, being Hermes Triſmegiſtus, the ſecond Mercury, called alſo Hermogenes as being Miſor's ſon, is the Mercury ſaid by Diodorus to be the ſecretary of Oſiris; that hiſtorian there confounding the Oſiris, who is Miſor, with Ammon's ſon Dionyſius: this Dionyſius (being the lateſt Oſiris) reſembles Miſor, in that he was ſlain by Typhon, who was repreſented by a river-horſe, as Porphyry wrote; for Menes the firſt was ſlain by one of thoſe animals. But in as much as Oſiris was put into an Ark, he is blended with Noah, the primitive Oſiris: and is the Neptune, and Agathodemon, with a ear of corn on antiques. Menes, Miſor or Oſiris is alſo blended with Dionyſius, in Pauſanias, where he ſpeaks of the Theatre of Menes as the Theatre of Dionyſius. That Miſor was the firſt Mercury appears alſo hence; Julius Firmicus ſays "Mercury taught Aſtronomy to Anubis;" who is often called Herm-anubis: he is Triſmegiſtus, who was Thoth the Hermogenes of Eratoſthenes. Manetho ſays the ſecond Mercury was Agathodemon's ſon and Tat's father. Plutarch calls Oſiris (that Oſiris who was Miſor) Agathodemon. Selden ſhews that Miſor, Menes or Agathodemon was Gad; which in Celtic ſignifies an army, and may reſpect

Teniſon, p. 143.

Euſeb. Prep: 3: 12:

Syncellus.

Dii Syr.

reſpect Mars: he ſays, Gad was tranſlated Dæmonium; and Meni, Tyche: and by ſaying that the Sun was ſacred to Agathodemon, he ſhews him to have been the primitive Egyptian Sol. Elſewhere he ſays, Pan and Sol were the ſame; but Pan was Mendes, Menes, or Miſor. Diodorus ſays that ſome held Pan to be Oſiris. A goat was the emblem of his prolific nature, as was Priapus; who, as Phornutus thinks, was Pan, and Agathodemon, the Gad or good-fortune of Syria. Miſor or Menes was Sirius, which often ſignifies Sol, as Mên does; and Saos at Babylon, as Heſychius writes: and Malyc among the Kiſti; whence he is Hercules Malica, the primitive Melec-ertes; Artes being Fortis, as is Chon or Con in Saxon: Artez is alſo a name of Mars; and that planet, called alſo Hercules, was dedicated to him. Bochart ſays Seir is a Goat; thus the firſt Egyptian Oſiris appears more plainly to be Mendes, Menes, or Miſor; from him Edom was at firſt called Seir: and hence Maimonides ſays the Zabii adored Goats: but Suidas ſhews that Seir is Sol, alſo Sirius, and indeed (from Ibycus) any other ſtar; for Syr in Celtic is a ſtar. Oſiris comes from Sirius a name of the Nile: ſo Meon, Manes (whence the Engliſh *Main*; the Hebrew Main or Man, and Ha-main or Haman, the waters; the African Aman, in Shaw: the Arabic Maon, water; alſo Armenia; and the river *Maine*; and the rivers *Menan* of Siam and Lao; the Latin *Mano)* is Oceanus, a name of the Nile, and of the great ſire of the Pagan Gods, who is Noah, or Baal Meon, a name alſo of his grandſon Miſor, of Acmon's ſire, and of Saturn. Thus Plutarch ſhews that Oſiris was Nilus: Euſebius ſhews, both from Diodorus and Manetho, that "Nilus was Oceanus progenitor of the Gods:" but Plutarch means the Nilus who was at the head of the *Egyptian* Gods; the Oſiris who was Miſor; Euſebius means the primitive Oceanus, Oſiris or Noah. His conſort Tethys, whoſe name is derived from Teth, the Celtic for a teat, whence the Greek Τιθος, and the Gallic Tettes, is the great primitive mother of the Gods. Rhea, being the mother of Jove, Juno and others, was afterwards honoured with that name; as alſo with the titles belonging to the elder Veſta, who was her mother Titæa or Terra, as Ovid evinces: ſo Euripides ſays "Mother Rhea;" alſo, "Ge is the Goddeſs Demeter." Yet Virgil diſtinguiſhes between Terra

Univ. Hiſt. 18. 197.

Prep. 3. 2, 3.

Faſt. 6. 267. Bacch.

Terra and Demeter, probably becauſe the younger Iſis was often called Demeter; tho' the name belongs to the mother of Δημω, Ceres or Iſis. Rhea was one of the Deœ Matres: for Tully ſays, the fane of the great mother was at Enguinos; and Plutarch ſays, Enguinos was famous for the Deœ Matres. They ſeem to be Veſta or Titæa, Cybele or Rhea, and Ceres or Iſis. Ariſtophanes and Plato ſay "commencing with Veſta." So Cyrus at his entry into Sardis (Cybele's native place, as Herodotus writes) paid Adoration firſt to Veſta. Panſanias ſays, this was the cuſtom at the Olympic rites. Bnt ſome may place Proſerpine inſtead of Veſta; for Montfaucon ſhews that "Veſta and Cybele were Terra;" and Ceres and Proſerpine were entitled Deſpoinæ. Selden ſuppoſes the Deæ Matres to be the Aſtarte of the Septuagint, and the Enneæ Numina Divæ of Silius Italicus; the magna Mater being Hecate, that triple Divinity, who is the Diva triformis in Horace. But the Temple of Ceres at Patræ had the ſtatues of Terra, Ceres, and Proſerpine; and where Ariſtophanes mentions Demeter, Proſerpine, and Calligenia, he means Rhea, Proſerpine, and Ceres, who was the Bona Dea or Callithea. Yet as to Hecate, the triple faced Proſerpine of Apuleius, tria Virginis Ora Dianæ, Diana the younger was oft confounded with Venus Urania, Aſtarte or Rhea, the univerſal mother; who is the Ammas of Heſychius, from the Syrian Amma, Mater; and the Perſian Mitra, from Mather, Mater: alſo Mylitta of Aſſyria (the Arabian Alytta)derived, as Scaliger ſays, from the ChaldeeMylidtha,Genetrix: alſo Alilat, from Halilath, Noctiluca. Diana is ſometimes the repreſentative, ſometimes the daughter of Iſis, Luna, Venus Urania, as Savary obſerves; becauſe a young Diana appears juſt after the conjunction of Sol and Luna. She is Callirhoe the wife of Manes or Saturn, and mother of Atys; her daughter was Memphis (or a Memphite) the mother of Seſoſtris. She was Nahalennia as her Cornucopia declares. Well ſaid Plutarch, that Iſis (the younger and elder taken together) was Myrionyma: ſhe was indeed Paſithea: her name Juno Couella is from the Celtic Coel, belief, and is the ſame as Fidia: Heſychius and Suidas read Κοιολης, ſacred. Sextus Pompeius ſays Covum, Cælum. She is the legiſlatrix Beroe in Nonnus; Thia; Thyone, in Diodorus; Maia and Amaia, Antæa, Achaia,

En. 8. 137:
Verrus 9. 44:
Marcellus.
Veſp: Euthyphr: 5:
Vol 5. 2,2,4.
Judg. 2. 3.
Ode 3. 22,
Pauſanias
Selden
Letters on Egypt.

Achaia, in Suidas; Matuta; Athera, Atergatis, Derceto, Semiramis, Dione or Baaltis, Venus Urania, Luna, Aſtarte, Ilethya, Lucina, Diana, Bubaſte, Juno, Hera, Cyra, Buto, Latona, Leda, Eurynome, Aſima, Euclia, Callithea, Calligenia, Bona Dea, Veſta, Alilat, Alytta, Mylitta, Demeter, Io, Thebe, Metragyrte, Aſtronoe, Aſtroarche, Baſilea, Brimo, Deö, Rhea, Cybele, Ceres, Iſis, Ops, Opis or Upis, Cubebe, whence the Babia of Damaſcus; Proſerpine, Core, Hecate, Iſis-Serapis; in Proclus, Bendis; this is the Iriſh Baindia. She is in Plutarch Nephthes, Methyer and Muth, hence Thermuthis or Athyr-muth; Nox, Styx, Empuſa, Clades, Sors, Fatum, Tyche, Nemanus and Saoſis: Anaitis, Neith, Onka, Minerva, Myrrha, Nitocris; Sais, as Charax in Tzetzes relates: Siga in Pauſanias, derived by Sherringham from Siggi, victory; alſo Chamyna, Pepromene, Erynnis, Europa; in Ovid, Anna Perenna; in Lycophron, Ampheira, Curites, Mamerſa; Sito and Simalida in Atheneus; Cenchreis in Lactantius; Damia, in Feſtus; Clatra; Aſerot, from Aſerim, woods; Medea in Macrobius; Ada, Achero, Elle, Gerus, Ma, Ammas, Salambo, Azeſia, Deliphat, Saretes, in Heſychius; Daeira, in Eſchylus; Fauna, Fatua, Pales, in Boccace; Lemnos, in Stephanus: Sida, in Cedrenus; Benoth; Nannea, from Nain, Celtic for grandam; as Edda is Gothic; Nana is mother in the Kiſti tongue: Anea from Ana, like Amma, mother; ſo Diana is Lucis Mater, as Pezron affirms. In the language of the Kiſti Bute is the moon; and the earth is Latte, Lette; whence Latona. Lucian aſſerts Rhea to be Cybele; ſo Claudian deems Ceres the daughter of Saturn and Cybele. Yet Rhea was confounded (let me ſtill repeat) with her daughter, whoſe name is derived from the Hebrew Keres, Clades; ſhe being one of the Cabiri of Eleuſis: thus Pauſanias (1) calls her the eldeſt Fate: and Plutarch ſays, ſhe was ſometimes denominated Muth, or Death; thus ſhe was Thermuthis, or Athyr-muth, and Iſis-Serapis: and the Venus who embalmed the corpſe of Hector. But we muſt ever remember that the Titans aſſumed the titles of Ham and his immediate deſcendents. Rhea was the Ceres antiquiſſima of Valerius Maximus, and of Tully. Her idol was conveyed to Rome with immortal parade, Rhea is the Iſis, mother of Oſiris in Lactantius: tho' Iſis properly was Rhea's daughter

* Proſerpine.R

Epiphanius.

In Verrem. Or: 9:

daughter whom Pauſanias calls Demeter Chthonia, or Terreſtrial; in oppoſition to Aſtarte or Venus Urania. The younger Ceres is Euclia in Plutarch ſuppoſed to be Diana; tho' the Diana Celeſtis was her mother, the eldeſt Semiramis authoreſs of Eunuchiſm, her prieſts being Galli. She is Eurynome Ophion's lady in Apollonius Rhodius; hence Potter thought Eurynome to be Diana, that is the Celeſtial: hence alſo, Jove's inceſt with Proſerpine; Rhea being the elder Proſerpine daughter of Uranus, in Arrian (2), and in Diodorus from Orpheus: ſo Pauſanias (4) calls Demeter, Coré; blending the eldeſt Ceres with the youngeſt Proſerpine: tho Potter ſays that Core in the Moloſſan dialect ſignifies a beauty; which ſuits Venus Urania. Sanchoniatho deems the Proſerpine who died a virgin to be Saturn's daughter; taking her for the daughter of the elder Ceres; Claudian ſays her daughter was nurſed by Electra; who, as Hyginus writes, was Vulcan's wife. The elder Ceres inculcated agriculture with Jaſion, and with Ammon, who is Sanchoniatho's Dagon, or Jove Arotrius: tho' oft confounded with his nephew Picus; hence the Latter's ſuppoſed inceſt with Rhea, in Arnobius, Athenagoras and Clement of Alexandria; for Rhea's gallant was Ammon, tho' ſhe cohabited alſo with Saturn: and they being Cybele or the eldeſt Ceres and Meon, who was Oceanus or Neptune, hence Neptune and Ceres were placed in the ſame fane; yet Plutarch aſſigns alſo a phyſical reaſon. Sida is an Arabic verſion of Rhea; Rhys and Rhea being Celtic for lord and lady, as Sidi and Sida in Arabic. Sida being alſo a pomegranate, as Rhoia is, Rhea became Rhoia and Rimmon; and hence the tale of Atys deriving exiſtence from a pomegranate. It being uſual for a daughter to take her mother's title, as Cybele, Ceres, Iſis, Demeter, Dione, Rhea's daughter became the Sida of Cedrenus; ſhe being the mother of Danaus; other writers tell us ſhe was Iſis, and after the death of Dionyſius wedded Belus, Menon or Amenophis Neptune's ſon, who thus proves to be Orion; for Apollodorus ſays his wife was Sida. He was ſirnamed Tritopatreus, it being uncertain whether Neptune, Jove or Apollo was his father; this Apollo was Arueris.

3.

Ariſtides

Antiq. Gr. 2 20.

Proſerp. 3.

Savary.

Dict: C. Steph:

Chro. Tat was Miſor's grandſon: for Euſebius and Manetho in Syncellus ſay that he was the ſon of Triſmegiſtus the ſecond Mercury. Livy (22. 44) ſets the tomb of Tat or Teutat at new Carthage. He probably was the founder of the Teutæi in Tingitania, as ſaid by Marmol: and Tuitho, founder of the Teutones; and of the Teutanes, an ancient people about Piſa mentioned by Cato in Servius. He introduced the worſhip of Vulcan, Sol and Luna into Germany: that is of Ham, Menes and his wife Chamyna.

4: 6. 44
En. 10.
Ceſar

To him Tueſday was devoted.—Mannus, Manes, Man or Meon ſon of Tuitho or Teutat was, as Polyhiſtor wrote, the father of Acmon, Sanchoniatho's Elios: for Uranus the ſon of Elios was ſirnamed Acmonides. Uranus is, by Lycophron and Apollonius Rhodius, named Ophion; who, according to Pherecydes (in Euſebius) was a Syrian God. Nonnus ſays Ophion was an aſtronomer, as Uranus is, in Diodorus. From him came the Ophiogenes; their founder being ſaid to be converted from a ſerpent to a hero. Lycophron and Apollonius ſay his conſort was Eurynome; by whom Heſiod ſays a Jove (either Uranus or Ammon) had the graces. Arnobius and Athenagoras, by Jove's inceſt with Proſerpine, mean Uranus and the elder Proſerpine: tho' the ſtory is applied to the father of Minos and the daughter of Ceres, who died a virgin. Thro' this confuſion of names Sanchoniatho and Pauſanias ſtile the elder Proſerpine, Core; tho' ſhe was the Magna Mater. She is Eurynome the beloved concubine of Uranus, ſeized by Saturn: ſhe is alſo no leſs than thoſe three young ladies ſent by Uranus to ſurprize Saturn, namely Aſtarte, Rhea, and Dione; Sanchoniatho miſtaking titles for perſons. Pauſanias ſhews that ſhe was Derceto, the mermaid; being that Venus Urania, of whom the poet, Piſce Venus latuit.—She is Beroe and Berytus, ſaid by Heſtiæus (in Bochart) to be a fiſh. Uranus begot the Coré *Protogone* of Pauſanias in a ſerpent's form, becauſe he was Ophion: but in this Athenagoras miſtakes him to be his Grandſon the Cretan Jove. Uranus ſeems to be the gallant of Niobe, who probably was the eldeſt Io, called by Ovid Phoronis: this Niobe being the daughter of Phoroneus, deemed by Anticlides the oldeſt king of Greece; by Acuſilaus, the firſt man.

Stephan: Phornutus. Heſychiu. Simias of Rhod:
Prep, Evan.
8.
Jackſon Chron: 3. p. 23:
In Pliny.

man. He was reputed the ſon of Inachus and the brother of Egialeus: alſo, according to Plato, Caſtor and Acuſilaus, contemporary with Ogyges, probably the Agag of Moſes, and deemed, by the Scoliaſt of Apollonius, the ſon of Bootes. Clement of Alexandria places Cres of Crete in his time. Acuſilaus counts the flood of Ogyges 1220 years before the Olympic era: Cedrenus connts it 248 years before Deucalion's: it was 189 years before Cecrops, as Africanus in Euſebius aſſerts. Ogyges, according to Lycus in Tzetzes, and to Pauſanias, wedded Thebe the daughter of Uranus. Their daughter Alalcomene nurſed Minerva, Ammon's daughter, named by Eſchylus Onka and Neith: Plato calls her Neith; it is derived from the Celtic Nyddu, pronounced Neithee, to ſpin: yet in Hiberno Celtic Neith is battle: Onka is potent: from Neith comes Neo; from Okka, occo. *On Lycophrn.*

Pauſanias counts Ceres coeval with Pelaſgus Lycaon's ſire, and with Prometheus Deucalion's ſire, deemed by ſome in Syncellus 94 years after Ogyges; and with Lycaon Niobe's grandſon coeval with Cecrops; whom Iſocrates deems 1000 years before Solon and Piſiſtratus, who lived 560 years before the Chriſtian era. The elder Ceres was meant by Pauſanias above; for he writes that "Lycaon's brother Temenus educated Juno" the ſiſter of the younger Ceres. Apollodorus counts Lycaon's ſon Nyctimus contemporary with Deucalion; who was coeval with Phaeton, Cranaus and Crotopus; alſo, as Manetho wrote, with the ſixth king of the 18th dynaſty. Plutarch on Pyrrhus ſays that Phaeton was firſt king of the Moloſſi after Deucalion's flood, and was deemed Sol's ſon, owing to his ſkill in the ſolar motions. Deucalion was a great grandſon of Uranus; and generally reputed a nephew of Atlas, whoſe daughter Sterope wedded Oenomaus ſon of Alxion (as Pauſanias writes) and of Egina daughter of Aſopus. Oenomaus ſlew Tricolonus Lycaon's great grandſon; and was ſlain by Pelops, in the reign of Endymion's ſon Epeus: Endymion himſelf was coeval with Clymenus a deſcendent of Hercules the Dactyl, and reſtorer of the Olympic Games fifty years after Deucalion's flood. Lycaon's grandſon Arcas was, as Pauſanias alſo writes, coeval with Triptolemus; who, as Strabo writes, L. 1: L. 9: L. 8. Clem. Alex: 16:

writes, went in purſuit of Io the ward of Argus Panoptes, and the daughter of Jaſus. Euſebius ſays, ſhe wedded Telegonus ſon of Orus (Apollo) the paſtor: but in that ſhe is deemed the mother of Epaphus, ſhe is confounded with a prior Io, who ſeems to be Niobe and Io-damia.—Pauſanias ſays that Lelex was the ſon of Neptune and of Lybia, daughter of Epaphus; thus Lelex was Agenor's brother and uncle of Danaus. Lacedæmon, grandſon of Atlas, wedded Sparta grandaughter of Lelex and mother of Euridice wife of Acriſius. Polycaon the youngeſt ſon of Lelex (as Pauſanias writes) wedded Meſſene daughter of Triopas. The Grecian Mercury was another grandſon of Atlas; and was educated by Lycaon's ſon Acacus. Dardanus was likewiſe a grandſon of Atlas; who, as Acuſilaus wrote, was a contemporary of Triopas; and whoſe granddaughter Harmonia was wife of Cadmus the father of Semele, and of Autonoe the wife of Ariſteus, and of Ino the wife of Deucalion's great grandſon Athamas, uncle of Polydectes, who entertained Danae. Athamas was father of Melecerta; who being confounded with Melcart the Tyrian Hercules, Lycophron attributes his ſecond name Palemon to Hercules. Ovid ſays, Melecerta met at Tibur in Italy a Hercules, who muſt be Ammian's "Hercules antiquior," Melcart, or Chon, from whom part of Italy was named Chonia. Con in Saxon ſignifies fortis. Suidas places him in the time of Minos and of Athamas. He was later than Ogmeon of Gaul, the Al-mannus of Germany, whom Euſebius and Jerom deem the moſt ancient Hercules. I take Ogmeon to be older than Elian's ancient Maro king of the Auſones; tho' Meon and Maro are names of a ſimilar import: for Meon is Ocean; and Maris or Mæris is derived from the Celtic Mer (humor) the ſource of the Latin Mare, the Engliſh meer, and mire; the Egyptian Mæris and Mareotis; the Hebrew Mar, Gutta; the Arabic Mara, mano, which alſo is in Arabic, Mana; whence the Rivers Menan of Siam and Lao; and Maon, Aqua, in Arabic. Mar and Maon thus prove ſynonymous; hence Ar-morica from the Celtic Mor (akin to Mar) is in the Saxon Chronicle called Armenia: ſo Og-meon is the ſame as Og-more, the Great Sea; and Mor-gan-wg, the true name of Glamorgan, is

Pauſanias:

L: 15.

Stephan: Heſych.

V. H: 9. 16.

the

the head of the Great Sea: and Morgan, the ſame as Kyn-mor, is head or prince, or Khan of the ſea: and Maur-itania is from Môr-tain, a region by the ſea; as Aquitain, a country by the water. Meon and Maro, names confounded in the Egyptian Hiſtory, in another ſenſe ſignify the Sun, Men and Mar, as appears from the explanation of Theban names in Eratoſthenes. Emanations of light and of water appear to have been deſcribed by ſimilar words, as Sirius, Siris; Mar, Men; Aur, Or; thus a river in the Leſguis language is Or and Khor. So Miſor was both Siris or Meon (that is Nilus or Oceanus) and Sirius or Sol: thus Tully deems Vulcan, Sol's fire; they are Ham and Miſor. Owing to this confuſion, Memphis built (as Manetho wrote) prior to the Hycſi, is ſaid by Herodotus to have been built by Menes: Diodorus calls its founder Uchoreus, a name in import ſimilar to Meon; but ſirnames him Ogdous: thus miſtaking him for the Meon who was Cybele's huſband Saturn, called Choreus in Dionyſius of Halicarnaſſus, from Chor, a torrent, as Meon is Celtic for Ocean, the old name of the Nile. Thus Athenagoras (from Heſiod) deems Uranus the father of Ocean; whom Heſiod counts Saturn's brother; but his name is ſynonymous to Meon Saturn's own name. Eſchylus deems Ocean the brother of Atlas; whom Nonnus (2) deems the ſon of Terra, that is of Titæa: and Sanchoniatho deems Atlas Saturn's brother. Heſiod's Ocean here is Demaraon Zeus, Jove Thalaſſius, the Tyrian Belus who went from Tyre to Babylon, the Neptune who was Agenor's Sire, that is Melcart's. Apollodorus ſays that Agenor's wife Telephaſſa died at Thaſus; which adds to the probability that he was the Thaſian Hercules: as his father ſeems to be that Egyptian Hercules whom Hephæſtion calls Nilus, that is Ocean or Neptune, or Jove Thalaſſius. He ſeems alſo Maker the father of Sardo in Pauſanias. Thus Lycophron deems Tarchon (or Chon of Tyre, the Phenician Hercules) the "ſon of a Hercules;" who is Hepheſtion's Nilus, the Tyrian Belus, and Tully's Indian Belus, Demaraon Zeus. Tzetzes erroneouſly deems Tarchon and Tyrſenus ſons of Iera and Telephus the ſon of Alcides and Auge; this is irreconcileable with Tarchon's being coeval with Marſyas, as Solinus writes; and with Cecrops

2. 99.

and

and Atlas, as in Suidas. Saturn being Meon, Ocean or Neptune; hence Macrobius ſays a Triton was uſually ſet on Saturn's temple: hence alſo Virgil ſays that Neptune produced a horſe; Chiron's ſire, who by Lycophron's Scoliaſt is accounted a Centaur, V. 1200, having firſt learnt to manage a horſe; he may alſo have imported horſes: I believe the Marcomanni were the firſt nation of Cavaliers. Phorcys king of Corſica ſaid by Varro to have been routed and ſlain by Atlas, was ſon of Pontus and Terra, that is of Meon and Cybele. This Meon is the Uchoreus whom Diodorus counts Ogdous; being (as ſaid before) the eighth from Ham inclufively: Thus, Noah and Saturn's ſon Jove inclufive, the Sibylline poems rightly ſet the Titans in the tenth generation from the Deluge. But the Meon who was Miſor muſt be the founder of Memphis, as his ſon Athoth founded a palace there. Diodorus in ſetting Symandias long before Uchoreus or Saturn means either Thoth, or Menes his ſire; tho' Seſoſtris was a Si-mandyas; the name meaning a ſon of Menes or Amenophis: but Is-mandes ſignifies divine Mendes; ſo *As* in Gothic is divine. Owing to the ſynonymy of Mên and Mar, Diodorus ſays Maro the ſecond, who founded the Labyrinth, was held by ſome to be Mendes; he is Strabo's Maindes, Imandes and Menon. That Maro and Mæris (from Môr, which is allied to Meon, whence Menes) are akin to Chor, Moſes evinces, in ſaying that Seir was the mountain of the A'morites, Canaan's deſcendants; yet the Horim or Chorim were the ancient inhabitants; in other words, this was their ancient name.

Deut. 1. & 2. 12.

Chon mentioned juſt now was Tearchon, Tara-chon, O-tſor-chon, Chon of Tyre, Sanchoniatho's Melcart; that is a name derived from Melec, king (the Malica of Heſychius) and Artes fortis; ſo Herodotus ſays that Artaxerxes means a ſtout warrior; and Vettius Valens tells us Mars was in Egypt named Artes. Beroſus in Atheneus calls Hercules, Sandes; it ſignifies in Celtic amazing. He, as Tully writes, was a ſon of Jove, that is of Demaraon Zeus, by Aſteria, who ſeems to be Aſtarte latinized; for Ampelius ſeems to name her Athera. Chon may likewiſe have been the Dactyl. Pauſanias

ſanias calls him Sar-do, ſon of Makeris, from the Phenician Macharid, terrible. *Sar* is the ſame as Tſor, Tor, and Tyre. He colonized Sardinia with Lybians; the old name of that iſland was Ichnuſa; ſignifying like the preſent (derived from the Phenician Sarad) a ſole or print of a foot; yet it may be derived from Sardhyn, the citadel of Sar, the Tyrian; as Sardo is the Tyrian God, from Deu, Deus. He was probably the Hercules who contended with Apollo for a Tripod. Diodorus ſays, he aided the Gods againſt the Giants, when their weapons were clubs, as Hyginus alſo relates. Fab. 274. He traverſed a great part of the earth triumphantly; viſited Caucaſus and the North; aided Prometheus; ſlew Emathion king of Ethiopia; alſo Buſiris, who lived two centuries before Perſeus, as Iſocrates affirms. He alſo ſlew Anteus, and erected a Column in Lybia; from whence he obtained the golden Apples, or rather Sheep of the Heſperides, neices of Atlas; whoſe daughters Buſiris ſent Pyrates to ſeize; theſe Hercules ſlew. Atlas, for the reſtoration of his daughters, taught Hercules aſtronomy. Pliny ſays there 19. 4. was a chapel of Hercules at Lixos in Fez, ancienter than that at Gades. Tacitus ſays, the Lybians aſſerted that the moſt ancient Hercules was a native of their country. Salluſt ſays, he founded Jugurth. the town of Capſa. Hebe became his bride. He cohabited with Pyrene the daughter of Bebryx; ſhe was entombed in the Pyrenees. He ſubdued Chryſaor in Spain. By launching into the Ocean he was feigned to open the paſs. He founded Alexia in Gaul; and ſlew Dercylus and Alebion Neptune's ſons. Agatharcides relates that he wounded Dis; who muſt then have been old; if he was In Photio: Acmon's brother; but he probably was Japet Saturn's brother. Tacitus found that Hercules had been in Germany; yet probably this was Al-mannus, Tuitho's ſon, and Acmon's ſire. Hercules croſſed the Alps. Potitius and Pinarius, chiefs of the Aborigines, entertained him on mount Palatin. He next ſubdued Giants at the Phlegrean plains of Cuma near Veſuvius; and Eryx ſon of Venus and Butes in Sicily. He died in Spain; yet ſome ſay, Typhon ſlew him. He is deemed the inventor of the Tyrian dye. Having the title of Mya- Arnob. grus, he ſeems to be Bel-zebul; tho' the former name probably

aroſe

aroſe from the equivocal ſenſe of Zebul; juſt as the Dodonean prieſteſſes were feigned to be pigeons, from a word which ſignified alſo old women or widows. Zebul is the ſame as the Eolic Zabulus, Diabolus. But tho' he was Tar-chon, whence the Tarquins; for Q by the Normans was called Chon, Chon ſimply may be the name of his mother Athera. Cona in Iſlandic is the Greek Gune; but Chon in the Hindoſtanic and Zingara tongues is the moon, who was Venus Urania, Aſtarte, Athera. Van-*chan* at Siam is *Mon*day; and falls on our Monday, as near as conſiſts with difference of Longitude: ſo their Thurſday is *Van* Pra Haat, the day of the venerable Atta, the ſame as the Scythian Papa, Jove Pappeus, the Egyptian Apappus or Ammon: their Friday is *Van Souk*; Souk reſembles Siga, Minerva in Pauſanias, or Venus Victrix, Sherringham's Siggi, victory. Yet Strabo ſays a crocodile was in Egypt named Souchos, and that it was the name of a certain king: to whom Plutarch adds the title of Pete, Sacerdotal. Selden ſays it does not appear than Chon was the name of the Egyptian Hercules; named by Pauſanias Makêr; hence Magar, a place at Carthage; but Suidas ſays Tara-chon was a king of Egypt contemporary with Cecrops and Prometheus: Solinus mentions him in Italy with Marſyas. When Saturn marched weſtward, Aſtarte and Melcart attended him: theſe two heroes accordingly had temples at Gades. Timagenes (in Ammian) ſays, "The elder Hercules led the Dorians to the confines of the Ocean:" the name of this colony is probably derived from Dwr, ſignifying water: yet it may ariſe from his own name Dorſanes derived from Ador San; and as Bryant ſhews that San and Es bear the ſame ſenſe, he ſeems to be Juſtin's Adores. The Hyperboreans whence he brought the Olive were thoſe Northern Goths near the Euxine, whence it was named Cotinos. Sanchoniatho ſays, "Aſtarte accompanied Saturn over the World." She became the Minerva Beliſama of Gaul. Saturn being Meon, equivalent to Maro, I take him to be Elian's Auſonian Maro, the firſt Centaur or horſeman; his ſon was an expert horſeman. Yet this Maro may be the old officer left in Macedonia by Dionyſius.—Cadmus, who was ſubſequent to Melcart, is generally reputed a couſin german of Danaus and Egyptus, who in Manetho were Armais and Seſoſtris; this Diodorus (8) confirms by

by saying that Danaus founded the Cholchians: but this colony was part of the troops of Sesostris. He was the first Ramesis; and Cyril of Alexandria says Ramesis was Egyptus. Dicearchus deems Sesostris, the successor of Orus Apollo; this is extremely probable; for Aristotle sets Sesostris before Minos Europa's son: and Jove, Europa's gallant, was coeval with Orus and Cadmus. Trogus Pompeius and Agathias deem Sesostris as early as Ninus and Semiramis, whom I take to be Sida the mother of Egyptus in Cedrenus: for Belus the sire of Egyptus is said to have wedded Isis when a widow; and Isis was Semiramis: this Sida in Suidas is deemed the daughter of Jove Taurus; whom he thus confounds with Hammon the spouse of Rhea, Sida's mother: Taurus was Europa's gallant. Statius writes that Apollo, who as Athenagoras says was Orus (and he was son of Isis) was expiated touching Typhon's murder by Crotopus of Argos, Deucalion's contemporary, as Tatian writes: he was the sire of Sthenelus, whom Danaus either succeeded or superceded, being the guest of Gelanor, Two daughters of Danaus wedded two grandsons of Xuthus.

Schol. Apol. Rhod.

Silv: 1. 570:

Thus the times and contemporaries of the Titans are tolerably ascertained. For Orus was son of Dionysius or last Osiris son of Ammon the spouse of Rhea, sister and concubine of the Titan Saturn sire of Chiron, and of Europa's gallant educated by the Dactyls, who invented iron 63 years after Deucalion's flood. Homer counts Europa the mother of Minos the grandsire of Idomeneus. So Apollodorus counts Ariadne, Europa's grandchild. Minos and his brother Radamanthus were adopted by Asterius the younger Saturn; hence Pindar calls Radamanthus, Saturn's son. He espoused Alcmena, Amphytrion's widow, and visited Tityus the gallant of Latona.

7. Pausanias.

The Titan Saturn or Meon was Anak; hence the Cretan Asterius is called the son of Anak, and Carthage was Chadre-anak, or Cadyr Anak, the king's citadel. But Ham was the Saturn who was that ancient Mars called Genitor: also Moloch, Celtic signifying a

Pausanias.

moleſter; and Virgil's Gradivus. But where Dionyſius of Halicarnaſſus deems Mars the grandſire of the *Italian* Faunus, he means the Titan Saturn; thus Mars was a ſon of Jove Uranus. But Ammon's ſon Dionyſius, the laſt *Egyptian* Faunus, being reputed Rhea's ſon alſo, was by ſome deemed Saturn's; and is Ptolemy's Mars-adonis, whom Heſychius calls the Abobis of the Perſians: he ſeems to be the Egyptian Epaphus; tho' Saturn was Apopis. This Dionyſius is the Mars called by Heſychius, Tnamus, a name more truly applied by Plato to that more ancient Oſiris, who was Miſor, inſtead of either Ammon or Ammon's ſon. Dionyſius, being a Mars, was called Maſares; that is Rhea's Mars; for Heſychius ſays ſhe was called Ma in Lydia. Suidas, like others, confounds Faunus ſon of Jove Picus, when he calls him the aſtronomer Hermes, with Miſor the firſt Egyptian Mercury, Mars, Pan, Hercules, and Oſiris; titles moſtly affected by the Titan Dionyſius.

ſee Selden.

Picus is Sanchoniatho's Jove Belus. Lycophron ſays, "For him Europa was taken from Sarepta, to avenge Io ſtolen for the lord of Memphis;" who at that time was Ammon. This Jove Belus was not the ſire of Seſoſtris; whoſe father Amenophis was Belus Agenor's brother. Agenor's father, the Tyrian Belus went to Babylon and there entertained Saturn's ſon Jove. He was Demaraon Zeus, and Jove Thalaſſius; hence he was a Neptune; tho' uncle to the Neptune who was Saturn's ſon. Amenophis being a name of like import as Meon, which is Ocean the old name of the Nile, Diodorus ſays that Nilus in a bull's form begot on Memphis the daughter of Uchoreus (a name derived from Chor, a torrent; and of the ſame import as Nilus, Ocean, Meon, and belongs here to Cybele's ſpouſe) their ſon Egyptus; whoſe father is by Manetho called Amenophis; and by Apollodorus, Belus: who ſays, he had Egyptus by the daughter of Nilus; which ſhews my explanation of Uchoreus to be right: and it tends to confirm the account that Iſis the daughter of Saturn, Meon, Nilus or Uchoreus wedded the father of Egyptus, after the death of Dionyſius. Apollodorus adds that Belus was the grandſon of a Memphis the daughter of (ſome older) Nilus; who perhap

Euſeb: Prep. 2. 2.

perhaps was Acmon's father Meon, Man or Mannus. A Nilus ſtill older is the ſire of the Egyptian Vulcan, Sol's father, in Tully: theſe are Noah, Ham and Miſor. The ſtory of the bull has no relation to Europa's amour; but ariſes hence: "there was a tradition amongſt the Egyptians (ſays Elian) that Menis an Egyptian king deſirous to inſtitute the worſhip of an animal, choſe the bull." This he devoted to Ham his ſire, who was the Jove whence Eratoſthenes ſtiles this Menes, Jovius; it alludes to the Ark named Bous; hence Plutarch and Varro derived Serapis from Soros Apis, Cheſt of Apis: others derive it from Apis and Sar a prince; whence ſir. From Miſor's adoration of Apis, Oſiris is ſaid to have tranſmigrated into Apis: from this bull Miſor became Neton the martial God of Spain; as his grandſon Tat, Teutat or Tuitho was their Mercury. Hiſtory often confounds other Meons with this primitive Menes or Miſor: who being an Oſiris, a bull became the ſymbol of every Oſiris, or Meon; for the Oſiris who was Miſor, being the primitive Egyptian Sol, his ſtrength was reſembled to a bull's. Thus as far as regards the bull, the Meon or Amenophis ſire of Egyptus being the Menon or Belus who went to Babylon with Iſis or Semiramis, is confounded with Miſor.—The Egyptians were fond of giving the names of their important river to their kings; or perhaps their names to the river, whenever they improved its utility; as Chor, Meon, Siris, Ocean, Nahal, Egyptus, Tritonia. But in fact not only Amenophis in this matter of the bull is confounded with Miſor; but the lady's firſt huſband Dionyſius, as being an Oſiris; for Lycophron denominates him Taurus likewiſe: indeed this Jove of Nyſa is oft confounded with Picus, the Taurus who ſtole Europa.

Agreeable to the deſcent of Egyptus in Diodorus, Tully ſays Nile, was the father of his fourth Mercury. He is Danaus the brother of Egyptus: being Armais, Armes or Hermes, ſignifying a Diviner. Elian ſays, "He was the councellor of Seſoſtris," or Egyptus. Tully ſays "his name was not to be mentioned;" probably as baniſhed for uſurpation. Var.H. 12:4

Acmon's father was alſo called Meon; as well as his grandſon Saturn Cybele's gallant, the founder of the Meonians. Acmon being Elios or Sol, and his father Meon's name ſignifying Oceanus,
7. 56. Gellius (in Pliny) ſays, Ocean's ſon Sol invented gold, phyſic, and honey. The Nile being called Ocean, which is Meon, Saturn is Nilus the father of Tully's ſecond Minerva, counted by Sanchoniatho Saturn's daughter. Thus Herodotus and Pauſanias (1) ſay that Minerva was Neptune's daughter; and (8) that Neptune had a daughter by Ceres, that is the elder, or Cybele: and thus Heſychius (on Belus) mentions Jove ſon of Neptune; Neptune being ſynonymous with Ocean, and Meon, the name of Cybele's huſband: thus Saturn was the Neptune, Ammon the Jove, and Japet the Pluto who divided the world; a partition attributed to Saturn's three ſons. Saturn is meant where Herophilus and Diodorus ſay that Rhoda was the daughter of Neptune and Venus; and Epimenides ſays, of Ocean and Venus; that is of Meon and Urania, Aſtarte or Rhea; whoſe gallant being Ammon, as well as Saturn; and Ammon (as Plutarch ſhews) being, as many others were, honoured with the
Natal. Comes title of Sol, Pindar and Aſclepiades deem Rhoda Sol's daughter. Her name was taken from the Iſland of Rhodes, ſo called from the Celtic, Rhodio, to walk; the Rhodians being Pelaſgi or Itinerants.

Diodorus 1. Miſor was Menes that ancient king who invented Lotus Bread; and Oſiris founder of Thebes, when the Lower Egypt was a moraſs: and as he built Memphis he is the Uchoreus of Diodorus, but not the eighth from Simandes, but Simandes himſelf; and the firſt Buſiris, not the 8th after him. He was ſlain by a Hippopotamus: is oft confounded with Memnon the inventor of delicacies and great architect; who founded the Labyrinth; being Strabo's Imandes and Maindes, the Mendes and Maro of Diodorus, and that Amenophis who was the predeceſſor of the Proteus of Herodotus, whoſe ſon Ramſinitus, Pliny's Ramiſes, was called Proteus alſo; and by Hyginus deemed old, eight years after the Trojan war; when according to my calculation he had reigned 51 years. In the 14th year of
Fab. 118. his ſucceſſor, the laſt Amenophis or Nilus, happened the Exod.

All

All theſe Meons and the ſire of Seſoſtris, alſo the Amenophis next after Chebron, and Cybele's huſband, and Acmon's father muſt be carefully diſtinguiſhed from that primitive Menes who is Miſor; with whom they are often confounded; and who was Pan; whence Iſis the queen of this Oſiris, Mendes or Pan, is on Rigord's medal ſtiled Theou Panos: after his death Thoth was her councellor.

That Miſor was Meon, Menes, or Mendes Manetho and Sanchoniatho ſhew: the firſt deems Thoth ſon of Menes; the other, Miſor's; who was the Oſiris that, in honour of his ſire, founded Chemmis, "a grand city (ſays Herodotus) in Thebais, near Neapolis;" and the native place of Danaus. But Noah was the primitive Oſiris: and he was the firſt Cælum ſaid by Triſmegiſtus to be living in his time with Saturn and Mercury; who are Ham the primitive Cronus of Eupolemus, and his ſon Miſor the Mercury on whoſe account Eratoſthenes calls his ſon Thoth (who was Triſmegiſtus) Hermogenes; and the Oſiris aſſerted by Plutarch to be Agathodemon. Hence Ammon's ſon Dionyſius being an Oſiris, Atheneus confounds him with Agathodemon; to whom the firſt cup of wine was dedicated: for he was the Oſiris and Mercury who taught the uſe of the grape; hence alſo the firſt cup was conſecrated to Mercury; ſee Suidas: Miſor being that firſt Mercury to whom (as Sanchoniatho wrote) Cronus or Ham granted Egypt. Miſor with Thoth and Iſmunus conſtituted the three Lares or Penates; yet beſides theſe each perſon had his peculiar Lares, who were ſuch Gods, or ſometimes the manes of deceaſed friends, as Roman Catholics, Patron-ſaints; tho' Chriſt is the univerſal protector, annulling all inferiour tutelage. Ariſtophanes tells us Mercury has many ſirnames. Hellanicus ſays Oſiris was called Hy-ſirus: Sanchoniatho calls the brother of Cna the firſt phyſician, Iſiris; this ſhews the prepoſitive uncertain: ſo Seth, Aſeth; Thor, Athyr; Veſta, Aveſta; Thoth, Athoth; Taaut, Athauta: Sarmoth, Aſarmoth; Seman, Aſoman; Dis, Ades; Anubis from Nobeah; Thena, Athena; Neith, Anaitis; Manes, Amanus, Omanus; Mihr, Perſic for Amor; Aſſouan, Syene; Ram, Aram; Zan, Azan; Melec, Amelec; Menophis, Amenophis; Cheres Acheres; Cenchris, Achenchris; Pteras, Aptereos; Margians, Amyrgians; Pachman,

Diodorus 1.

Lactant.

Iſis et Os.

Plutus

Pachman, Apachnas; Phtha, Aphtha; Star, Eſter, Aſtera: Tabor, Atabyrius; Dorſanes, Adorſan: Bel, Abellio: Dercето, Atargatis: Dione, Idione.

This ancient inſcription, " Saturn the youngeſt of the Gods is my ſire, I am Oſiris," relates to Ham and his ſon Miſor: for the father of the Egyptian Bacchus, called alſo Oſiris, was Ammon not Saturn, whoſe juniority is dubious: Sanchoniatho counts Cronus the firſt ſon of Uranus: ſo Diodorus in the Cretan Theogony. The above inſcription ſhews why the Oſiris who was Miſor or Menes was eſteemed the firſt mortal king of Egypt, being a Poſtdiluvian. Ham was the youngeſt Antediluvian, or univerſal Cabir, tho' the prime Cabir of Egypt.

Diodorus Siculus, in placing Oſimandius before the founder of Chemmis, argues him to be Menes or Mendes, that is Iſimandes or Is-mandes, divine Mendes: as he does Uchoreus, by him reputed that founder, to be Iſmunus, Miſor's ſon or Nephew, who was Ogdous as being the Eighth *Egyptian* Cabir, who is amongſt the builders of Memphis; tho' Herodotus ſays its firſt founder was Menes: He is Miſor, for his ſon Thoth built a palace there: but the Titan Saturn Meon or Uchoreus was Ogdous as being the eighth incluſive in Ham's direct line.—Miſor or Menes was eſteemed the firſt mortal king of Egypt as being next to Ham the youngeſt Antediluvian Cabir; but the eight Egyptian Cabiri were of Ham's peculiar family: his parent Ogen or Og Hen (old Ocean) who was the firſt Serapis, being the moſt ancient perſon in the Poſtdiluvian world, was the patron of ancient men; as his eldeſt ſon Japhet became proverbial for antiquity. Let me recapitulate the eight ancient Gods of Egypt. (1) *Vulcan*, Phtha, Opas, Ham himſelf, called alſo Cronus, Belus, Zeus, Prometheus, Chamos. Diogenes Laertius ſets him at the head of the Egyptian philoſophy. Cecrops introduced his laws at Athens: being called Cronus, his were the Saturnalian laws of Carthage, at firſt called Chadre Anak: as Sicily was Trianak, in honour of Ham: Carthage was alſo called Charchadon in honour as

Bryant

Bryant ſays of Adonis; and Carthada, in honour of Juno: that Juno who was (2) Ham's conſort Thebe: and ſeems to be that ancient *Latona* deemed by Herodotus a great deity of Egypt: ſhe is the ancient Venus mother of the Gods. (3) Her daughter, Miſor's wife Chamyna, afterwards the Britiſh Camma, ſeems to be their *Iſis* daughter of the ancient Prometheus or Ham, and the Amaia of Suidas. Their primitive *Sol* (4) Sirius, Siris, Syr, Sihor, whence *Sir*, Sur, Swr, Princeps, was Miſor, Mên, Menes, or Mendes; who likewiſe was *Pan* (5) and therefore a dual divinity, or rather univerſal; for he was Oſiris, Agathademon, Hermes; Bacchus, Thamus, Serapis, and the firſt Eſculapius; for he was the Oſiris ſaid to be Apis; hence he was the Bacchus ſaid to be Priapus, a name derived by Bryant from Pe'or Apis: Pe' is a particle or prepoſitive, ωρ and γωρ ſignify man in Celtic: hence Peor and Phegor are the ſame, and relate to Priapus: ſo Jerom ſays that Phegor was a naked God; and Moſes proves (Numb. 25.) the lewdneſs of Peor's rites. Phornutus agreeably to this account deems Priapus to be Pan. The name ſuits the prolific founder of the Egyptians; as Heſychius ſays Apis is from Appas a parent, in Callimachus Appa, the Hebrew Abba: hence Papa, and Apappus. Selden ſays, "the Sun was ſacred to Agathodemon; alſo, that Pan and Sol were the ſame." But, when the Egyptians complimented this immediate founder of their nation into a Phyſical Deity, feigning him the Sun; they under different denominations ſtiles him the Sun in different reſpects; as Serapis he was the winter Sun; as Apollo, he was unrivalled; as Pan, prolific; as Orus, progreſſive: as Arueris, operative; as Amoun, reſplendent; as Oſiris (from Oſh-iri) time-former; as Harpocrates, feeble as an infant; Mercury, for his activity; Bacchus, for exhilarating power; Agathodemon, for benefits. This is the Oſiris, who was counted Antiquiſſimum Ægypti Numen; Herodotus ſays the Titan Ammon's ſon "Dionyſius was a junior God;" tho' he aſſumed the name of Oſiris: ſo Polyænus ſhews that one of his generals bore the name of Pan, who by noiſes in the night ſtruck the foe with fear; hence imaginary terror accquired the name of panic; ſuch as afterwards terrified Brennus. Another of his officers affected the name of Anubis; who originally was Thoth, the ſon of the ancient Oſiris or Miſor

Dii. Syr.

Jabl:

Tacitus.

Miſor. (6) *Thoth* as Plato ſhews, was an ancient Egyptian God; thus proving with Acuſilaus and Sanchoniatho that ſome of Ham's ſons were Cabiri alſo. (7) *Muth*, Serapis or Pluto, whoſe divinity Varro aſſerted. He was Noah the primitive Neptune; hence at Canopus Ιερον Ποσειδωνος. He is the *Terreſtial* Serapis, who (as Suidas ſays) repreſented the Nile; holding a cubit and a buſhel, to meaſure the river and its plentiful produce. Socrates the eccleſiaſtic ſays that Serapis preſided over the Egyptian inundations: but Pauſanias ſays that Neptune was the God of all inundations. Jablonſki derives the name from Sari Api, column of meaſure. Ruffin ſays it was a cuſtom to keep the Nilometer in the temple of Serapis. He was the God Canopus, who was fancied to be the pilot of Menelaus, and by others to be the pilot of Seſoſtris. But, as God of the waters of the Nile, he was repreſented by a water-vaſe. Rufinus ſays that, in a conteſt with ſome Chaldean Prieſts, the Egyptians ſecretly had a porous vaſe coated with wax; which melting near the Chaldean fire, the water iſſued out, and extinguiſhed the Chaldean God. Serapis was the Hibernal ſun, which occaſioned nature's periodical death; hence he was infernal Jove; ſo Apollo's oracle ſays, in Macrobius, " Dis, cum ſævit Hyems. He is the primitive Odin, father of Thor who certainly was Ham: but the Titans affected theſe and all other names originally conferred on Ham and his family. Noah ſaw the death of Nature at the Deluge; and was the great All-fader Odin and Oceanus. The moſt famous Temple of Serapis was at Canopus; and there his worſhip was in the higheſt repute. A prieſt told Ariſtides that the place was named Canopus before the viſit of Menelaus. Savary derives it from Cahi, land, and Noub, gold; and ſays the filtering pots, ſuch as above, were made of clay obtained at Canopus, a name that ſeems corrupted from Chan Opas, or Ob. Ocean, Oſiris, Neptune, Proteus, Triton, were all Gods of the Nile; but the River God of Canopus was certainly Serapis. Strabo, by the Serapiums at Memphis and Canopus, means repoſitories of Nilometers ſacred to Serapis; whoſe moſt ancient temple, (as Pauſanias writes) was at Memphis. Auguſtin terms Serapis, Maximus Egyptiorum Deus. Varro ſays Serapis and Iſis were great Gods: but ſhe was the primitive Iſis daughter of the Egyptian Prometheus or Ham;

Stephan.

and

and he was the *celeſtial* Serapis who was Oſiris or Miſor. (8) Epius or Iſmunus is Clement of Alexandria's phyſician Apis, a builder of Memphis, more ancient than Io. Pherecydes calls the mother of the Egyptian Cabiri, the daughter of Proteus; that is of that primary man who was Noah or Ogen, Virgil's Nereus Grandævus, the moſt ancient God of Apollonius Rhodius. Her name Cabira is an apellative; ſhe being one of the eight univerſal Cabirs in the ark. But ſhe was the moſt ancient Beroe the daughter of Oceanus and Tethys, who were Noah and his wife. She was alſo called Thebe, which as Tzetzes ſays is Bos; ſo is Athyr, a name afterwards aſſumed by Aſtarte: but Ham's wife originally had the name of Thebe from the Ark called alſo Bous; which ſignifying a cow or bull, a cow became her ſymbol, as a bull was Noah's, Ham's, and Miſor's. From Thebe's ſurmounting the Deluge ſhe was named Il-ithya, from Ἀιθυια, as Bryant remarks: ſo Lycophron terms Dardanus a ſea fowl for the ſame reaſon. Ham the Egyptian Vulcan was both an Egyptian and univerſal Cabir. Pelaſgians brought the rites of theſe Cabiri to Samothrace, tho' ignorant of their names: they afterwards ſettled at Athens; when they obtained the names of the Gods from Egypt: Lucian ſays the Egyptians firſt knew the names of the Gods: but Herodotus adds that Veſta, Themis and others had names from the Pelaſgi: which proves them more modern than the firſt Cabiri, whoſe names were unknown to their Pelaſgic votaries; who had learnt their rites from Teutat's deſcendents; and who ſeem to be at firſt Celtic followers of Mannus and Acmon out of Europe to the Thermodon; and afterwards to have come with Alizons, Cyclops and Syrians, to Theſſaly, Athens, Samothrace, Crete, Rhodes, Leſbos and Italy. The Cyclops ſeem to be Arimaſpians; and with the Amazons to be akin to the Scythians: for the Amazons taught ſome of the Sarmatians the Scythian language: tho' Procopius derives the Goths from Sarmatia; which indeed was partly Celto Scythia, where Scythian or Gothic or Tartarian manners prevailed; ſuch as horſemanſhip, reſidence in waggons; ſee Tacitus.

Herodot. L. 2.

Herodot. 4.

Ham was denominated Ammon long before Rhea's gallant; who had the title of Sol, but was grandſon of that Sol who was Acmon.

Plutarch fays that in the war of Sol's brother Apopis, againſt Jupiter Ammon; Oſiris aided Jove. Here Apopis is Saturn: hence Apopis and Aſſis or Aſeth two kings of the Hycſi were Saturn, and Typhon ſaid by Plutarch to be Seth; on whom thoſe Paſtors had conferred the ſovereignty over them; their king Apopis being, as Plutarch above diſcovers, Saturn.

Ammon is Hyperion the father of Elios and Silene in Heſiod, and the Atlantean Theogony; that is of the Titan Oſiris and Iſis. Nonnus calls Ammon, Hyperion. Claudian ſays,

L. 13.

Hyperionio Solem de Semine.

Steſichorus in Atheneus deems Ammon's ſon Dionyſius Hyperion's. He ſurnames the ſun, Hyperionides. Plutarch, who ſays, "Ammon's mother was Paſiphae one of the Atlantidæ deſcended from Uranus;" alſo ſays, "Rhea had Oſiris (that is Dionyſius) by Sol:" but Ammon is allowed to be the father of Dionyſius, as according to ſome he was of Paſiphae wife of Minos, by Creta. Saturn being Meon, which is Oceanus and Neptune, the Neptune and Sol, whoſe contention Pauſanias mentions, are Saturn and Ammon: and the Venus, to whom this Sol gave the lands in diſpute, is Iſis. Lucian mentions this contention of Sol and Neptune.—Owing to Saturn's name Meon ſignifying Ocean or Neptune; we find that, as Pauſanias (1) counts Minerva to be Neptune's daughter, ſhe is at once Tully's ſecond and third; this laſt being the daughter of his ſecond Jove, who is Ammon, the huſband of Rhea who cohabited with Saturn or Meon: ſometimes one paſſing for the father, ſometime the other, this lady at length was ſuppoſed two different perſons: his ſecond being the daughter of that Nilus who was alſo Meon or Saturn. Nonnus deems Venus and Oceanus founders of Beroe; that is Venus Urania or Aſtarte, and Meon or Saturn; as Nonnus proves by ſaying that Saturn founded Beroe: tho' I ſuſpect that Beroe was founded by that Meon who was Menes, Miſor, not by the Titan Saturn: and that it was named Beroe after Ham's conſort; tho' Nonnus calls a later Beroe, Paphia and Cytherea.

Agis. L. 2: L. 41:

Ammon and his conſort were the *real* Jove and Juno; the parents of

of the Egyptian Bacchus, and of the Venus who was the younger Iſis, Dione or Semiramis; alſo of Mars, and the Grecian Pan. And their ſon Dionyſius was the Jove of Nyſa, the father of that Apollo and Diana, who were Orus and Bubaſte. Ammon's ſon by Maia had Hermaphrodite by Venus Electra, who as the Scholiaſtof Apollonius 1. 9. 6 writes, reſided at Samothrace. Tho' all theſe are reputed uſually the children of Jove Picus or Lapis, the father of Semele's ſon, and of Minos, Radamanthus and their brother Sarpedon often confounded with Bellerophon's grandſon the Trojan warrior, hence alſo deemed a ſon of Jove; who was the father of the Lemnian Vulcan, and his beauteous wife; alſo of Caſtor and Pollux, and finally of Alcides. By the elder Ceres (according to Sanchoniatho) Ammon was the Jove (that great diſpenſer of benefits miſtaken by Diodorus for the father of Minos) who begot the younger Proſerpine ſtolen by Aidoneus king of Epirus, from Sicily: which occaſioned the diſtreſs and errors of Ceres (ſo finely diſplayed by the poets, particularly Homer and Claudian) during which ſhe paid her celebrated viſit to Celeus, and beſtowed wheat on Triptolemus his eldeſt ſon: tho' Panyaſis and Pherecydes give him other parentage.

Diodorus ſays than Minerva Victrix was Ammon's daughter. Tully ſays her father was Saturn's brother and ſon of Uranus. Ammon was the ancient Cinyras, ſon of Paphus, and the gallant of Venus in Clement of Alexandria, and the father of Adonis who was Adonoſiris, Oſiris or Dionyſius; tho' Heſiod has an Adonis ſon of Phenix. Suidas deems Cinyras, ſon of Thyas, and grandſon of Pharnacus, Cyprian kings; and famous for his wealth: but this is a later Cinyras, Agamemnon's friend. Apollodorus ſays that Cinyras Pygmalion's ſon-in-law, was the ſon of Sandoc a deſcendent of Cecrops; his wife's name was Metharme: he ſeems to be that Aſſyrian king whom Panyaſis calls Thoas. Cinyras the father of Adonis founded Paphos: and the ancient temple of Venus at that place, as Tacitus aſſerts. But Sandoc's ſon was a different Cinyras from the gallant of Venus; who moſt probably was the king of Aſſyria father of Adonis or Oſiris, whoſe mother was the Venus that inflicted infanity on the Hiſt. 23.

ſons of Neptune and Halia, in Rhodes (and contemporaries of the three ſons of Jove by Imalia, begotten after the Titanian war) for
Diodorus. their inhoſpitality towards her in her progreſs from Cytheræ to Cyprus. Lactantius calls the wife of Cinyras, Cenchreis, which ſignifies Serpens, and alludes to the elder Ceres.

Plato calls Ammon, Thamus; owing to his being blended with that Oſiris, as Diodorus writes, who was his ſon Dionyſius; and Dionyſius with the Oſiris who was Miſor and Thamus, as Plato ſhews by deeming him Thoth's contemporary. The Titans (as already ſaid) affected the titles of Ham and his immediate deſcendents. Thus the Titan Prometheus, and Atlas, alſo Phoroneus, were not the firſt of their reſpective names.—I take Ammon's ſon Dionyſius to be Sanchoniatho's Adod, and the Adad of Macrobius; and Hadad ſon of Bedad who ſmote Abraham's ſon Midian. Ammon is Iö's gallant, and ſlew thoſe Curetes that concealed his ſon Epaphus, the ſecond Dionyſius of Diodorus, who became a king of Egypt, and inſtituted divine rites: He was born in Crete. Ammon is Tully's Arcadian Jove the ſire of Minerva victrix, Nitocris or Neith. Likewiſe the Jove who eſpouſed Protogenia the aunt of Dorus, and mother of Aethlius Endymion's father.—As Plutarch ſays Ammon was Amous, he ſeems to be Teuct-amus, whom Diodorus in defiance of chronology, deems the ſon of Dorus. He ſays Teuctamus had Aſterius (whom Manetho counts Pandion's contemporary) by Creta; but ſhe was Ammon's conſort. Ammon being the ſon of Uranus, he and his ſon Dionyſius are Sanchoniatho's Dioſcuri, tho' placed amongſt Sydic's ſons: and are thoſe to whom Epicharmus in Atheneus (4) ſays that Minerva ſung a war ſong: the meaſure was two dactyls and a ſpondee. When Timotheus ſung this ſong, called Orthios, accompanied with muſic to Alexander, Suidas ſays he inſtantly in a martial tranſport ſhouted to arms. This was the tune of the military dance Betharmus, invented by Pyrrhicus one of the Curetes, a name derived from Couris a ſpear: thus Juſtin 43 tells us that ſpears were
Attic. anciently revered as divine. There was a Satyric dance called Sicinnis, in Athenæus. The Indians in the South-Seas and North-Americans ſing a war-ſong. Pauſanias ſays Aſterius was ſon of Anax,

ſon

ſon of Ge; who here is Titæa: Anax was Saturn, and being Ammon's rival, Saturn often fathered his children. Apollodorus counts Aſterius, and Jove Lapis, brothers; ſo Sanchoniatho deems Zeus Belus, and the younger Saturn who was Aſterius: and as the elder Saturn was Neptune, Aſterius was the younger Neptune. Rhea Ammon's wife was the mother of Lapis, whom Euſebius calls Lapes; but the name alludes to Rhea's giving a ſtone to Saturn for her ſon. Agathocles ſays Rhea had that ſtone from the iſle Proconneſa. Pauſanias, who mentions Zeus Lithos (3) ſays that Saturn ſwallowed this ſtone on mount Petrarchus: it was preſerved and daily anointed in the Temple at Delphos, and covered with wool that grew during the Saturnalia. Tully mentions the oath by Jove Lapis; whom Apuleius calls Deus Lapis. This is the Coel Faen or Credence ſtone of the Welſh, derived from Jacob's Bethel: ſee Rowland's Mona, and Geneſis 31. 46. Perſons ſwore on ſmall ſtones as tokens of the Bætyl. Midius Fidius was the Roman oath; and this proves Jove Picus to be Sancus, named Piſtios in Dionyſius Hal. Plutarch ſays Mithras was born of a ſtone. Some think this an allegory alluding to flints: but Mithras reſembled Apollo, not Vulcan: it therefore probably reſpects Lapis, who had an univerſal empire, like the Sun. Bannier ſays *Elben* ſignifies a ſtone or a child; and Rhea ſubſtituted another child for her own. Le Clerk on Heſiod ſays that *Balah* ſignifies to confine, as well as devour. Lactantius thought this ſtone was the God Terminus. Priſcian ſays the Latins called it Abaddir; the Greeks, as Heſychius writes, Bætylus. This name aroſe from Jacob's Bethel. Bochart ſays the ſame word ſignifies animated and anointed: therefore the poets call them animated ſtones. Some of them were ſmall and worn as amulets. But the true Betyls were the rocking ſtones of the Gaurs: thus Damaſcius ſays, "I ſaw a Betyl moving in the air."—As to the name Jovis, Jove, it neither comes from Juvo, nor from the Celtic Jou, young; for it was a name of Saturn's ſire, and of his rival Ammon, as well as of Lapis or Picus: Jove is the ſame as *Chova*, which in Cochin China is king: both are from Joua, Jehova.

Heſiod's Scolia.

Arcad.

De Flum.

Teuctamus

Teuctamus and Ammon (if diverſe) poſſeſt dominions in Crete at the ſame time; and both married Creta. Teutamus ſeems to be Teutamides (in Dionyſius of Halicarnaſſus) the father of Nanas, a name given to the mother of Atys in Arnobius: ſhe is Venus Urania, Aſtarte or Diana, whom Bannier reports to have been called Nannea or Nana: hence perhaps the legend Naneæ Sebeſio, yet Bacchus was called Nana ſon of Venus Urania, or Rhea, often confounded (let me repeat) with her daughter, whoſe father was often reputed to be Ammon, Amos or Teuct-amos. Teuct-amus is derived from Tauct, a title of honour in the Eaſt, according to Della Valle; ſignifying what is meant in ſacred writ, and in Milton by *Thrones*.

Jove Lapis was Egiochus, and hence is confounded with Atys (ſo named from Attagos, a goat) ſometimes reputed the ſon of Manes or Saturn; but rather of Ammon; for he was Dionyſius. Arnobius owns his account of Atys to be a fable. Dionyſius Hal. ſays Atys was the father of Lydus by Callithea daughter of Choreus, that is by Bona Dea or the noted Ceres; by whom (but here confounding her with her mother) Plutarch ſays Gordius, who from Strabo ſeems to be the ſon of Triptolemus, had Midas; whoſe daughter Ia was betrothed to Atys. Arnobius took this goddeſs to be the wife of the Italian Faunus, inſtead of the Egyptian, who was Dionyſius. As Choreus imports the ſame as Meon, and is Cybele's huſband; Diodorus ſays "Meon king of Lydia had by his wife Dindyme his daughter Cybele:" but Dindyme was the elder Cybele. Thus the miſtreſs of Atys was Claudian's *Nota Ceres*. Diodorus blends the ſtory of Atys and Cybele, with Hyperion's, by miſtaking the younger Cybele for her mother. Atys or Dionyſius was nurſed by a goat, and became Jove Egiochus, a name erroneouſly given to his couſin german Picus. Diodorus Siculus ſhews that Oſiris was ſometimes deemed Dionyſius, ſometimes Jupiter. Dionyſius Hal. ſhews there was a Jupiter Faunus; who was this Oſiris, Bacchus, or Dionyſius. Bannier ſhews that the name Sabaſius was common to Jove and Dionyſius, whoſe

whoſe name ſignifies Jove of Nyſa. The Rhodian Oracle in Gale is thus,

Magnum Atten placate Deum, qui caſtus Adonis,
Evius eſt, Largitor Opum, pulcher Dionyſius.

Euſebius alſo ſhews that Attis was Adonis: tho' the ancient Adonis or Thamus was Miſor; who being ſlain by a river-horſe, he was allegorized into the Sun overpowered by Winter, whoſe fury was more commonly compared to a boar's; this likewiſe was fabled of Acmon, when he became Elios. Ammon's ſon being ſirnamed Oſiris, and ſlain by Typhon, a river-horſe became Typhon's emblem. Pauſanias writes that Attis was ſlain by a boar, as Adonis is ſaid to be.

Plutarch calls Ammon, Amos; as Africanus calls Amoſis, who appears to be Ammon by his priority (in the Dynaſty) to Orus, Ammon's grandſon. Ptolemy of Mendes wrote that Amoſis expelled the Hycſi. In the reign of Amoſis Heliopolis appears to have been recovered from them. The Hycſi had loſt Memphis in the reign of Mæris, 900 years before Herodotus. Amoſis is the Amaſis in Diodorus miſplaced after Seſoſtris; as is Actiſanes.

That Ham's Titan deſcendents were of high antiquity appears from the following conſiderations. Arbe, who founded Chebron in honour of Chebron ſon of Amoſis, or Ammon's ſon Dionyſius, was Anak's father, and grandſire of Achiman, Sheſhai and Tholmai, who lived at the Exod: he ſeems alſo to have been Jarbas ſon of Jove and Garamantis.

The Rephaims of Aſhteroth Carnaim were in Abraham's time, whoſe father was an idolater: Carnaim reſpects Saturn; Aſhteroth, Aſtarte. Juſtin and Nicholas of Damaſcus ſay that Athera (Aſtarte) the goddeſs of Damaſcus, was deified prior to Abraham's reſidence there. Moſes mentions Aſhteroth Carnaim, ſo called from her and her huſband Cronos. Plutarch ſays that Iſis went to Aſtarte at Biblos; Joſh. 24. Gen. 14.

Biblos; therefore Iſis was as early as Abraham: who is ſaid by Eu-
Euſeb. Prep. 9l 17. polemus to have lived at Heliopolis; a city founded by Actis brother of Triopas, in honour of Sol their ſire: Triopas aided Deucalion's ſons againſt the Pelaſgi in Theſſaly: Ochymus, brother of Triopas,
Diodorus: was grandſire of Lindus, who was living before the death of Deucalion, the contemporary of Cecrops, Cranaus and Lycaon. Polyhiſtor quoted Cleodemus (whom he denominates a Prophet and Malchas, and a hiſtorian of Jewiſh affairs) thus; "Abraham had ſeveral ſons by Chetura; three of whom were Afer, Aſur, Afran: from Aſur, Aſſyria had its name; from Afer and Afran, the city Afran and all Afric. Theſe were comrades of Hercules in his expedition againſt Lybia and Anteus: by Afran's daughter Hercules had Diodorus the father of Sophon, from whom the Sophæ" This Hercules was the comrade of Ammon's ſon Dionyſius, and was engaged in the Titanian war: he was Melcart, or Melcander contemporary with Iſis; alſo the Malica of Heſychius.—Aſcalus the brother of Tantalus, who was coeval with Oenomaus ſon-in-law of Atlas, built Aſcalon: a king of which, as Juſtin writes, compelled the
29: 29. Tyrians to build their city; which was a ſtrong town in Joſhua's time. Ezekiel ſhews that this reſpects ancient Tyre, which was "at the
27. 2. 26. 2. paſſage to the ſea," and was deſtroyed by Nebuchadnezzar; when inſular Tyre aroſe from its ruins: ſo the Tyrians told Alexander
Curt: 4. 2. that the temple of Hercules was at Paletyre on the continent. Semiramis was a native of Aſcalon, which proves her not earlier than Tantalus. Aſcalon is interpreted the fire of infamy; it therefore ſeems to have been built, when Sodom was deſtroyed. Aſhdod or Azotus, as Stephanus ſays, was built by fugitives from the Red Sea: theſe appear to be the Hycſi expelled by Amoſis: in Joſhua's time it was a town of note.—Joſephus ſays Aſtarte's temple was grown old and ruinous, before Solomon's was founded.—The Pſalmiſt ſays
Ant. 8. 5. that Joſeph was put in irons: but Helladius and Thraſillus wrote that
105. iron was not invented till 73 years after Deucalion's flood.—The
Diodor: Hygin. Fab. 274. Egyptians fought with clubs in the Titanian war, and time of Belus; but ſwords were in uſe in the time of Jacob, Gen. 48. 22. In Joſeph's time horſemanſhip was in uſe; the practice of which Dicearchus ſays was

was introduced by Orus, or his ſucceſſor Seſoſtris. Plutarch ſhews it was by Orus, who told Oſiris the uſe of a horſe in purſuit; and ſays that Typhon fled on an aſs. Orus is ſhewn by Manetho to have been conſiderably prior to Amenophis the king at the Exod, who in imitation of Orus wanted a ſight of the Gods: Statius ſhews that Orus was coeval with Crotopus. Pauſanias ſays (1) there was a ſtatue of Neptune on horſeback encountering the giant Polybotes: and that Adraſtus according to the poet Antimachus was the firſt Greek cavalier. Horſemanſhip, as Nonnus writes (22) was in uſe in the Indian war of Bacchus; and Erectheus ſerved in it as a cavalier. Semiramis rode a horſe in the Indian war. Horſemanſhip commenced in Greece in Chiron's time: in Italy under Maro, whom I take either to be the old comrade of Dionyſius; or Chiron's father Meon or Saturn. Danaus taught the Greeks to ſink wells; as Abraham taught the Syrians: about which time Silenus obtained water at Pyrrhica in Laconia, by ſinking a well. Demetrius Phalerius ſays, martial trumpets were not in uſe at the ſiege of Troy: Lycophron ſays that Concks ſerved the purpoſe; as now in the South Seas: martial trumpets were in uſe at the Exod. Pauſanias ſays, trumpets of war were invented by a ſon of Alcides. Diodorus and Suidas ſay the Tyrrhenians invented them: fromwhom the Heraclidæ learnt their uſe. Indeed Euſtathius mentions a kind of ſonorous tube employed in religion by the Egyptians, and invented by Oſiris: he, like Minerva, was a general parent of inventions.—Moſes was acquainted with military turrets for ſieges: theſe were unknown at the ſiege of Troy; the famous wooden horſe at which was an arrant fable; for if the gate was broken down for its admittance, the concealed warriors were quite unneceſſary. Joſeph wore a particoloured veſt: but Martial 8. 8. ſays that Semiramis invented particoloured robes: hence Pliny calls particoloured cloth, Babylonian. Juda's ſon Zara had a ſcarlet thread tied round his wriſt; but Melcart invented the ſcarlet dye; and the Titan Saturn was the firſt who wore a ſcarlet cloak. Jewels were unknown at the Trojan war; but were uſed in Egypt at the Exod. Moſes mentions pictures: but Pliny ſays the invention of that art was later than the Trojan war.

Scol. Apollon. Rh.

Sylv: 1, 570:

Pauſanias.

Numb. 10.8

Duet: 20: 20

8: 48:

Yet thoſe, who ſet the Titan Saturn as high as Ham, err on the other hand; for Saturn's ſon Chiron was alive after the birth of Achilles: and Abydenus counts the Titanian war ſubſequent to the Babylonian diſperſion. But it appears that the Titans adopted the titles of Ham and his deſcendents. Eupolemus calls Ham, Cronus; which appellation Chiron's ſire affected. Ham was alſo entitled Belus and Zeus; hence his ſon Menes or Miſor was ſtiled Dionius. So Ceres was denominated Iſis; yet the worſhip of Iſis, by Ceres eſtabliſhed at Athens, was not ſo much her mother's, as that of the ancient Chamyna, wife of Menes or Miſor, the firſt Egyptian Oſiris, Plato's Thamus, coeval with Thoth, and really his ſire. He is the Oſiris of whom Tibullus ſays,

Euſeb. Prep 9. 14.

1: 7. Primus Aratra Manu ſolerti fecit Oſiris.

For the Hycſi had vaſt arable poſſeſſions before the reign of Orus, Chebron or Amoſis; but Orus was Ammon's grandſon: his father Dionyſius acquired the name Oſiris, becauſe he and Ceres ſupplied Greece with corn in time of ſcarcity. But Miſor is the Oſiris who is figured on an old Britiſh coin with a ear of corn and named Camu, from Camus, ocean; for Camillus and Cadmus were names of this Meon, Oceanus or Hermes. His ſon Thoth invented the ſickle.

Greek Epigr



PRIMITIVE HISTORY.

BOOK II. CHAP. V.

CONTENTS.

Settlements of Japhet's Iſſue. Of Magog. Of the Celts, Scythians, and Perſians. The Saronidæ or Druids attended Ham's Family. Gomer Sire of Cimmerians, Comerians, Chomarians, peopled Phrygia. Of their Inroads: Of Migrations, and legal Remedies for that Evil. An Account of the ancient Celtæ. Of Britain peopled by Gomerians, Phenicians, Trojans, and Goths. Iſcotti or Inferior Goths came to Ireland after their Deſcent into Spain. A Table of the Royal Families of Ireland. The Firbolgs, viz. *Belgæ; Fir Gaili, Viri Galli. Of the Progreſs of European Population. The Gomerians proceeded at firſt northward, then weſtward, along Rivers and between Mountains. The Goths moved weſtward: The Sclavonians northward. The Hungarians are a mixed Claſs.*

JAPHET, from whom the Titan Japet probably derived his name, peopled all the North. He ſeems to be the primitive Dis, Diſcelta, or Samothes, mentioned by White of Baſingſtoke, and ſo named from his wiſdom. Nonnus (31) mentions the gloomy realms of Japhet. His poſterity being fair, his diviſion of territory was named Europe from Ur Appa, vir Canus; hence Sicani ſignify ſons of white men; yet Sammes derives this from Secanim, neighbours. Being Noah's eldeſt ſon, his antiquity became proverbial: as his hardy poſterity affected the northern regions, above the Euxine and Caſpian ſeas, and beyond Mount Caucaſus, Horace calls them Audax Japeti Genus. That mountain being their boundary, the Titan Japhet's ſon was feigned to be confined to it.—Magus reputed Gen: 10:

a king of the Celtæ was Magog; deemed by the hiſtorians, who adopt this account, a great founder of towns, as Moguntia, Rothomagum: for White ſays his name in Celtic implies a houſe: Bochart
Can. 1. 42. ſhews that Magus in Syriac is a manſion; which Meon ſignifies according to Biſhop Cumberland. Twine ſays "the Welſh Cots reſemble the Punic called Magaria," by Servius, En. 1. 320. Sanchoniatho has a Magus who was an architect. He deems him Miſor's uncle inſtead of Couſin-german: yet the Celtic Magus ſeems to be ſon of Dis or Deas Acmon's brother. Florence of Worceſter ſtiles the Biſhops of Hereford, Magetenſes; but Magus here is a variation (not unuſual) of Fagus: for Hereford was Caer Fawyd. As the Belgæ were named from balck, might, but nick-named from Bolg, belly; ſo Mage in Iſlandic is belly; but Maagur is Affinis; and in old Engliſh Magas is kingsfolk; Meagtha, a tribe. The ancient Hercules had his name Maguſanus from Magus. Some derive Magus from the Iriſh Magh, a plain field; in Welſh, Maes; in
Luyd Archæolog: Hungarian, Mezeu; others derive Magog from Mogh in Perſian a prieſt; which therefore Apuleius tells us that Magog in Perſic ſignifies.

Syncellus derives the Celts and Galatæ from Magog; as Joſephus does the Scythians; who ſtrictly were Shemites; tho' towards the north intermixing with Celtæ, they became Celto-ſcythians. Scyth or Scuite ſignifies emigrants: as do Rhodians, Balaroi, Pelaſgi, Titans, Spartans, Nani; and Cymmerau ſignifies a conflux: hence Cimmerians; which does not ſignify darkneſs, unſuitable to the Cimmerians near the Euxine: thus alſo Scot ſcarcely comes from Scotos, rather from Scuta. But Scoti Iſcotti are lower Goths.

Juſtin ſays the Scythians were laborious, ſtrong, fierce in war, tho' temperate victors; ſevere againſt thieves; negligent of gold and diamonds; their riches being their flocks, whoſe milk was their diet; ſkins, their apparel. Women were debarred from marriage, men from feaſts, (Ariſtotle ſays, from the feſtal bowl) till they had ſlain a foe. They ſeem to haveacquired the apellation of Comati from an imitation of their God Dis called at Carthage Erebus and repreſented

repreſented with long looſe hair, ſee Polybius. Innovations were capital crimes. Herodotus ſays that Anacharſis having ſeen the worſhip of the Magna Mater, privately practiſed the ſame at his return to Scythia; for which he was ſlain on the ſpot: as was a king, for ſome alteration of dreſs and rites. Governors of provinces made an annual entertainment for thoſe who had ſlain any foe; at which they uſed the ſculls for cups: tho' the heads (a prize at this day carefully preſerved by the Americans) were after a battle preſented to the king, who returned them to the victors: theſe drank the blood of their firſt captive; and offered one in a hundred to Mars, and flayed the ſlain for uſe and triumph. They uſed ſmall pills on marches, that were durable food; in this the Britons reſembled them: as alſo in having wives in common, as Plato hints: like the Lybians, as Ariſtotle avers; and the Limyrnians, as Nicholas of Damaſcus relates. Pliny ſays a Scythian weed would ſuffice their horſes for ten days at once. The men eat veniſon, honey, cheeſe, milk, eſpecially Mare's: to obtain a greater quantity they uſed inflation. Swine they deteſted. They removed their families in covered waggons. Contracts were confirmed by dipping a ſword or dart in wine mixt with their blood, which the company drank with imprecations againſt violaters of the compact. L. 30. Pliny ſays the Britons were ſo addicted to magic, that they may be ſuppoſed to have communicated it to the Perſians, whoſe Magi Ariſtotle acquits of magical legerdemain: yet Suidas ſays the Perſians were called Maguſeans, and Magog, from him; and that he was the inventor of magic; but the Perſians were Shemites; however Celtæ may have intruded amongſt them. From the Goths (who were Shemites) came Γοης, and Goetic. Magic depended much upon aſtrology, as diſplayed by Aratus and Manilius, and determining the Sidereal aſpects and poſitions, that render the ſecret virtues of herbs, minerals, or animal ſubſtances, moſt powerful for incantations, accompanied with addreſſes to Demons. By converting vegetable ſalts into animal, they transformed rods into ſerpents; and evoked Ghoſts, or Demons in their ſimilitude; by uſing particular forms of words and ſigns, alſo peculiar herbs, and obſerving particular days, hours, ſeaſons, times of the Moon, and planetary aſpects, as extremely efficacious. Baptiſt Porta (from Paracelſus) and

and Ceſar Longinus deſcribe the magical Unguentum Armarium. Pictorius deſcribes various ſorts of divination, ſuch as by the ſieve and ſheers. Rue and a virgin's Fluor are amulets; ſo the ſtellated Pentagon, or an open hand: but ſome Demons are to be averted only by faſting and prayer; and only a life of ſanctity can obtain the aſſiſtance of good Angels. The magicians of Egypt were famous: Sanchoniatho tells us that Thoth made uſe of ſpells; indeed the Gaurs, who were people of black complexions, ſeem to have their magic and religious rites from Chaldea and Ham's family; theſe the Titans and Goths propagated thro' Europe, and in Sarmatia, whence it has reached the weſtern regions of North-America: the Idol Shaitan between the Irtiſh and Oby reſembling the Penates of thoſe Americans; and the incantations of Tonguſian Shamans, the American deſcribed by Carver; as do their arms, lances, and ſmall hatchets; and ſnow ſhoes. Shaitan is the Perſian Shitan, Satan. An old Ode in Bartholin calls Odin the father of magic. Artemis derived from Hartom, wizzard, was the Goddeſs of Tauris. Concerning the Spirits attendant on incantations, Agrippa 3. 24. recounts thoſe that preſide over the planets, zodiac, days, winds and elements. Aban named Gabriel, Michael, Raphael, Samael, Sachiel, Anael, Caſſiel; Dardiel, Satael, Miel, Caſtiel, Rachiel, Machatan; Hurataph, Amabiel, Seraphael, Aſaſiel, Uriel, and three more. Artabel deems 36,000 legions ſubſervient to Aratron the Spirit of Saturn; 29,000 legions to Bethor, Jupiter's; 36,536 to Och, Sol's; 4000 to Hagith, the Venereal; 100 to Ophiel, Mercury's; beſides Phaleg in Mars and Phul in Luna; a legion being 490: or 6666 according to Wier, who names and deſcribes about 70 heads of numerous legions; among whom, beſides Lucifer, are Baal, Byleth, Belial, Aſmodeus, Amon, Cerberus, Paymon, Bune, Berith, Aſtaroth, Orias, Bifrons, Balam, Phenix. Trithemius attributes Michael, Soli; Gabriel Lunæ; Raphael Mercurio; Anael Veneri; Samael Martio; Zachariel Jovi; Oriphiel Saturno.

Hiſt. Britain

Sarron the ſon of Magus is deemed a cultivator of arts. John Lewis derives Sarum or Sarron from him. White makes Pauſanias ſay, his death aroſe from purſuing a hart into the ſea; but beſides that horſemanſhip was not in uſe ſo early, Pauſanias counts Sarron (claſſed

(claſſed by Ariſtides among the maritime princes) a king of the Trœzenians, and ſucceſſor of the grandſon of Orus Apollo; who as Statius writes was expiated touching Typhon's murder by Crotopus of Argos, and therefore was only one generation prior to Danaus and Cadmus. Thus Pauſanias ſhews that Saron was later than Danaus; alſo that Orus like other Titans, had dominions in Europe. He may be the Sol who was Medea's grandſire.—Diodorus Siculus mentions the Saronidæ as philoſophers; they were Druids; and ſeem to have come into Europe with Ham's family. As Lucan and Lactantius ſay that human victims were offered to Teutat and Heſus, they probably came with Tat, Teutat, Tuitho: for Amoſis and Hercules were averſe to human victims; tho' Hercules ſeems to have have brought the Curetes to Cadiz, where Juſtin finds them; being at firſt Satellites; afterwards a ſacerdotal order, when Rhea was deified. Bloody ſacrifices begun early in the family of Ham, the primitive Saturn, whoſe laws and rites were brought by Teutat to Spain; and the firſt Curetes probably attended him and his ſon Mannus, as well as their deſcendents Acmon, Uranus, Saturn, Rhea and Melcart. Theſe prieſts were the ſource of the Corybantes, and Salii who danced to the clattering of their armour; the city Cures was founded in honour of them. Ariſtophanes ſays that Orpheus alſo oppoſed human victims; and the Titans appear to be reformers in this reſpect: but the Maſſagetæ continued this horrid practice in Europe. Yet Apuleius ſays that human victims were ſlain for the Syrian Goddeſs; but I take her to have originally been Ham's conſort. Heſychius ſhews that Saron ſignifies a hollow oak; as an oak whence Drus (in Hebrew Alon, whence Alona near Delphos) in Celtic is Deru, and repreſented their ſupreme God; hence their prieſts were called Druids; whoſe tenets were contained in oral poems; and moſt perfectly inculcated in Britain; tho' Gallic Druids reſided in Armorica. Their civil maxims remained long among the Turditani, in Spain; as Strabo ſays their laws were in metre; like thoſe of the Agathyrſi; which Ariſtotle ſays they ſet to muſic; as Athenæus ſays the Athenians did the laws of Charondas. It was to aſſiſt memory; hence laws and ſongs were named *Nomoi*. Sweden has lately thrown their laws into metre; whilſt the Univerſe can

Ceſar. Auſonius.

Ariſt. Prob. S. 19.

can ſcarce contain the laws and reports of Britain. The moral maxims of the Druids ſeem to have been contained in the three books of Arimaſpian verſes committed to writing by Ariſteas the Proconneſian; of whom ſee Herodotus and Strabo. Laertius ſays that the Druids inculcated Divine Adoration, moral turpitude, practice of fortitude, diſregard of death: that the Magi (who ſeem to have a great affinity with the Druids) encouraged piety and juſtice; practiſed Divination; tho' Ariſtotle denied their being converſant in magical Divinations.

They held an Agathodemon named Jove and Oro-mazeus; a Caco-demon named Pluto and Ari-manes: and aſſerted the efficacy of prayer. Ceſar ſays, the Druids decided on controverſies and crimes. Diſobedience incurred excommunication; a grievous puniſhment, the delinquent having intercourſe with none. The Druids diſcanted on the ſtars and their motions; on the magnitude of the earth and the univerſe; and of the power of the immortal Gods. Mela adds that "they taught geography, the ſoul's immortality, and pretended to teach the deſigns of providence. They were corporeal phyſicians, uſing amulets and charms." As they uſed magnifiers for celeſtial obſervations, ſhutting one eye; the name of the Cyclops, who were Monoculi, like the Arimaſpians, may be derived from Kuck, Turkiſh for heaven, whence we ſay Cockloft; Kuck becoming Kuckl, as from Gib Gibl, a hill; and Loft in Iſlandic is air. Yet the Cyclops, whoſe name is more probably derived from Gwg, fury; and whoſe fierce countenance produced the term goggle, kucl, may have been deemed one eyed, as well as the Arimaſpians, from the practice of ſhutting one eye in archery.
24: 11. Pliny ſays, the Druids cured ſore eyes with the fumes of Selago, which reſembles Savin: this they touched only with a white cloth, in gathering it, and after an oblation of *bread and wine*.
16. 43. They deemed a decoction of Miſleto, cut on the moon's ſixth day with a golden ſickle, a remedy for ſterility and poiſon. The ſuperſtitious ſtory of the ſerpent's egg thrown by the Druids into a river to ſwim with a golden ring round it, had a myſterious relation to the globe ſurrounded

rounded by the Zodiac. Plato hints that both Abaris the Hyperborean and Zamolxis uſed incantations.—He mentions a medical maxim of the latter againſt topical expedients; that the eye ſhould not be cured without the head, nor the head without the body; adding, nor the body without the ſoul.

Of the three claſſes, the bards were the loweſt; next were the Vates; the ſupreme were the Druids or divines; over whom preſided a Hierarch in the annual aſſembly of this national court of judicature, ſacerdotal convocation, and college of philoſophers. Where at trials women ſeem to have conſtituted a jury according to Tacitus, H. 4. 61, and Plutarch de Mulieribus; Pauſanias gives an inſtance of this among the Elians. Indeed there were Druideſſes, and female Augurs in high repute among the Celtæ: one of them was the famous Velleda in Tacitus, H. 4. 61. The ſuperiour order of Druids were ſtiled Vacerræ, apparently from Vachdarach (Iriſh) a preſident. The Bards celebrated in hymns the praiſes of their heroes; the Vates aſſiſted at ſacrifices. Yet as if to demonſtrate the inconſiſtency, the frailty, the corruption of human nature; the puerile ſuperſtitions of the Druids render them contemptible; their murderous auguries and oblations ſo great a diſgrace to mankind; as to deſerve that total extirpation the Roman arms compelled them to undergo: tho' the ſuperſtitions and rites of their conquerors were quite as ridiculous, and too often as bloody as their own. It follows that Chriſtianity has both humanized and elevated ſociety inſtead of debaſing it, as ſuperficial critics pretend; who ſcandalize Evangelical truths with the ill effects of Gothic ignorance and brutality, followed by the Antichriſtian arts of ſacerdotal deſpotiſm, which for ſeveral ages debarred the laity from the light of the goſpel. Since the inеſtimable invention of the Preſs, ignorance, ſuperſtition and barbarity die in every free conſtitution; and whilſt ſcience increaſes and arts improve, true fortitude grounded on Chriſtian principles marches hand in hand with humanity, and baniſhes all ſavage ferocity from the victor's breaſt. If any prefer the barbarous rites of the Druids to the mild and rational duties of Chriſtianity; let them enjoy Ceſar's

deſcription of the unhappy victims incloſed in Oziers, and burnt alive: Let them under Lucan's conduct traverſe the horrid ſhades of the abominable Maſſilian Grove. If they long to renew the *elegant* rites of Priapus; they may think it their duty to adore the *delicate* Cloacina likewiſe; or to parade daily (like the Peguers) with the Devil's breakfaſt. They may glory in ſacrificing their children to Saturn, or in being ſacrificed themſelves to Taramis, Heſus and Teutat; yet are too ſceptical to comprehend the miracles and prophecies, that (confirmed as the latter are by time, like thoſe reſpecting the doom of Babylon, Tyre, Egypt, and Jeruſalem) atteſt the divine power of the Meſſiah. Bloody victims may raiſe them to ferocity of butchers; while true contrition would ſink them into heaven-born ſons of peace, and votaries of God-like love.

Antiq: 1. 3. Joſephus gives us reaſon to think that ſome of Tubal's poſterity ſettled in Spain.

Gomer peopled Phrygia; hence Claudian,

Dat cuncta Vetuſtas
Principium Phrygibus.

7. 73. But Herodotus and Strabo 7 inform us the Phryges were Bryges from Thrace. Cato ſays mankind were renewed in Scythia. Bochart ſays that Gomer which ſignifies adjuſt and Phrygia (a name derived from φρυγειν) are of the ſame import. Pliny mentions the city Cimmeris there. Sherringham derives many Phrygian names from the Celtic; Paris, from Par, Haſta; Deichus, from Dych, fortis; Hyllus from Hyl, Ferox. The Cimbri and Cimmerians, Comarians and Chomarians, alſo the Humbrians or Umbrians are Gomer's deſcendents; and even the Cimmerians of Campania, confounded as they are by Homer with the Arctic Cimmerians; which however beſpeaks them of the ſame origin: the Læſtrigones were Od. 11. ſome of them; whom Homer alſo places in the North: Bochart derives the name from the Hebrew Lais Tircan, Leo mordax; hence they were the Sicilian Leontines, and their language probably was Celtic. In Italy they were alſo the Aurunci. Yet the Cyclops, tho

tho' intermixed with them, were the Chalybes, who came to Greece, Crete, Sicily and Italy with the famous Acmon. From their removals they acquired the name of Pelaſgi or foreigners. They were intermixed alſo with the Chaldeans of Cholchis; and founded Themiſcyra in honour of Themis Ichnea, or the Canaanite, ſee Homer's hymn to Apollo. As they came to the Thermodon thro' the north of Europe, they were ſtiled Hyperboreans: tho' they had previouſly come from Spain with Teutat northward, and were the original Teutones overrun afterwards by the Goths, who gave the name of Jutland to the Cimbric Cherſoneſus: near which, on the ſea coaſt of Germany Strabo places Cimbri and Sicambri. Ptolemy mentions Chomarians in Bactriana, and Chomer their capital; ſaying they were more civilized than the Scythians: yet he deems the Sacks on the Iaxartes Comerians; for being Scythians blended with Gomer's race they were Celto-ſcythians. Arrian mentions a Comar in India; another was in Theſſaly. Lycophron has Κωμυρες. Cape Comerin ſignifies Gomer's iſle and is the extremity of the hither Peninſula of India. But the Sacks properly were Scythian or Gothic deſcendents of Shem. Cato mentions Scythia ſaga. Pliny ſays the Perſians called all the Scythians, Sacæ. Strabo found the Sacæ in Armenia, and Cappadocia. Seiks inhabit Lahore. Sakita is a province of Bucharia. Their country alſo ſeems to be Seiſtan; the Welſh now give the name of Sais to the Saxons and Angles. The Sacæ may have been named from the Arabic Saka, Potum præbere; as much as to ſay Soakers; of this their ancient manners were a ſtrong confirmation: but Sacæ may be derived from Sacham (Iriſh) to attack; hence to ſack, and the Shields Saceæ. Yet Saca in old Engliſh is ſorrow: Saga is a ſaw, tale or prediction. The Byzantine hiſtorians deem the Sacæ Eaſtern Turks beyond the Sogdians; and Sacæ live at the head of Indus. The Eaſtern Turks are reputed Huns by the Chineſe.

V. 459.

6. 17.

As the Titanian ſons of Ham had their name from Ty Tanu, meaning the overſpreading houſe; Japhet's was Andras Ty, the northern houſe. Heſychius tells us, Andras in Tuſcan is Boreas. Rowland

When Boadicia invoked Andras Ti, the Romans ſurmiſed this to be a feminine Deity; as Plato and Plutarch mention Adraſtea, the daughter of Jove and Neceſſity, their hiſtorians therefore framed the addreſs to her: but (tho' Rowland interprets Andraſte, victory) the queen meant the tutelary power of the north: agreeable to ſcripture, which confirms the opinion of ſpiritual ſuperintendants over the various provinces of the world: theſe are the Local Genii of the Romans.—*Aſhkenaz* ſettled about Bithynia, where the Aſcanian lake and river are ſituated. Aſcania was a town in Troas; on the coaſt were the Aſcanian iſles. Homer names a king Aſcanius at the Trojan war. The Pontus Axinus or Euxinus ſeems derived from Aſhkenaz. Joſephus ſays the Paphlagonians were called Ripatheans from *Ripath*. In their country Mela finds the Riphaces; Pliny, the Riphæi. They extended along the Don and the Riphean mountains. About Pontus and Cappadocia, famous for horſes which were their merchandize, were the Trogmi and Trogmades, ſons of Togarma, who ſettled north of Judea and traded to Tyre. The Phrygians were partly from him, and called Tigrammanes.—The Septuagint reads prince of Roſh, Meſech and Tubal. Between the Euxine and Caſpian are the Rhoſſi and Moſchici: hence the Ruſs and Muſcovite. In the north of Syria Pliny has the town Rhoſos, and mount Rhotius: and near Armenia, the Moſcheni; alſo on the Iberus, the Moſchi: there Herodotus joins with the Tibarenes under Ariomardus ſon of Darius and of Parmye the daughter of Smerdis ſon of Cyrus.

In Phædro:

Patientia div

Ezek: 27, & 38.

5. 22. 6: 9, 10

7. 8

Bochart derives Caucaſus from Gog-haſan, Caer Gog, or Gog's fort. The Magini near the Tanais are ſuppoſed to have been anciently named Magogini; and the Maiotis, Magotis, from Magog. Pliny ſays, Hierapolis was by the Syrians called Magog; tho' Lucian ſays, Deucalion was its founder. Suidas ſays the Perſians were called amongſt themſelves Magog and Maguſæi, hence magic; and that ſome held the Perſians to be Aſſyrians: it is certain that Nineve the capital of Aſſyria was on the eaſtern bank of the Tigris; tho' Babylon was named the city of Ninus by the huſband of Semiramis. The God Magog has reached Japan.—Madai planted Media. Bochart derives

5: 23. Dea Syr.

Purchaſe-

derives Sarmatia from Sear Madai, a Remnant of Madai; but *Sear* in Celtic is an Artizan.

Pliny ſays, the Sarmatians were anciently deſcended from the Medians. Herodotus derives the Sarmatians from the Scythians; but this is an indefinite term owing to the mixture of Celts and Scythians, and the roving diſpoſition of the latter. Herodotus means thoſe Celto Scythians, when he diſtinguiſhes Scythians from proper Cimmerians, who were Japhet's iſſue; and on the other hand from the Maſſagetæ who were Shem's; hence Gothic, Belgic or Gallic manners in Abyſſinia, whither Shemites migrated from Arabia. Scyths and Celto-ſcyths puſhed themſelves ſometimes from Europe into Aſia, as under Ham's famous deſcendent Mannus Acmon's ſire, and in the time of Seſoſtris, and of Midas and Marſyas, who terrified them with ſtrange noiſes; alſo in the time of Pſammeticus; and under Lygdamus and Cambaules and Brennus; but Juſtin's relation that they held Aſia tributary during 1500 years is incredible. At other times they ſallied from Aſia into Europe, as when commanded by Woden, under the name of Goths, Getæ; ſome of whom, as Valerius Flaccus writes, repulſed Seſoſtris. Hyginus mentions the treachery of Carnubutas king of the Getæ in Myſia to Triptolemus. Plutarch ſays that Gauls the progeny of the Celts migrated beyond the Riphean mountains, to the coaſts of the Hyperborean ſea: yet theſe appear rather to be Goths; and their poſterity remain amongſt the Tzulim, whoſe language has a mixture of Arabic; and amongſt the Tonguſians, whoſe tongue is a Calmuc dialect, as Bell remarks; they differ little from the Yakuti under the Arctic circle weſtward of the Lena; who at this day leave their aged parents (whom the Getæ uſed to deſtroy) to die of famine in a ſolitary hut. Montfaucon writes that the Derbices ſlew and eat their kin, when above 70 years old. Strabo ſays the Cimmerians invaded Greece about the time of Homer. Tacitus ſays the Iberians and Albanians came from Theſſaly in the time of Jaſon. If Pliny finds Dardans on the banks of the Danube; Strabo (7) in return ſays, the Phrygians are Bryges a nation of Thrace.—Well may this life be called a meer paſſage; ſince we find all the nations on earth have been, age after age

Herodot. 1: Pauſan. 10. Strabo 1:

Camil.

age, in a ſtate of inceſſant fluctuation; moved by falſe hopes, and removed thro' real diſappointment; diſturbing themſelves and one another, till the inſtant departing breath leaves their bodies motionleſs, and puts a period to their various undertakings.—Altho' the major part of a country, under a vigorous and intelligent police, could receive more than double its improvement, have we not ſeen a nation tranſporting its people; whilſt new taxes, laid on the reſidue, are raked from the extremities to the centre, without proviſion for a due reflux; that the needy Provincials muſt either follow their money to the Metropolis, or their countrymen to the Antarctic Pole. Indeed a trip to the capital is a promiſing ſtep to death or exile. Individuals in the country grow ſo poor, thro' taxes and remittances, they cannot employ others; and the public has provided no adequate reſource; the neceſſitous repair to town, where the caſe is much the ſame, except as to French cooks and frizeurs, and Italian fidlers; they therefore take wicked courſes, for want of honeſt employment. Bridewells are now the ſeminaries of vice, tho' formerly houſes of induſtry: houſes, to be rendered effectual only by joining ſeveral pariſhes together, to ſupport a common one between them.—As an induſtrious multitude are the ſtrength of a kingdom, and the only remedy againſt deſertion, I recommend the following regulations to ſome future *Emperor* of New Holland; for a ſupreme magiſtrate ſhould preſide in *every* nation, to be, as Ariſtotle defines him, a conſervator of right; therefore his authority is founded in law; alſo in conſent, at leaſt of his own troops and officers, as the Pretorian bands made the old Romans ſenſible. But conſent is only another word for election. For, tho' in domeſtic ſocieties, where the eldeſt, by the courſe of nature, grows ſooneſt mature in abilities coporeal and mental, the governments were hereditary and according to primogeniture; and the right was irremovable without conſent and abdication, as in the caſe of Eſau; and men were divided at firſt according to their families and tongues; forming petty communities, with each a preſident: which was the origin of feudal tenures; parents having a perſonal authority over their children; maſters, over their ſervants: at length feudal conditions became incident to grants: and ſome ſuch are frequent even in leaſes at this day. Yet when many

many of thoſe families coaleſced into a nation, they paid little regard to priority of birth unaccompanied with other merit: ſo the Hycſi *elected* a king: the daughter of Uranus was voted to the ſovereignty of the Atlantides by the public voice; maugre the falſe notion of right divine, which the inſtances of Saul and of David, Jeſſe's youngeſt ſon, ſerve fully to explode. Moſes had not the divine right of birth or even lineage: and Othniel was a younger brother. The evils attending elections have wrought in favour of hereditary pretenſions, more than all other pleas whatever; therefore the tenet that the Britiſh Lords and Commons have the power of appointing a king, notwithſtanding the act that ſettled the ſucceſſion in the Hanoverian line, has a ſtrong tendency towards the Poliſh ſyſtem and all its inconveniences. Improper is the exertion of ſuch a power, in a *Hereditary* government; except where the birth right is forfeited by a conduct that ſtrikes at the vitals of the conſtitution; or by an extreme impotence of mind: when the honours are to be transferred to the next perſon, unexceptionable, according to the eſtabliſhed limitations, in the ſame line of deſcent; the two eſtates being incompetent to annul a law or to make one; and a power not in themſelves they cannot confer on others, eſpecially ſo far as to convert an hereditary monarchy into an elective oligarchy. Repreſentatives are returned for ordinary buſineſs conſonant to the conſtitution; for any fundamental alteration, in which the people ought previouſly to be appealed to, they ſhould have an opportunity to delegate ſuch repreſentatives as they can beſt confide in about ſuch ſpecial buſineſs. Natural reaſon directed people to ſelect the ableſt man for a leader: no private intereſt or attachment took place: people in a primitive ſtate of nature ſee only the main object, which engroſſes their whole attention; the public ſervice ſtares them at once in the face; no other important object can well preſent itſelf; till refined laws have nicely diſtinguiſhed private property, and in a manner alienated it from the public: when the people become weaned from the community, and are led to ſtudy fineſſe and duplicity, in the preference that the acquired eaſe and proſperity of the ſtate affords them to give to their private intereſt before the common weal. Thus a

ſtate

ſtate, flouriſhing in peace and the luxuries of life, requires laws to force individuals to reſign private advantages for public good. But in a ſtate of indigence and difficulty the public good ſupercedes thro' neceſſity every other conſideration in the human breaſt. So in the American Hords at this day, the ſupremacy is yielded by tacit conſent to the ableſt bodied and moſt enterprizing man; not thro' force and fear; for, tho' the ſtouteſt man might compel each ſingly to make way for him, yet the community muſt be too ſtrong for any individual. The emperor Maximin was told,

Let him fear many, who makes many fear.

It is the abſolute propriety and fitneſs of the thing, which Wollaſton calls truth, that ſtamps conviction on the human mind. So it daily happens (where a laborious feat is to be performed) as ſoon as the ſtrongeſt man amongſt the multitude ſteps forward, a tacit compariſon is formed, and conſciouſneſs induces the company to prefer that man to the taſk. When Hector challenged the Greeks, the honour and glory of military officers induced ſeveral to meet it, partly to ſhew Grecian courage to the foe; partly to give their own forces a good opinion of their bravery; and in One a ſenſe of obligation and gratitude combined with theſe motives. Yet few will diſſent from my Opinion, that all the other competitors were convinced that Ajax was the propereſt man: each would have written on his ballot, *Ajax next to myſelf.* Thus diſputes about the poſt of honour is abſolutely wrong. Who are fitteſt for any ſervice or ſtation is to be determined by thoſe who are empowered to form the beſt judgment they are able, and often are accountable for it.—But if ſociety would be univerſally attached to the commonwealth, there would be no neceſſity that one ſhould have an *eſtabliſhed* power over another; man being equal by nature. Where emergencies ariſe, the fitteſt ſhould (pro tempore) perform every office and duty requiſite; and afterwards become, like a Roman dictator, an equal member of ſociety; and liable to applauſe or cenſure according to his conduct. "In hours of peace content to be unknown." But when a nation becomes ſo depraved as to loſe ſight of moral obligations, and of the public

public good; and the daily enforcement of rules are neceſſary: then an *eſtabliſhed* power muſt be veſted ſomewhere for that enforcement. Yet on the contrary, when that eſtabliſhed power becomes abſolutely immutable and abſolutely deſpotic; acting at will, not by law, which Plato (from Pindar) ſtiles the queen of Gods and men; the remedy is as bad as the diſeaſe. The corruption, diſſipation and contention in the Roman republic induced the proſcription: it neceſſarily enſued from ſo many equals ſtruggling for ſuperiority. A ſuperiority did and muſt take place ſomewhere; unleſs, as at Gibeon——all fall to a man. Sam. 2: 2: But when this ſuperiority became uncontroulable, Rome was as miſerable as ever, under animals ſo horrid as Tiberius, Caligula, Claudius, Nero, Domitian, Commodus; ſucceeded by the Pretorian bands; ſadly teaching us the dreadful evils that corrupt perſons entail on poſterity. A permanent ſovereign ſeems not to be ſo much the Vox Dei, as the reſult of human immorality and diſingenuouſneſs, preventing men from being a law to themſelves. Not thro' God's approbation but indulgence Saul was conſtituted king: nor was his crown hereditary, but went to the youngeſt ſon of another man. In fine, *Salus Populi ſuprema Lex.*—Concluding therefore that a ſupreme magiſtrate will, in ſome unborn age, govern the largeſt iſland, in the fineſt ſituation and climate, of the univerſe, I thus preſume to adviſe him. Keep proviſions low, by puniſhing foreſtallers and conſpirators; *alſo*, by ſetting lands only according to the valuation of a jury empanelled from the whole province, who may require intelligent perſons to give them information; at every Eaſter lands (to be ſet at the enſuing autumn) may be refered to ſuch juries: *alſo*, by public magazines; for farmers will find a market in times of plenty, to balance loſs in times of ſcarcity—Cheriſh the families of middling fortune; theſe produce divines, lawyers, phyſicians, merchants, ſherifs, magiſtrates, grand Jurors, and officers of militia. Let not a nation conſiſt only of princes and paupers. But ſuch a ſcheme in a commercial country, where only an extenſive trade can ſupport the public credit, is totally ideal. Fifty newborn gentlemen are ever ready to ſtart from behind a counter, to purchaſe a large eſtate loſt at dice or at a horſe-race.—Cauſe high cultivation every where ſuited to the ſoil, under the ſurvey of government.

Recommend reſervoirs in every arable ground to ſave the fleeting ſoil. As Great Britain in a few years will be half-peopled by baſtards, for want of houſes on waſtes, where labourers may live in wedlock; let a ſociety of agriculture have miſſionaries to inſpect lands lying waſte, or extravagantly monopolized: which, on their report, and notice (to the occupier) of the fact, if continued, may be aſſumed by government at a fair rent; who ſhall ſet induſtrious men on thoſe lands, erect farm offices, raiſe fences; the whole to be under the inſpection of a ſociety, and men deputed by them; all men that want rural employ, to apply for work at theſe public farms, or at the houſes of induſtry. Let a report of proceedings be made every autumn to judges of circuit. Set up public houſes of induſtry for both ſexes. Pariſhes and parochial officers are generally inadequate to this; and, their office being annual, interruptions enſue. Every town and port conſider, and promote the particular utility of each. Keep every where ſtrict watch and ward, and ſuppreſs vagrants conſtantly. Rendeſvouſes of pleaſure ſuppreſs, particularly gaming houſes: but that ſubjects may not be total ſtrangers to paſtime, have feſtive meetings once or twice a year, under ſtrict rules; for which publiſh previous charges, and inflict ſubſequent penalties: and let the paſtimes be athletic and full of action.—As the conſumption of imports is not vicious; and is even beneficial, whilſt exports increaſe equally; or money is ſo redundant and of courſe ſo diminiſhed in value, as to render exports too dear for foreign markets; that *private vices are public benefits* is a falſe maxim ariſing from a confuſion of terms: to drink wine or brandy is not vicious; drunkenneſs is; and the profit, ariſing to the public from the conſumption of a liquid merchandize, is loſt by its diſabling men from induſtry and the ſupport of their families. If perſons get employment by adminiſtring to extravagance, the advantage accruing to one ſubject is another's bane; and in the latter's damage the public ſuſtains a loſs: a bacchanalian to day promotes a tavern's profit and the public revenue: to-morrow he will be unable to ſerve himſelf, his family or the public: would he not be more uſefully employed in manufacturing cloth, hats, or hard-ware; in navigation or fiſhing; in forming engines; in conſtructing canals, or other patriotic labour?

another

Another contracts debt for cloaths, or a carriage, is arreſted and confined, and ſo are his creditors, who become bankrupts. Thus one claſs of idlers gives the laws an opportunity to oblige two to be idle. Therefore extravagance is partially and precariouſly beneficial: but induſtry and callings to ſupply the neceſſities of mankind are abſolutely and undoubtedly ſo: and frugality tends to reduce the price of exports. But if the vices of drunkenneſs and extravagance are of ſuch uncertain uſe to the community; perjury, robbery, murder, adultery are far from being of any. Superfluities have been miſtaken for vices: a man of large fortune may buy Italian marble to adorn his manſion, or Chineſe ware to deck his table, without being vicious, whilſt he enables the merchant and mariner to furniſh other countries as well as ours with foreign merchandizes purchaſed by exports. Yet the man who employs mechanics in erecting a palace, may as beneficially engage them in building a village on waſtes and deſolate lands.—Put priſoners to labour of ſome ſort, according to their capacities. Their ſuperintendant ſhould have an intereſt in their labours; to prompt him to activity in his ſtation. There ſhould be no members of the commonwealth abſolutely idle: the children of rich men ſhould learn ſome mental ſcience or manual art, to contribute towards the public advancement, in ſome manner and degree. Let even men of the beſt fortune be uſeful members of the community: if ſuch affect to be above laws, they will always have imitators. Extravagant faſhions ſuppreſs: thoſe who live by making ſuperfluous dreſſes, may do ſo by making decent and convenient: for perſons in general will uſe their money in ſome way, by which members of the community will get employment. How rediculous is it that faſhion, thro' a falſe maxim of public benefit, ſhall, by forcing ſome to buy a garment twice as big and dear as neceſſary, prevent their buying a new hat; or it will remain unpaid for. But ſhall every pretender dreſs like a gentleman? to prevent this let ſumptuary laws regulate the dreſſes of all ranks; imitate the ancient Romans. If we have good Agrarian laws, let commiſſioners annually give printed charges about their objects to the land tax-aſſeſſors, and ſwear them to particulars every year: the fault often lies not in the laws: but in

a want of inſpection into, and of a vigorous and ſummary method of, their execution. Let the laws be rendered conciſe and unequivocal. Imitate the twelve tables. "Mores Populi regunto.—Senatus ceteris ſpecimen eſto.—Quodcunq; Senatus creverit, agunto.—Pæna violati Juris eſto.—Lites contractas judicanto." Ruffians and outlaws abound, where expences of proſecution are extravagant: pepouder courts, reſembling a coroner's inqueſt, held by magiſtrates of the diviſion, for ſmall crimes would anſwer well. The means to obtain right thro' Engliſh laws grow every day more alarming; particularly by *ſpecial* juries. A deputy ſherif, out of twenty-four whom he is to ſummon, provides ſeven or eight; and a few truly ſpecial fellows, *in waiting* among the circumſtantes, ſupply the deficiency: and much is in the power of corrupt attornies in ſelecting the twenty-four. As rural deans could controul perſons in eccleſiaſtical offices, under biſhops; eſpecially if theſe held their ſees (like college livings) immutably; and were more addicted (like Iſaac) to rural meditations: ſo barriſters at law might perſons in civil ſtations, under judges of aſſize; provided that even thoſe councellors ſhould not eſcape with impunity for abuſes: and attornies ſhould by brought to juſtice by other means than by men of the ſame claſs. Let printed charges of all indictable matters, as well as rules of conduct in office, be given to conſtables and overſeers; who ſhould be examined annually touching them, on a *ſolemn* oath at the autumnal aſſizes. Let miſers, who have an unreaſonable ſum in their hands an improper length of time, be indicted. Overgrown ſubjects are dangerous; a ſtatute of gravelkind affecting eſtates above a certain amount might be a nation's ſalvation. Let taxes be proportionate; if a tax be on game, grant not the game of ſixteen manors for half a guinea; whilſt another man cannot traverſe a farm of 100 acres under two guineas. If light be taxed, let not houſes of 25 windows pay more in proportion than a palace—nor manſions of a low rent more than others of a high rent; as if light were criminal and fineable.

But now to reſume the ſubject of primitive population, *Tiras* planted Thrace.—*Javan*, Jaonia, a province of which was Aonia, afterwards Bœotia. Javan ſeems to be Aon. From him a later hero had

had this name, who from Apulia came by water to Bœotia, and was succeeded there by his ſon Dimas. Javan is wrongly ſuppoſed to be Janus of Italy, who was as late as Lycaon's youngeſt ſon Œnotrus. Aurelius Victor (tho' improbably) deems Janus a grandſon of Erechtheus. However, he was no earlier than the Titan Saturn Chiron's father.—Alexander the great is known at this day at Tanjaor by the name of Javanna Raja, king of the Javans. And is Daniel's Javan. Stephanus ſays Ιαων εκ τον Ιαων. Heſychius ſays the Hellens were called Jannes. Strabo ſays that Attica was named Jas; that-is Jan. Anacharſis deemed the Athenians, Scythians; he meant Celto-Scythians. Thucidydes ſays the inland towns of Greece were ancienter than the maritime: which ſhews that the firſt colony entered it from the Continent. The Scoliaſt of Ariſtophanes ſays the Barbarians call all the Greeks Jaones: Homer mentions the Iaones, Iliad 13. and Epiphanius ſays the Ionians retained the ancient language of Greece: they are called by Ariſtotle Selli, and Elli, and Eoli from Eol, Celtic for ſcience; and ſome of them Dori, from Dwr, water; long before thoſe Dori who were Hellen's ſons had exiſtence: thus the Phenician Hercules led Dorians to the coaſt of Gaul; who after his death in Spain went, with their Armenian and Median comrades, into Africa. Dorians accompanied Teuctamus grandſire of Minos into Crete. Here note that Pauſanias attributes ancient Hymns to the Dorians. Herodotus deems the leaders of the Dorians, Egyptians. Strabo ſays the Dorians were Perſians: hence he and Varro found Perſians in Spain. To explain this; Teutat or Tuitho was an Egyptian, who went to Spain and Gaul; his ſon Mannus went to Germany; his grandſon Acmon, to the Thermodon; thence he led a mixt people partly Celtæ, partly Getæ, partly Syrians and Chaldeans. Iornandes ſays the Amazons were Getæ; Nicephorus unites Amazons with Maſſagetæ and Sarmatians at the Caſpian ſea; as he does Sarmatians with Germans in Europe. Hippocrates ſets Sarmatian Amazons at the Palus Mæotis; ſo, Mela: alſo Turcæ or Thyrſa-getæ. Palephatus ſays, "the Amazons were *Men*, who plucked their beards," as Americans now do. There were Amazons and Nomades in Lybia; from Arabia they attained Abyſſinia, Nubia, Numidia and Mauritania. Theſe and

Dict. Car. Steph.

Mod. Univ: Hiſt.

Salluſt. Bell. Jug.

and the Goths, like the Arabs, were Shemites. Herodotus calls the Germans Perſians.——To return to the Eoli, they uſed a language more nearly akin to the Celtic, than other Greeks. Pezron obſerves that *Four*, in Welſh, Pedwar, was Petores; *Five*, in Welſh Pump, was Pempte; a month, in Celtic Mês, was Meis; wine in Celtic Guin, was Goinos; a hill, in Celtic Dun, was Dounos, hence downs, and from fortreſſes on ſuch ſituations, town: a pork, Porkos; a water pit Puteos: a breaſt, in Celtic Bron, was Brûn; a car, Carron; heart, in Celtic Chor, was Choros. Coleworts, Kaulos, in Celtic Caul: a ſkull, Kranion, in Celtic Crene; an oven, Fornos, in Celtic Forn; hence furnace: a forum was Phoros, in Celtic Foir, fair. Clamour, Thraus, in Celtic Trous. A boat, Bakè, in Celtic Bac. The Greek Broton is from the Celtic Brot, brêad. Un, en in Greek, is one; Daw, duo, two; Tri, tres, three: Deg, deka. Myrdd, Myrias, a Myriad. Agos, Aggos, finitimus; Al, allos, alius; am, amphi, about, as in ambit. Amwyn, Amuno; Arth, arctos; Bloeſy, Blæſus; Brochy, ϐρυχω, reſpects ferocity. Cib, Kibos; Claiar, klearos, warm. Cledr, kleithron, a rafter; Clod, kledron, laud. Cnithio, κνηθω, ferio. Cnoi, Κναω, knaw. Diliis, δηλος. Dwr, υδωρ, water. Eiddo, Idios. Elin, ωλενη. Etto, eti, yet. Faelu, Φηλουν, fallor, fail. Flaw, Φλαω, a flaw. Garan, Geranus, a crane. Geylifio, Gigglizein, tickle, hence giggle. Halen, als, ſal, ſalt. Haul, ηλιος, αλιος Eolice, Sol. Medd, medu, mead. Nyddu, Νηθω, neo. Porthwys, Porthmeus, a ferryman. Rhechayn, ϱεγχειν. Rhyn, rin, a hill. Seban, Cυπων, ſapo, ſoap. Sirig, Serikon. Cyroch, violence, (whence perhaps courage) is akin to the Greek κερκω, to exaſperate, and Circius, a vehement wind, called the Syroch in Sicily at this day. Dionyſius Hal. informs us the Eolic Greek was akin to the Latin; and Iſidore ſays that "the ancient Latin was the language of Italy in the time of Janus;" when it probably had a great ſhare of Celtic words: the Latin Mare is from Mwr; Lana, from Glän: Caterva, Caturſa. The names of Oſci and Voloſci are derivable, like the Eoli, from the Hiberno-Celtic; Oſci and Uſk being from Uiſk, water; and Volſci, Vol-oſci, Bol-oſci, are ſkilful watermen; Bol, like Eol, ſignifying ſkill. Feſtus derived

Sammes.

derived Petorotum, the four-wheeled car of Gaul, from the Oſci, who called four, Petora, as did the Eolians; and the Celts alſo, with a ſmall variation. Varro ſays that Hoſtis in old Latin, as Pezron ſays of the Celtic, was a hoſt.

Eliſha planted Helas or Elis, called Eliſha by Ezekiel 27. famous for purple and the Olympic games. There was an Aleſium between Elis and Olympius. Strabo has an Aleſium in Peloponneſus; but Pauſanias ſays the name (as it implies) is owing to Rhea's errors: ſo the Titan Hercules her companion founded Aleſia in Gaul. Aleſa was a city of Sicily: Aleſus a river there. Aleſus who built Alſium in Italy is ſuppoſed to be Eliſha. Virgil fixes in Campania Agamemnon's officer Aleſus ſaid by Ovid to have ſettled in Eturia. Tarſhiſh planted Tarſus—Macedon is Chettim or Ketim which, as Bochart tells us, ſignifies latent Bryant derives it from Κητος interpreted a ſhip by Heſychius, and referred to the Ark. Heſychius calls the Myſians, Cetii; which name Pownal thinks equivalent to Getæ; he deems the Maketes, hither Getæ. Ma-cetes, Μακετης, the old name, is derived from Ma, ſheep, and Ketim; they being paſtors. Dionyſius Hal. names a town in Latium, Ketea. Ariſtotle, a lake near Cuma, Ketus. Suidas ſays the Latins were anciently called Ketii; and by Daniel, Chittim. The Arabic Chetim ſignifies the ſame as Latium; yet ſome derive Latium from Lat, incantation.—Branches of families removed to different places thro' traffic, war, marriage, and other inducements; as the family of Corytus to Phrygia; Cecrops, Lelex, Danaus, and Cadmus to Greece; Teutates to Spain; an Egyptian colony ſettled at Cholchis, hence the Cholchians are termed Egyptian Scyths, Moors, and Chaldeans. Ptolemy has a country near Lycia named Cetis. Homer mentions the Cetii, weſtward of Cilicia, according to Strabo, 13; Joſephus ſays that Cyprus was firſt named Chetima.——Bochart patriotically conducts the Rhodanim of the Septuagint to the Rhone; yet Rhodes is commonly ſuppoſed their ſeat: Rhodes and its vicinity are of courſe the Pagan iſles of Moſes. Sammes interprets Rhodanim, yellow; as is Chalta, whence Galatia; but others derive Rhodes from Rod, Serpens; but it comes from the Celtic Rhodio; whence road. Parmenides

Dion. Hal.

nides in Suidas ſays the citadel of Thebes was called the Happy iſles; Mela ſays they were near the promontory of mount Taurus: the Egyptian Oaſes were alſo denominated Happy Iſles. But Crete is a Happy Iſle in Lycophron v. 1194, 1200; ſo Macris, from Macar, Beatus; alſo Eubæa, Icarus, Rhodes, Chios, and Naxos named Dia: yet Macarr in Arabic is merely a place of reſidence; ſee Richardſon. The Rhodanim are however called Dodanim, and ſome more probably eſteem Dodona their place of ſettlement: Duw Dun ſignifies God's hill. They were Dodonæi afterwards called Pelaſgi. Heſiod ſays Dodona was the ſeat of the Pelaſgi. Ephorus (in Strabo)
L. 7. ſays the Pelaſgi founded the Oracle of Dodona; in the country firſt called Threſpotis, inhabited anciently by the Helli: hence the Threſpotian Sibyl was the Dodonean prieſteſs, who was a widow
L. 8: hieroglyphically repreſented by a black pidgeon. Homer in Strabo thought theſe people Barbarians: but the Pelaſgi, who gave their name to the Dodoneans and founded the Oracle, were probably the iſſue of Acmon's followers who brought the worſhip of Themis and Veſta from Phrygia. But the Oracle reſembled Amon's: and the Deities of the Pelaſgi were moſtly the ſame as the Egyptian; for being ignorant of their names, they learnt them from Egypt: having derived their religion from Teutat: and hence I conclude that Ammon the great Lybian God was Ham, not the Titan Saturn's rival. Juſtin
Il: 2; 840: (7) ſays the Macedons were Pelaſgi: Homer ſets Pelaſgi at Troas. Herodotus ſays the Eolians, Arcadians, Attics and Ionians were Pelaſgi. Some of theſe were originally Homer's Alizons, the Amazons of Ephorus in Strabo 12; the Moors, ſaid to be at Cholchis by the Orphic Argonauts, 741; as Syrians are ſet at the Thermodon by the Scholiaſt of Dionyſius, 772. In fact the Pelaſgi were partly Chalybes or Celtæ, and partly original Aſiatics blended with them under Acmon Teutat's grandſon; Celtæ came with him from Europe to the Thermodon, and thence with Aſiatics to Greece, and afterwards to Italy; hence the Strymon in Thrace is named Paleſtinus in Plutarch (defluv) and Pliny mentions Foſſæ Philiſtinæ at the Po! Joſephus ſays the Iberi on the ſouth ſide of the Euxine were named Theobeli from Tubal: Ptolemy there places the city Thubi-laca.

From Gomer Joſephus deduces the Gomerites named by the Greeks Galatians or Phrygian Gauls. Herodotus (4) places the Cimmerians hereabouts. Pliny names the town Cimmeris in Troas. But Pezron derives the European Gauls from Gomer, and not the Aſiatic: tho' they were akin: for European colonies ſettled in the Aſiatic ſide of the Euxine in the time of Midas and Marſyas; and ſtill earlier, under Acmon. Euſtathius from Arrian, ſays that Thracians were led by Patarus into Aſia. 7. Strabo ſays the Phrygians were Thracians: whoſe language was Gothic: thus the Phrygian tongue became Celto-Scythian. Diodorus Siculus, and Poſidonius (in Strabo) ſay the Cimmerians were Cimbri: whom Strabo ſets with Sicambri (called by Ceſar "Si-gambri," ſons of Gomer) on the German coaſt: he ſays, the Germans reſembled the Gauls in perſon, manners and diet. Appian thought the Cimbri were Celts or Gauls: yet ſtrictly, Gauls were not Celtæ but Getæ. Plutarch and Feſtus hold that Cimber means Latro: but it is derived from Kemp Ur, camp-man. Strabo ſhews that the Cimbri were Cimmerians. Appian, that they were Celtæ. Some think Galatæ means ſaved from water: Bochart thinks it alludes to red hair; for which reaſon Tacitus derives the Caledonians from the Germans. In the iſles of Scotland the old inhabitants are ſaid to be red-haired, and in this to reſemble the Scandinavians; the reſult is that the Celto-Scythians probably were ſo: as Ammian reports of the Alans to the eaſtward of the Don, and about the Caſpian Sea. Lucan ſays "Flavis Britannis." Tacitus ſays the language of the Æſtyi on the Baltic reſembled the Britiſh; in manners they reſembled the Suevi, whom he aſſerts to be worſhippers of Iſis: both having received religious rites from the Titans. Some derive Gaul from Gwal, a vale; and hence Wales. John Lewis thinks that Albion is from Gal-bian, Little Gaul: others from Ail Ban, White Cliff, in Iriſh. The Highlanders call their country Albain. Some ſurmize that Gauls, alſo Celts and Picts, ſignify warriors. Keating ſuggeſts that Fir Gailli means ſpear-men; but that Gaodhal, derived from Gaoith, Lore, and Dil, love, is a philoſopher. Others maintain that Gael, as well as Celt, is wood; and that Gauls or Celts being forreſters had thence their denomination:

5. 3.

In Dionyſio.

2. 7.

Illyr:

Dict Cha: Step:

ation: thus Liguria and Llægria are from Llech Gwr, a man in a covert, ſuch as the primitive woods on the Loire: and Ireland is rather from the Punic Jar, wood, than from the Celtic Jar, weſt; for Jerne was the name it bore abroad, not at home. Yet Gallus comes from Gallu, might; as Belgæ from Balk, converted contemptuouſly to Bolg, from their knapſacks.

The Celts occupied the major part of Europe. In Italy the Opici
Pol. 7. as Ariſtotle aſſerts, were the Auſones, deemed by Elian the primary Italians; and were ſo called before they were named Saturnians: and are the Aurunci, as Servius writes, the oldeſt Italians: their name is derived from Wr-rhongca, Celtic ſignifying libertines, diſſolute men. Yet properly the Opici followed Saturn and intermixed with the old inhabitants: as the Tyrrhenians of Athens received Amazons of Lybia with Minerva; their name Aeorpata in Herodotus, given to them by the Scythians, ſignifies worſhippers of the air, over which Pallas preſided. The Umbrians or Humbrians Servius and Bochus (in Solinus) derive from the Gauls, that is, Gaels or Celts. Pliny ſays the Tuſcans took 300 of their towns; which proves them
3. 14. populous as well as ancient: accordingly, Pliny and Florus deem them the moſt ancient Italians. They derive their name from Gomer.
3. 5. Pliny ſays the Pelaſgi intruded on them; as they in turn ceded to the Lydians; whom he confounds with the Tyrrheni: for tho' the Tuſcans came from Lydia, the Tyrrheni derive their name from Tyr Hén, Celtic; being the old people of the land. From Hên came Sên, Senes, Senex, as from Haul, Sol: Hepta, Septem, Hex, Six. Dionyſius Hal. rightly concludes them, from their language, different from thoſe Pelaſgi who came from Greece; and alſo from the Lydians. He derives the Sabines from the Umbri. Silius Italicus miſtakes Picus for Ammon in ſaying their firſt king was Sabus ſon of Sancus; who ſeems to be Semo Sancus: Semo ſignifies ſacred and Sancus is Picus, from the Celtic Sanca, to peck. The Umbri
Nicander. and Auſones were the ſame people; and were invaded by the Œnotrians, both on the weſtern coaſts, as Dionyſius writes, where
Pol. 7. they had ſettlements mentioned by Ariſtotle; and from the Adriatic.

The

The Phoronis of Hellanicus ſets this event in the time of Nana, whoſe ſire Teutamides was ſon of Amyntor; whoſe ſire Phraſtor was ſon of Pelaſgus and Menippe daughter of Peneus. Suidas ſays the Latins (a name derived by Bochart from the Phenician Latin, incantations) were anciently called Ketii: therefore all theſe people ſeem Ketim, deſcendents of Javan; and I think them the true Aborigines, whom Dionyſius ſays were by ſome deemed Indigenæ; tho' he thought them Œnotrians or Pelaſgi; who took the names of Italus and his ſucceſſor Morges, who received Siculus; yet he deems the Siculi original natives: Philiſtus ſays that Siculus ſon of Italus commanded *Ligures*, in his invaſion of Sicily.

The Celtæ of Gaul Silius Italicus ſtiles,

Vaniloquum Celtæ Genus.

Diodorus Siculus ſays they ſpeak vainly of themſelves, contemptuouſly of others. Arrian calls the Celts a ſelf conceited race. Yet the Celtæ were of a martial turn. Tully ſays they gloried to die in battle, but dreaded diſeaſe: but I take this diſpoſition and many others here related, to have belonged to the Galli, who ſtrictly ſpeaking were Goths, not Gomerians: thus polygamy was a Gothic practiſe in uſe amonſt the Maſſagetæ, Agathyrſi, and the Danes: ſo Mela ſays, Getæ ad Mortem paratiſſimi. Elian ſays they would bear up againſt the waves of the ſea in full armour; and Nicholas of Damaſcus writes that they would perfiſt in the ſtruggle to death to avoid ſuſpicion of timidity. Atheneus tells us that after ſupper they uſed to exerciſe themſelves in mock-combats, and were attended by armour-bearers at their meals. The greateſt hero always challenged the thigh of any animal; diſputes about this pretenſion were decided by the ſword. The moſt agreeable death was to lie down voluntarily on a ſhield and be ſlain with a ſword, to prevent any more ignoble end. Previous to a battle their Bards, like the Americans in their war-dance, ſung the panegyrics of their heroes. Arrian ſays that the Indians commemorated their heroes in ſongs: as Tacitus writes of the ancient Germans, as to Mannus and Tuitho. The name of

Alex. 3

Tuſc. Diſp.

their Scaldi came from Scal, Sonus Tragicus. The poems of the Salii were called the chorus of the martial Gods; who were Ares and Chon, the Ares Coni of the Hurons. The metre of Minerva's war-ſong was two Dactyls and a Spondee. Alcæus compoſed and ſung martial odes. We have at preſent martial poems of the Spartan general Tyrtæus; of which a noble one here follows.

Dion: Hal: 2

I ſcorn to prize, or ſing in lofty ſtrains,
Who wreſtles beſt, or ſwifteſt ſcours the plains,
Not, tho' the Cyclops he in ſize exceed,
Or ſtrength; or Thracian Boreas in his ſpeed.
Not, tho' with beauty more than Tithon's bleſt,
Or with more wealth than Midas e'er poſſeſt.
Not, tho' his empire Pelops' realm excel;
Or on his tongue Adraſtus' accents dwell.
Not, tho' to other glory he attain;
Unleſs in noble war he honour gain.

Yet none can ſoar to fame thro' feats of arms,
Who can't the ſhock ſuſtain of death's alarms:
Nor view intrepid ſanguine currents flow;
Nor burn to grapple with th' aſſailing foe.
This, this is courage, this the noble meed,
T' adorn the valiant youth, by men decreed.

Who dares in battle's front the foe t' await,
Is the beſt bulwark of th' applauding ſtate.
He ſcorns undaunted e'en in thought to fly;
Reſolv'd to conquer, or reſolv'd to die.
With eml'ous ardour he his comrade fires:
To martial fame triumphantly aſpires.
He puts the furious ranks of foes to flight;
And bravely turns the torrent of the fight.

If in the front of war he yields his breath;
His fire, his country's honour'd in his death.

Tho

Tho' ſtain'd with blood, and weltring in his gore;
His fame is pure; his wounds are all before.
Both young and old alike condole his fate;
And his brave fall afflicts the grateful ſtate.
His ſepulchre immortal trophies grace;
And everlaſting glory crowns his race.
Tho' in the ſilent womb of earth he lie,
His fame ſurvives; his merit cannot die;
Who life in battle honourably ends,
Firm to his country, family and friends.

If he out-live the dangers of the day,
A joyful victor in the bloody fray:
Both youth and and age will in his praiſe unite;
Sate him with honours, till he quits the light.
Reſpect will e'en his lateſt hours attend:
No wretch the hoary hero dares offend.
Old men and young to him precedence yield;
Protected by his valour in the field.

Who then to glory's ſummit wou'd arrive,
Muſt prove war's fortune, and for vict'ry ſtrive.

The Celtæ laid their tables near the ground, which was ſtrewed with ſedge. Diodorus Siculus ſays, they ſat on ſkins, and uſed earthen cups; drinking water mixed with honey, or Zythus made of barley, the invention of Oſiris. Atheneus

The wealthy gratified themſelves with wine in ſilver cups. Their neighbours the Tuſcans had acquired more of Aſiatic luxury; having parti-coloured carpets, a numerous train of ſpruce ſervants, and female attendants with all their juvenile charms diſplayed to view. And, inſtead of engaging in combat themſelves, they introduced Gladiators at their entertainments; which diverſion roſe publicly at Rome to a moſt extravagant height. But the ancient diet in this country

country was more ſimple: for Pliny ſays the Romans long uſed Pulte, non Pane: and Plautus (an Umbrian) terms himſelf Pultifagonides, from Puls (the Celtic Pouls) He derives Pulmentum. Theopompus in Atheneus (2) ſays the Tuſcans had their wives in common; as is aſſerted of the Britons; alſo by Ariſtotle of the Lybians. The Malabar women are allowed great latitude in this reſpect: hence the iſſue derive their pedigree from the maternal line. Promiſcuous copulation was general till about the time of Cecrops: when legitimacy was neceſſary to inherit property. Yet thoſe Britons who had their wives in common were Belgic or Gothic; for Eudoxus in Laertius (on Pyrrho) related that this was a practice amongſt the Maſſagetæ; and Strabo ſays that amongſt ſome tribes of Arabs the ſame woman was common to a whole family, each man leaving a ſtaff at the door of the tent during his amorous converſation; a practice in Britain.

Diodorus. The Celtiberians in peace practiſed dancing with great agility. They frequently waſhed their bodies with urine; and wore buſkins of hair and ſhort coats of black wool, a common dreſs in Spain at this day. Some of the Celtæ wore coarſe parti-coloured clothes, and ſhaved their beards. Their chiefs cut their eyelids, but not their beards. Their hair was inclined to red, which they darkened by art, and curled it with irons; and wore it ſtiffened over their ſhoulders. They were tender, fair, and tall; of quick parts, but affected obſcurity in converſation: yet were hoſpitable to ſtrangers, tho' cruel to enemies; whoſe heads they embalmed, and kept religiouſly, and cut off the right hand of captives. Their aſpect was fierce, their voices ſtrong; the women as robuſt as the men. Scythians, ſays Lucian, " gloried in aſſiſting their friends and in ſharing their diſtreſs. But their friendſhips were particular, and ratified by drinking ſome of each other's blood: they held a *general friend* in the ſame light as a *common harlot.* They even revered Pylades and Oreſtes for their ſtrict friendſhip, calling them Coraci" from *Corawg*, Celtic for generous. " Both ſexes wore rings, bracelets, chains, and

Diodorus. corſelets of gold; but their breaſt plates were chiefly of iron: helmets of braſs with creſts. They carried ſhields with devices: tho'

ſome

ſome, thro' exceſs of courage, fought naked: long iron ſwords made either to cut or ſtab, hung by a chain at their ſide. They bore lances, whoſe ſhafts were above a cubit long, and broad as two hands: theſe their chiefs hurled from a chariot and pair, before they cloſed on foot with the foe; the ſtouteſt of whom they often challenged to ſingle combat." Tuſc. Diſp. As Tully tells us the old Romans did at entertainments, they celebrated the anceſtors of ſuch as diſtinguiſhed themſelves in fight. Their Bards, were Boreadæ, or matiniſts, choriſters to the morning ſun; their influence was often ſuch as to part contending armies; to whom they ſung their panegyrics to the harp: their clarions were loud and ſhrill." Strabo ſays, " their drums affixt to their cars made a terrible ſound." He tells us " the Celtiberians celebrated the full moon by feaſting and dancing at their doors all night:" ſo did the Egyptians. *Cor Gaur*, the Britiſh name of Stonehenge, came from this exultation; it ſignifies *Chorus Jubili;* Rowland. Hyde. Cor in Iriſh ſignifies muſic: and as Dyn in Iſlandic is related to Tono; ſo Din in Perſic is Religio. The Indian Brachmans had their name from *Barach*, to celebrate: the Gaurs, who now at Iſpahan (ſee Bell's travels) have black hair, are ſwarthy, and do not ſpeak Perſic, but ſeem originally Chaldeans, were a ſacerdotal claſs denominated from this exultation; like the Salii and Curetes, whoſe dance according L. 1135. to Apollonius Rhodius called Betarmus was invented by one of them named Pyrrhicus by Pauſanias and Nonnus: but Dionyſius Hal. and Epicharmus attribute it to the Athenian Minerva. Brown's travels mention a remnant of it in Hungary, with a claſhing and brandiſhing of ſwords. Turnefort found ſome traces of it in the iſle of Candia. Theſe dances had not always a military relation, but were of a religious, ſuperſtitious, enthuſiaſtic, and augurial nature, like the Sibylline agitations. So Bell tells us that at this day the Shamans of Baraba, who are male and female, and verſed in incantations, invoke their Shaytan with a doleful tune to a drum with rings of braſs Hyde Ch. 29 and iron: the reſponſes are obſcure and ambiguous; for ſimilar rites, ſee Carver as to America. From Ghavr or Ghabr, which ſignifies a fire-worſhipper, comes Gibberiſh; tho' the Hebrew Chabêr, Chavêr or Hhaver is doctus or ſapiens.

At

At worſhip, ſays Athenæus, " the Celtæ turned to the right." He, like Homer, being a Grecian meant the Eaſt. Their Seers drew
Diodorus 5. predictions from their oblations; which were often ſo horrid that they would cut a man's throat, to judge of future events by his manner of falling, his agonies, the guſhing of the blood, and appearances in the entrails. Procopius ſays that the inhabitants of Thule ſacrificed men even in his time. Tacitus tells us, " Mona's altars were polluted with blood of captives, and events predicted from their entrails." The Celts and Iriſh were reputed Cannibals. But the Belgæ from the heart of Aſia, infected by the Chaldeans and Canaanites, ſeem to have introduced theſe horrid rites into Europe. Jerom ſays " the
Ethic: 7. 5. Scotch were Cannibals;" they were Goths or Scythians. Ariſtotle
L. 5. mentions Cannibals on the borders of the Euxine; as Diodorus ſays of the German and Iriſh Goths. Lucian accuſes the Scythians of eating the corpſes of their parents; he meant thoſe near the Tanais;
6. 17. they were probably Getæ, who as Pliny writes were originally Arameans. Lucian ſpoke of Scythians with long hair, " in which, ſays he, they differed from the Alans:" theſe, as Claudian and Procopius write, reſided between the Mæotis and Caſpian gates. Mela reports the Carmanians to be hairy: Ovid (de Ponto) mentions Getas hirſutos. Reſpecting the Getæ Thucidides ſays their manners reſembled their Scythian neighbours. On the contrary, maugre the prejudiced and illiberal Pinkerton, who forgets that his ſavage Goths overwhelmed all Europe in Stygian night for many centuries, Tacitus teaches us that " the Chauci in the *North* of Germany, tho' numerous, were honeſt; free from avarice and rapine, tho' furniſhed with arms; and their neigbours the Cheruſci were ſtiled honeſt and equitable;" as are the Barabinzy now. Of theſe Northern Germans or real Celtæ it is that Tacitus ſays they obſerved monogamy: for the Goths gloried in polygamy, ſee Menander in Strabo; as even lately did the Tobolſki, among whom many Gothic cuſtoms ſtill prevail; ſuch as that of throwing money into graves, as Americans do their moſt valuable effects. Mela ſays of the Hyperboreans, " they are more honeſt longeval and happy than others; live at their eaſe; chiefly adore Apollo; are ſtrangers to quarrels and war; inhabit groves and foreſts; and when ſatiate of life, plunge themſelves cheerfully,

fully, and crowned with garlands, into the ocean." Pliny confirms this account: as doth the innocence of the Samojedes at this day. But to continue the general character of the Celtic nations: "murder was retaliated; other culprits were outlawed. When a man of power was dangerouſly ill, they burnt human victims in piles and cages of oſier. Criminals and captives they ſacrificed to the Gods." "Their religious awe was ſo great, that money dedicated to a Deity lay about the temples unpilferred." Nay heaps of plunder conſecrated to Mars, even gold and ſilver, ſtood untouched in many Gallic towns. The Tecto-ſagi, ſaid by Juſtin to have plundered Delphos, depoſited their booty in a ſacred lake at Thouloufe in perfect ſecurity. Reliques of this cuſtom continued in the time of Gregory of Tours: it being uſual to throw money into the lake Elane, ſo named as dedicated to Luna, in the Gevaudan; hence Neh-alennia may be Nea-Selene, Nova Luna. A cuſtom of throwing pins into wells continues to this time. This ſecurity ſhews that Sacerdotal reſpect is ſcandalouſly diminiſhed at this day, partly thro' the unreſerved manners and example of too many honoured with the Prieſthood; partly thro' the deprivation of authority owing to the flagrant abuſes of it: but chiefly becauſe the education of the whole youth of a nation was ſtrictly attended to by the government in ancient times: but now we obſerve otherwiſe.—In public calamities ſome victims were burnt on hay; ſome tied to a tree and ſhot to death; and, tho' theſe were loaded with execrations, yet many conſented to die for the public. The Maſſilians, ſays Petronius, would fatten a voluntary poor wretch a whole year for ſacrifice; and ſo powerful was ſuperſtition, that perſons of note became victims thro' choice.

Diodorus

Strabo. 4.

As the Celts and Celto-Scythians were comprehended under the general name of Scythians, I will from Herodotus, who ſaid the Scythians were great votaries of Veſta, mention ſome of their bloody rites, which I take to be Gothic. Indeed Ephorus in Strabo, 7. mentions Scythian and Sarmatian Cannibals; and Mela deems the Scythæ and Sacæ to be ſo; which laſt are by Chærilus in Strabo deemed a Scythian race. Yet the Sarmatians ſtrictly were deſcended from the Medes. But Dionyſius the Poet has Sarmatians neighbours to

V. 572.

to Indians: and *Scytha* is an indefinite name, for even the Seres were Scythians, ſee the Scolia of Dionyſius the poet. Pauſanias deems them Scythians intermixt with Indi; in other words, Indo-Scythians. Tertullian ſays the Cimmerian Scythæ were Cannibals; but theſe dwelt near the Euxine, and were properly Celto-Scythians.

Herodotus informs us, "The corpſe of a king was embalmed and paraded thro' the kingdom: the attendants wounding their ears, forehead, noſe, left hand and arm, and ſhaving their heads. Where the Boryſthenes becomes navigable, they interred the body in a large ſquare hole of earth, on a bed ſet round with ſpears: covering this with timber, they ſpread a canopy over all: in the vacant places of the pile they ſet his concubines, cook, groom, waiter, courier, horſes, all ſtrangled; together with golden cups and other utenſils; and raiſed a mound of earth over all as high as poſſible. At the end of a year, they ſtrangled 50 horſes and 50 noble youths, his officers: emboweled and ſtuffed the horſes and men with ſtraw; and faſtened the men with iron ſtakes on the horſes, which they ſet on wooden ſtages round the Tumulus." Vaſt Tumuli are at this day found on the banks of the Wolga, Tobol, Irtiſh, Ob, and Yeniſei. The corpſe often lies on a ſheet of gold, with arms, utenſils, and ſkeletons of horſes. Wives, and ſlaves were made to accompany them, till the Ruſſians interfered. A Tumulus at Abury in England is 100 cubits high; its baſe 300 in diameter; 60 its ſummit. Bell informs us that "between the heads of the Oby and Jeneſey are funereal Mounds of the Tartars, containing, beſides the corpſe, gold, ſilver, jewels, arms, equipages, dead horſes and elephants; brazen ſtatues; corpſes on ſilver tables." So the Americans are ſaid, in the California's voyage to Hudſon's bay, to bury a corpſe with its beſt apparel, kettle, gun, hatchet and other effects. Lycurgus reſtrained the Spartans from this Gothic or Scythic cuſtom. The Scythians not only offered beaſts, particularly the horſe; but one in a hundred of their captives, by cutting his throat after they had poured a libation of wine on his head. With his blood they bathed the ſword of the Deity, which (as in Gaul) was depoſited on the altar. Both Goths and

and Celtæ imbibed theſe horrid cuſtoms from the errant ſons of Ham, particularly Canaan's progeny. Euhemerus, and Ennius in Lactantius, aſſert that Saturn and Rhea were Cannibals. Philoſtratus ſays ſo of the Lamiæ; one of whom was Scylla, according to Steſichorus. Thus Omniſcience had ſufficient motives to execrate Canaan's father.

Only Savages can repine that adoration of the divine mind in Spirit has ſupplanted thoſe infernal rites; too nearly reſembled as they were by what is fantaſtically denominated the *elegant* Mythology of Greece, as an indirect inſult to Chriſtianity; a proof that thoſe, whom God pleaſes, are totally inſenſible of the beauty of holineſs, and abſolutely unconſcious that Chriſtian humanity has civilized the breaſts of wolves and tigers. Carnal inclinations diſown duties that demand compunction, and expect a contrite heart in delinquents; the true oblation to that ſacred Deity, who prefers the love of God and Man to Holocauſts and Hecatombs; need I ſay, to the indecencies of Bacchanals, or the blood even of ſinners.

Strabo, Pauſanias and Ceſar confound the Gauls with Celtæ: yet ſtrictly, the Gauls intruded amongſt them, and were originally the ſame as the Belgæ: hence Suetonius mentions Gallic Breeches; Martial, Britiſh; Lucan, Batavian like Sarmatian mentioned by Mela; Coats, Cotæ, had their name from Goths; the Celtæ were coated with paint. Pliny mentions the Celtici and Celtiberians of Spain, and the Celtic promontory there. Herodotus places the Celts in the weſt of Europe: theſe really were the original inhabitants, thruſt, as they were, by the Goths into Armorica, Wales, Ireland, the Scotch Highlands, and Lapland, and the north of Sarmatia, whence they attained Thibet and China. Nonnus finds Celtæ on the banks of the Rhine; to whoſe waters they had recourſe, to prove the legitimacy of children; as Julian alſo aſſerts. L. 46.

Phenicians, and as ſome relate Trojans too, ſettled in Britain prior to the Belgæ or Goths: yet the primary inhabitants were derived from Gomer. They at this day call Wales Gomri, as Môn

Mam Gomri; their language, Gom'raeg, Gomer's ſpeech; as they term the Saxon language, Saiſon-aeg. Cumbria is Gomeri Aia; ſo is Comerie in Strathern. Ceſar and Diodorus deem the inland inhabitants, Aborigines: Agathias derives them from the Huns; a notion reprobated by Jornandes: theſe were ſubſequent viſitors of Europe, originally from countries to the eaſtward of the Goths. As to Phrygians reaching Gaul, Virgil and Silius Italicus mention the Bebryces about Narbonne: Lycophron gives that name to the Trojans. Solinus ſays, an inſcription on an altar proved that Uliſſes had viſited Scotland. Ammian ſays "there are 600 traces of Uliſſes and others from Troy, in Spain, both victors and vanquiſhed. Tacitus, of Germany, tells us an altar was found on a bank of the Rhine, in ancient times, conſecrated to Ulixes and Laertes his ſire. Here by the way Tacitus uſes the letter X, as if an ancient letter: but that hero ſeems here to have been the Lar of ſome Roman: the hero's Grecian name was Odyſſeus. As to Greek letters and monuments, Ceſar ſhews that the Gauls uſed thoſe letters, tho' not the language. If Brute or his deſcendents came to Britain, which is improbable, it was either from Greece or Troy. Homer hints that Eneas remained at Troy: Strabo thus underſtands that poet. Brutus is ſaid to have come firſt to Gaul. Pauſanias ſays, Diana directed the Trojans to new ſettlements: Gildas tranſlated her Oracle into Latin verſe. Nennius, Talieſſin, and Merlin mention Brute. Gildas, according to Fordun, did ſo, Wheelock thus latinizes an old Saxon poet.

20. 307.

Inſula dicta fuit Britannia, Nomine Bruti.

The iſle Britannia owes its name to Brute.

Sigebert Gemlacenſis (who lived about a century before Goefry of Monmouth) and Henry of Huntington count Brute the ſon of Silvius, the grandſon of Eneas. Girald Barry ſays the Bards deduced Pedigrees from Eneas. Tho' Geofry of Monmouth's hiſtory abounds with fables about Arthur and Merlin: yet the baſis of his hiſtory

hiſtory is as credible as thoſe of Herodotus and Livy; whoſe hiſtories are interwoven with fables. This Britiſh hiſtory is greatly confirmed by records and oral tradition. The hill Golgotha near Nottingham is famous for the battle fought there by king Humber. The laws of Dunwallo, and of Martia (the mother and guardian of king Sifilt the ſecond) tranſlated by Gildas into Latin, and by Alfred into Saxon, as Higden relates, are notable: and the highways of Belinus. King Lucius is aſſerted by Uſher and Stillingfleet. Bede mentions the erudition of Martia's huſband Cuhelin, or Guitelin. Caius proves from an old hiſtory, "Tempore Guthelini erat Univerſitas in Anglia:" and he refers to the Defloratione Gurguntii, Cuhelin's father; which he ſays is the foundation of Geofry of Monmouth's hiſtory. The Tudor pedigree, from the Welſh records, proves the ancient Britiſh line of ſucceſſion, Latinized as the names are in Geofry: whilſt it differs from it, where Tudor's anceſtors did not wear the crown. Thus the royal ſucceſſion in Geofry agrees with that pedigree from Brute to Leir's grandſons. The hiſtory gives the ſucceſſion to Cordeila's family: but mentions civil wars and many changes in the ſucceſſion till Dunwallo's reign; whoſe deſcent is not ſpecified in the hiſtory: but from the Tudor pedigree is ſhewn to be from Regau, Cordeila's ſiſter, and wife of Hênwin, Old White, king of Cornwall. John Lewis in his Britiſh Hiſtory relates from the Welſh antiquities, that 18 battles were fought in the quarrel touching the titles of Leir's three daughters. It is true that Goefry's hiſtory was a compoſition from materials, ſome authentic, ſome fabulous, about the time of the Cruſades: ſo he ſays that Hengiſt's funeral was after the manner of the Soldans. His conſuls are properly Twy ſogion, chiefs. His Silvius, mentioned by Wethamſted, is Silius, in Latin, Julius. Fulgenius, is Sulien, in Latin, Julianus. Belinus is Beli Hên. Brennus is Brâan, hence Brên in Suidas. Leil is Leon. Llaw is Leo, not Loth. Carauſius is Carawn; whence Tregaron, Canock wood is Canute's foreſt. Thus his Latinized denominations have a real foundation; as appears farther from the Tudor pedigree. Caius ſays that Gurguntius wrote the hiſtory Latinized by Geofry, A. C. 335. Yet the account of Brute is on the Sherringh:

the whole ſuſpicious; as none of the Roman hiſtorians mention him in this iſland. The Monks foiſted him into the records, to reconcile the Britons to the ſupremacy of the Roman church, by this pretended alliance between Britons and Romans; after the Saxons in Auſtin's time had deſtroyed the real Bangorian records. Britain and Troy uſed military cars in common with Phenicia. But whatever Trojans came to Britain, found prior inhabitants there. Richard of Cirenceſter ſays that Britain was ſuppoſed to have been peopled 1000 years before the Incarnation; but this alludes to Brute. Sherringham ſurmizes that the primary inhabitants of Britain were Phenicians, who fled from Joſhua. It is more certain that they traded with the Gomri for tin: and thence, as Bochart thinks, named the iſland Baratanac, Tinland: whence the Grecians named the Britannic iſles, of which Herodotus had an obſcure account, Caſſiterides. So Pliny writes that all the iſlands were called in general Britanniæ. Catullus ſays,

Hunc timent Britanniæ.

The Romans probably ſoftened the original name in the termination, to Britannia: which ſome derive from Prutania, metal. Phenician traders probably ſettled there; as the Britiſh hiſtory mentions ſome of Ham's progeny in Britain before the time of Brute; and ſeveral names about Cornwall are Phenician; thus Pownal obſerves that Tully has a Pendennis in Cilicia. Norden mentions Main Ambre, a ſacred rocking-ſtone in Cornwall; as Nonnus does (40, 41) two rocking-ſtones called Petræ Ambroſiæ and λιθοι εμψυχοι, animated ſtones near an olive tree, where (Agenor or) Melcart built Tyre; proving by the way that the Tyrian Hercules was Agenor and inventor of the olive. In the hieroglyphics of Horus Apollo *Amber* is interpreted ſacred. The dimenſions of Stonehenge anſwer to the ſame cubit of 20,79 inches, as the pyramids do: and I think the internal length of the Dundalk Ship-Temple is 26 of theſe cubits. The true ſtandard of the Egyptian cubit is to be beſt learnt from the dimenſions of the ſepulchral chamber in the grand pyramid: its length is 20 cubits; height, 11 $\frac{1}{2}$; breadth, 10, or 17. 19 Engliſh

Engliſh feet: thus the cubit is 20 $\frac{5}{8}$ inches. Pownal obſerved Phenician characters on the Iriſh monument at New Grange. The Phenicians introduced the Druidical religion: and, among other words, Dwr, from 'Ydwr, water; which in Iriſh is Uiſk, whence the rivers Uſk in Wales, and Iſca in Hungary; Pen, head, tho' akin to the Celtic Kyn, the Iriſh Kean, the Tartarian Chan: the God Belin or Bel-ain, circle of the ſun; from Ain comes Annus and Annulus; alſo Ain, Yn, Oon, an iſle, as land encircled. Twine from Madoc ſets Ethiops in Mona; that is becauſe the Phenician Gods as Homer writes came from Ethiopia: for at the diſperſion Ham's ſons propagated Paganiſm from Mauritania to Japan. Ham is Hoang of China, Hoam of Japan. Dagun is a Chineſe God, as Dagon is a Phenician. Britons practiſed Phenician cuſtoms. The Britiſh rocking-ſtones are the Phenician Betyls, or animated (not anointed) ſtones: for Damaſcius ſays, "I ſaw a Betyl moved in the air.". Buxtorf ſhews that Jodham Morain, the name of the Druidical breaſt-plate, is the Chaldee of Urim and Thummim. As the Caananites made their children not only paſs thro' fire, Lev. 18. 10, but gave them in ſacrifice; ſo Edward Lluyd from an old Gloſſary ſhews that the Druids drove the cattle thro' fire twice a year: their human ſacrifices are well known. The fire was called Beal Tine; Tan, as the Phenician Tzan, being fire. Tertullian ſays, they marked their bodies with a hot iron: Lucian ſays the votaries of the Syrian Goddeſs did ſo. Tacitus ſhews that the Phenician Goddeſs Athera was adored in thoſe parts: for, ſaying that Demeter was adored in Germany under the name of Hertha, earth, he adds that in an Oceanic iſle, moſt probably Mona (yet it may be Rhe, for Re is an Iriſh name for Luna; tho' Ree is Rex) ſtood a ſacred grove; the Goddeſs covered with a veſt was paraded about in a vehicle drawn by cows; this reſembles the proceſſion of the Phenician Agrotes in Sanchoniatho; and Ammon's in Q. Curtius: primitively Arcite rites, afterwards confered on the Titan Rhea; ſee Bryant. As the Carthaginians carried about, in covered chariots termed by Euſtathius (Il. 1.) portable temples, borne by oxen, ſmall idols; ſo Sulpitius Severus ſays, the Gauls (whoſe religious rites were the ſame as the Britiſh) made a proceſſion with their Gods covered with a white veil,

Mor. Germ.

about their farms: this ſhews them to be the Phenician Deities Aſhteroth. Tacitus adds that they afterwards bathed the Goddeſs in a rivulet; this reſembles the Roman ceremony touching Ceres: on the ſixth of the Calends of April according to Ammian; when as Herodian writes they paraded with plate, as our morrice-dancers now do. The German Goddeſs Hertza had a lake in her ſacred grove, to which ſhe retired after her proceſſion. (Tacitus Annal. 5. 9. Mon. Germ.) Artemidorus (in Strabo 4.) ſays that in an iſle near Britain, Proſerpine and Ceres were adored with rites ſimilar to the Samothracians; who, as Diodorus writes, "were an original people, having a language peculiar to themſelves:" but it probably was Celtic. Bryant ſays that Angleſea was named Mona and Menai from Venus Urania, the Moon; alſo that many Corniſh Saints were Pagan Gods. Tacitus ſays the Suevi adored Iſis. From her groves Ceres was named Aſerot, from Aſerim, woods: yet Regner interprets Aſuer, Terra; ſaying ſhe was the wife of Aſianus (ſuppoſed Woden) a name that was aſſumed by Cybele's huſband, and her ſon Typhon: whoſe father according to Phrygian accounts referred to by Plutarch was an ancient Hercules. Aſianus is Aſis, ſee the Sibylline poems; and Aſſis was Aſeth, who was Seth or Typhon the gallant of Iſis. Gruter has an ancient Calendar noting the ſhips of Iſis, Hercules, and Ammon: the Edda mentions the ſhip of the Nani for their Gods. Bacchus was called Nana, which ſignifies not Pygmy as in Gothic fables, but as Tzetzes on Lycophron interprets, planet, itinerant; words ſynonymous to Aletæ, Titans, Rhodians, Spartans, Balaroi, Scuits. Some of the Nani were Cyclops, for the Edda deſcribes them as forge-men. Yet originally, as Bryant tells us, theſe *Ships* alluded to the Ark. In imitation of theſe religious ſhips were the ſhip Temples of Ireland. The Britiſh God Belin mentioned by Herodian and Tertullian, was the Sun, the Phenician Belain, God's Eye, in Pliny. He is the Balen of Eſchylus. Edris or Idris, a Welſh name, is alſo a Phenician and Arabian.——Gavelkind was a Titanian cuſtom; Potter obſerves it was a Grecian. The corpſe of Cimon's father was arreſted for debt; a practice the Welſh apprehend to be legal at this day. The cuſtom of decking a corpſe with flowers and a white ſhroud is common to Greece and Britain. As

Ovid Faſt. 4.

Sherringham

Syncel. Plutarch.

Archeolog. V. 7. 150.

37: 10.

Sandys

Sandys ſays that Balaam's Pethor, ſynonymous to Bethel, is named Rath Alilat, ſo in Wales are many Comahs or mounds named Raths, and ſo called in Hiberno-Celtic. Pezron mentions many Spartan uſages ſimilar to Celtic; yet I ſuſpect them in both places to have been Titanian. The cuſtom of leaving the upper lip unſhaven came from the eaſt. Twine ſays the female garb in Wales reſembled the Punic. The Univerſal Hiſtory recites many Druidical cuſtoms ſimilar to Phenician and Jewiſh. Indeed as the great Phenician Deities were Baal or the ſun, and Aſtarte who was Luna and Lucina: ſo I take Stonehenge the great tribunal and temple of the iſland, on the Ambroſial or ſacred mount, to have related to the ſun and moon; Belin or Bel-a-tu-Cadrus, Bely duw Cadarn, the potent God; and Beliſama, the holy Goddeſs; as the name of the iſle of Samos according to Diodorus ſignified ſacred. Its plan is Scythian; for Scyths, Getæ and Perſians attended the Titan heroes weſtward; and introduced funereal barrows, which are of high antiquity. The 30 apertures in the great colonade reſpected the days in the Druidical month; the 40 circular ſtones within it probably reſpect the weeks in Lucina's period, as the Miſſleto regarded her: or, if the Druids did not (as I ſuſpect) obſerve Hebdomadal periods, 40 Nundinæ, into which the 360 days of the year were divided. The five Trilithons alluded to the five intercalatory days; and the 19 ſtones related to the luniſolar cycle, introduced afterwards into Greece by Meto: it was alluded to by Apollo, who every 19 years viſited the Hyperboreans, ſaid by Pindar to reſide near the Happy iſlands. Thus Stonehenge was probably erected before the invention of the Sothiac period: the Druids probably correcting their calendar every 19 years; with a farther correction at the end of four of thoſe periods. The Gaurs and Salii celebrated their ſacred feſtivals with great exultation: therefore Selden with great probability derives Adod or Adad (the great Phenician Deity) from clamour and excitement. Ruſtics in villages imitated theſe exultations in their Dithyrambics, accompanied with Orcheſis; hence Theſpis, Orcheſticus. Ovid mentions the clamour of the Druids about the Miſſleto. But tragical or ſolemn tunes were uſed in incantations; as now by the weſtern

B. 4. 25.

Heſych. Athenæus.

Americans, and by the Shamans of Siberia, who ſing diſmal tunes to a drum with braſs and iron rings, in addreſſing their Shaitan, the Perſian Shitan, Satan, whom the northern Scalds adopted from the example of the Ghaurs. For the Druids ſeem rather to be of Perſian origin, than Phenician, tho' under Phenician heroes who led Perſians, Amazons, Hyperboreans, Sarmatians, Cyclops, Chalybes, and Getæ, into Europe; where the Gaurs erected their Gothic temples, blended as they were with Phenicians: the Thyrſagetæ obſerved the rites of Bacchus—I take Talieſſin's *Prydyn* to be from *Pryd*, beauteous, and Yn an iſle: Humphry Lluyd ſays that Pryd is white: conſonant to which the Gomri named the iſland, Inys wen, White iſland: this agrees with the Leucon Cherſon in the Argonautics of Onomacritus: whence probably Albi-on; this and the Latin Albus being probably from the Hebrew Alphen, white. So Pezron ſays that Alp is Celtic for white: yet others ſay that Alp is Celtic for high; and Strabo ſays the Alps were firſt called Albia: North Brition was named Albania, from Alb Ban, high hill, or Alb-ain, high iſland: the people were called Alban-Ich, or Ach, the Highland Clans. In the Runic Alphabet B and P are ſimilar. As to the giants Albion and Belgion or Bergion, whom Ogmeon (the Hercules who traverſed Gaul as Lucian writes) ſubdued, Bochart
Chan. 1. 41 ſays they are by ſome named Alebion and Dercyn.—Britain, if allied to Prydyn, is not derived from any word whoſe radical letter is B, for the Welſh convert not a radical B into P and their Prydæn in Lowarch Hên, Pryd-ain in Pabo's days, Prydyn in Talieſſin, cannot come from the Cambden's Brith, painted, or from Whitacre's Brith and Brit, which he ſays primarily ſignifies divided; ſupported as this notion is by the poets.

Toto diviſos Orbe Britannos.

But Britain ſeems to have no relation to Prydyn, but to be derived from Baratanac.

Gomer's deſcendents uſe their old language in the interiour parts of

of Wales, and in the north of Scotland: for their ſpeech proves the Picts to be Celtæ, if not eſpecially ancient Britons: who (as Solinus ſays of the Agathyrſi) painted themſelves azure, which in Welſh is Glâs: and it being by means of ſea-ore, of which glaſs is made, that manufacture had its denomination from that colour: hence Mela calls it Vitrum. But the South Britons, who ſoon diſuſed that practice, being driven by the Goths (who are Ceſar's Gallic Britons, miſtaken by Pinkerton for ancient Britons) and by the Romans into Wales and Ireland; and the language of theſe laſt being blended with foreign words from Norway, Spain, Phenicia and elſewhere; for Tacitus obſerves that commerce made frequent viſits to the Iriſh ports; therefore their language varied much from the *Old* Celtic in the Highlands, yet originally was the ſame: thus the Welſh *Mawr* is the Erſe *More*, as Glay more: *Dun Can* is white fort: the iſle of *Moch* is Buchanan's Inſula Porcorum: *Ty*, Domus; *buy*, yellow. Buchanan ſays the Scots and Picts are the ſame people as the Britons: but John Major rightly denies this as to the Scots, yet calls them Iriſh: but the Scotch were a Scythian or Gothic race. Of the Scotch Jerom ſays, they had wives in common: but the Celtæ, tho' not the Goths, of Germany obſerved monogamy: therefore they ſeem to be Belgic Britons and Scotti or Iſcotti, who practiſed promiſcuous copulation. The Scotch were alſo Cannibals, as were the Getæ: and thoſe Iriſh who were deemed ſo, were Goths or Scotch; as Propertius ſays,

Hiberniq; Getæ.

Cambden takes the Picts to be Britons. Continuing the uſe of paint longer than others, the Romans gave them thence their name. Claudian ſays,

Nec falſo Nomine *Pictos*.

Lucan terms the Britons in general, Caledonii; a name derived from Gael Dhyn; which, like Glyn Dhyn, the derivation of London,

ſignifies Wood Town, Wotton. Florus calls the woods adjoining to the Thames, Caledonian. Valerius Flaccus mentions the Caledonian ocean. Eumenius on Conſtantine blends the Caledonians and Picts together: but Ammian diſtinguiſhes the Di-calidones from the Scotti and Attacotti. Keating ſays the Picts went to Scotland from Ireland in Heremon's reign: and that Briotan Maol, Neimhid's grandſon, did ſo long before. John Lewis ſays the Scots and Picts were Britons; being deceived reſpecting the Scots, by their uſe of many Hiberno-Celtic words. Bede, not underſtanding their language, thought the Picts different from Britons. He ſays the Picts came from Scandinavia, named by the Welſh Lhych-lyn. Indeed Torfæus names a region in the ſouth of Norway, Vika; of which Olaus Magnus ſays, Vichia olim Regnum. Vic in Norwegian is a bay; in Iſlandic, a cape, ſee Andreas. But the language of the Picts proves them to be Celtæ; thus Edward Lluyd ſays that in Britiſh books the Picts are called Gwydhelians, which is a name of the Celtæ, who were foreſters. Pinkerton is inclined to derive the Picts Pehts or Pehs from the Teutonic Phectan, to fight. But the name may relate to Pic or Peak, and be Celto-Scythian from Pic and Ur or Gwr, men of the Peaks, Mountainers: Pikland is Pentland, Headland. Hence, as Pownal obſerves, they may be the Kunaitæ of Herodotus. Some of the Piks ſeem to be the Y Gwydhyl Phictiaid ſaid by Sir John Price to have over run the Iſle of Man in the ſixth century. Some etymologiſe Picts into Vits, Jutes: but the name appears more akin to Vic, Vicus, from their living in companies or clans. Pinkerton deduces the Piks from the Pici mentioned by Plautus, and, according to Nonnus, the Griffons who were at war with the Arimaſpi. He thinks they inhabited the Iſle of Peuce at the mouth of the Danube; whence as Baſternæ, he traces them, in Tacitus and Ptolemy, to the Baltic. In the Saxon chronicle the Picts are ſaid to come from Southern Scythia: indeed the Dacæ, Getæ, Sarmatians, Geloni and Agathyrſi coloured their bodies with azure paint. Geofry of Monmouth ſays that one Rodric led them to North Britain in Veſpaſian's time; and that one Fulgenius led others in the reign of Severus. The Scotti were termed Mileſian Spaniards;

Brit. Hiſt.

Pliny 22, 2. 4, 12.

Spaniards; and their general was not called Mil or Mileſius, but Golamh the Mileſian, Breogan's grandſon. The Iriſh Hiſtory ſays he was contemporary with Nectanebus, whom it counts the fifteenth Pharaoh from him who reigned at the Exod, and called there Gingris, or rather Chenchres. Plato's contemporary, Eudoxus, carried letters to Nectanebus from Ageſilaus. The elder Nectanebus was only ſome 360 years before the Incarnation; the laſt Nectanebus was about 20 years later.—Edward Lluyd ſhews us many old Spaniſh words amongſt the Iriſh; but they ſeem in both countries moſtly Gothic. So the Iriſh Hiſtory aſſerts that Ith, the uncle of Golamh, told the Iriſh that their language was preſerved in his family: and Iriſh writers allow that the Scots in Ireland ſpoke the ſame language as the Daniſh tribes in the north of Ireland. Ith's grandaughter Tea founded Thea Mhuir or Tara. The Iriſh accounts ſay that Niul's deſcendent Bratha, great grandſire of the Mileſian Golamh, went from Gothland to Spain. This leader was called by a Celtic name Gaedhal Glâs; that is in plain Engliſh, the Azure Celt. All the Northern people coated themſelves with paint: ſo Virgil has

Pictoſq: Gelonos-pictiq; Agathyrſi.

In Spain they probably had diſuſed paint. From Spain his deſcendents came to Ireland.

The Gangani and Luceni in Ireland were from the Concani and Lucenſi of Spain, or Iberia, a name alſo of Ireland, according to Iſidore: it is derived from Ibris, a boundary; ſo Gadir is Septum, confines. Polybius ſays, "the Locrians eſtimated nobility by the female line:" and Lycian females were heirs; as amongſt the North-Americans, particularly the Hurons; ſo it is not improbable that Ireland was named Banba, *under Woman.* Strabo ſays that females were the heirs to patrimonial eſtates in Cantabria; which is alſo the ancient Scottiſh uſage. Diodorus Siculus relates that the inferiour ſort of Egyptians allowed ſuperiority to their wives. Heraclides ſays the Lycians were originally governed by women. Nicholas of Damaſcus ſays, their daughters ſucceeded to the inheritance; and 12.

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the Sarmatians obeyed their wives. Bede writes that the Picts elected a king from the female line.——The Milesians, who came to Ireland from Spain, proceeded at first from Scythia to Gothland; whence many Gothic words (or as Edward Lluyd speaks, Teutonic) are blended with Hiberno-celtic: as, *All*, all; *Geal*, coal; *Acar*, eager, aigre, acer: *Adair*, adder; *Dall*, dull; *Aedh*, eye, for the true Celtic word is Suil, the Gallic Ceil: *Aodh*, heat, Belgice Haud; *Cudh*, head; *Maidhdean*, maiden; *Sac*, a sack; *Asal*, an ass, in Belgic Esel, whence the Latin diminutive Asellus; the Sclavonian Osel; the Welsh is Asyn, whence Asinus. *Bean*, to bang; *Sead*, sedes, seat; *Fal*, a wall; *Amad*, mad; Amerce is from *Amhark*, Culpa; Tam, time. *Anadh*, need; *Aosta*, *Aust*, old. Astray from *Astraim*. *Alt*, vault. *Cabun*, capon. *Beir*, bear, fero. *Dear*, a tear. *Gamul*, camel. *Doras*, a door. *Muin*, a vine. *Mathair*, mother, mater. *Ail*, will, hence avail. *Maid*, wood. *Fabhar*, favour. *Aibh* (aiv, similitude) Eve. *Diabheil*, Devil. *Aer*, air. *Agha*, aghast, awe. Ocein, *Aigein*, ocean. Arrears from *Airear*, to satisfy. *Ard* (airde) hard, arduus. *Airm*, arms. Ait, pleasant, hence the Flemish word *Highty*. Ascal, in German Achsel, armpit, axilla. Athair, father; Atta Greek and Gothic, the Cretan Eittas. Bâd, boat. Ba'ighin, waggon. *Bailc*, Belgæ, bold; Balc, stout; Balch (Welsh) arrogant. *Balla*, a wall. *Bann*, an interdict. *Bar*, filius, hence Bearn (as from shoe, shoen) in Saxon. *Bat*, a bat or stick. *Bearla*, parley. *Beastin*, beast. *Braori*, brows. *Brathair*, brother, frater. *Beathra*, water, hence bathe. *Bach*, ebriety, hence Bacchus. *Beilt*, belt. *Beim*, a beam. *Bine*, fine, bene. So of other initials, as *Cuibet*, covet. *Ceall*, kil, a cell. *Gial*, gill. *Stad*, stay. *Sort*, sort.

To Rowland

The Goths, originally a different people from the proper Celts, by mixing with them formed the Celto-Scythians; and both their manners and languages received reciprocal commutations. Thus Woden, whose firname Uggur, OgGwr signifies in Celtic potent man, introduced the custom of burying or burning the moveables of a dead person with his corpse, and the erection of vast Tumuli over the sepulchres of princes, with inscriptions on stone, and circular temples of stone. Woden (who had also the name of Balder, from bawl;

bawl; as Galldur, Magia is from Gale, call, invoke, inchant; and from Woden may come Wod, mad) dealt in magic, and held the ſoul's immortality like the Druids; both probably after the Perſian Zabii. He alſo offered human victims. Theſe practices and rites the Celtæ adopted from their Gothic invaders. Equivalent to the Celtic title of Oggur, Woden was named Siggi, Saxon for victor. Hence Pauſanias calls Minerva, Siga: yet *Ogur*, conſidered as one word, is in Iſlandic *Fretum;* which alſo applies to Noah as the primitive Oceanus, Ogen or Ocein.

But there are ſuppoſed to have been three or four Wodens: the primitive Oden is Noah; the number of deſcents in Henry the ſecond's pedigree from Shem to Woden, and from him to Ina, are ſo few, that two Wodens ſeem to be there confounded together: one is ſet in the time of Pompey; one older is deemed a deſcendent of Saturn or Ham; hence like Adonis or Miſor he was wounded by a boar. Another, from his name Aſiamus or Aſſis, ſeems Aſeth, Seth, Typhon: the Titans had connections with the Getæ, and retired to their ſtrong-hold Keira; they were in Europe prior to Seſoſtris. The turban worn by Iriſh females proves their relation to Turks and Tartars; tho' the German Goths probably came to Europe before the introduction of that article of dreſs.——The Iriſh accounts ſay, the Mileſians reſided in Gothland during eight generations or three centuries. Having migrated thence to Spain, they thence came to Ireland about the time of Gurguntius as Girald Barry aſſerts. But Partholaim, tho' related to theſe, yet was long before before them; and therefore is wrongly confounded with them. For inſtance, Cantalupe's hiſtory of Cambridge ſays, Partholaim a prince of Cantabria was permitted, by Gurgunt ſon of Belin of Britain, to ſettle in Ireland. Nennius ſays, " Partholaim and his adherents ſoon died of a peſtilence." But he writes fabulouſly of his Spaniſh ſucceſſors; yet rightly aſſerts the Scots to be (originally) Scythians; who are moſtly Shemites, but intermixt with Japhet's line in the North; and with Ham's in the South: hence came the name of Arcott, Goth's fort. Sir James Ware ſays the Dutch call both Scots and Scythians, *Scutten*, which ſignifies to ſhoot. But Scotti, Iſcotti, are

are Goths, H being an aſpirate, and G commutable with C, Is is a man, Iſſa ſignifies inferiour; hence Iſcotti mean Gothic men, or inferiour Goths. Procopius of the Gothic war ſtiles the Alpes Cottiæ, Σκυτικαὶ: Dionyſius Periegetes names Gadira, Κοτινουσα the Gothic iſle. In Britain they were the Attacotti, diſtinguiſhed by Ammian from the Caledonians, who as Eumenius obſerves were Picts or Celtæ.——The anceſtors of theſe Mileſians went from the North of Europe down into Spain, after Woden had led his Goths thro' all Europe to Belgium and the Cimbric Cherſoneſus: whence theſe newcomers into Spain from Jutland, had the name of Goths likewiſe, tho' their language partook much of the Celtic; yet, as Edward Lluyd tells Rowland, it was more tinctured with Teutonic (by which he means Belgic or Gothic) than the Welſh. The Goths were Getæ, Maſſagetæ, Dacians, or Daæ from the confines of Margiana and Bactriana, ſee Strabo. They fell down into Carmania, as well as moved into Germany; and thro' Carmania into Anatolia and Durguti and Kut-aia; founding Coty-æum; alſo Cot-atis in Georgia; hence Heſychius calls the Sindi of Thrace, Gens Indica; and hence many Perſian words ſimilar to Gothic; hence alſo Varro, in Pliny, finds Perſians in Spain; for Hercules led Dorians to thoſe coaſts, and Strabo ſays the Dorians were Perſians. The Goths and Indo-Scythians (whence Heſychius calls Scythia, Sindia; and Priſcian found Scythians on the Indus; and Cuthaia is Gothland; Calcutta, the Gothic hill; and the Paſcal chronicle mentions Scyths in Perſia) were not ſo civilized, according to Ptolemy, as the Chomarians of Bactriana. Mela mentions the Maſſagetæ above the Caſpian ſea, next to the Chomari, who lived more towards the North: Hence the Greeks named them Chimerians and Cimmerians. Herodotus diſtinguiſhes the Cimmerians (that is Celto-ſcythians) and the Scythians from the Maſſagetæ; yet deems them all neighbours. Strabo ſays the Scythian Nomades fed on mare's milk and were of high integrity; but from what is ſaid, he means the Celto-ſcythians, who had imbibed the mild manners of the Cimmerians. The Maſſagetæ were ſo ſavage as to deſtroy their parents in old age. Strabo, who ſays the Daæ and Getæ had the ſame language, places the Maſſagetæ and Sacæ, deemed Scythians by Pliny, beyond the Daæ eaſtward.

L. 2. V. 455.

3. 1.

4, 11.

Ptolemy

Ptolemy ſets them where Balk is at preſent. Pliny ſays the Sacæ were anciently Arameans. The youngeſt Woden's pedigree is deduced from Shem. Abydenus and Syncellus ſay the Germans were Shemites: hence the numerous Hebrew words akin to Gothic, brought by Shem's iſſue into Canaan: as Gehel, coal; Phar, bear, Evil, evil; Dum, dumb; Haras, haraſs; Shibbar, ſhiver; Parak, break. The Chomarians of Bactriana ſeem to be exiles from Parthia in the time of Seſoſtris and Jandyſus, mentioned by Arrian in Photius. Tribes of theſe may have moved Southward and joined Getæ, and adopted their manners. But the Maſſagetæ, Getæ, Goths, became in Gaul the Galli Bracchati, like the Amyrgians or Margians of Herodotus. Ovid ſays, Rowland. Mona. Eleg. 4. 6.

Bracchataque Turba Getarum;
And—Perſica Braccha tegit:

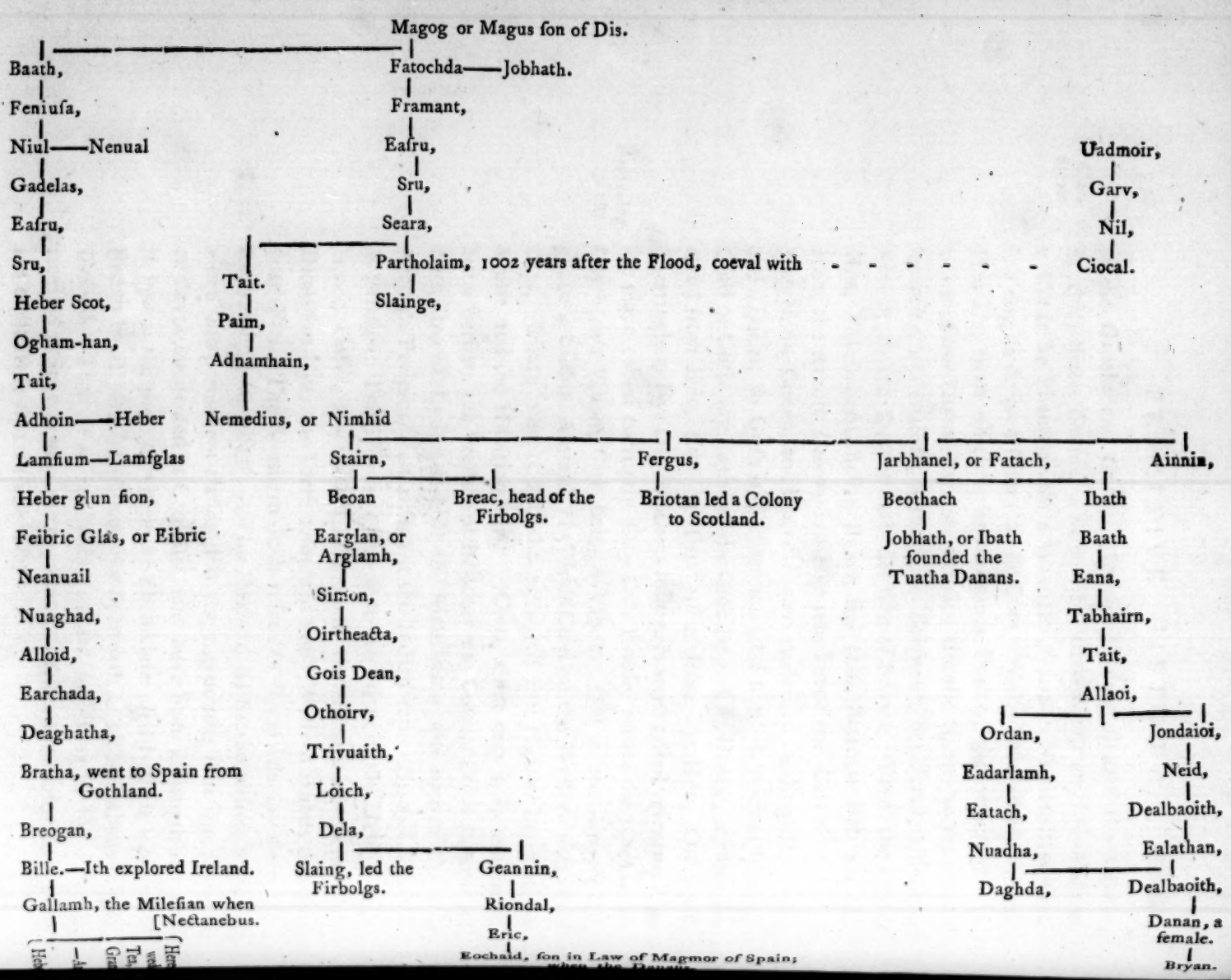
Perſius mentions the Medi Bracchati. Goths ſignify veterans; ſo Graii; ſo Artæi, the name given by Heſychius to the ancient Perſians: yet that name may be derived from the Iriſh *Art*, a tent.—Ovid ſays truly that Greek is blended with Gothic; for ſeveral Greek and likewiſe Latin words are ſimilar to Gothic: as Πυρ, fire; Ydor, water; Kuon, hound; theſe words Plato traced to Phrygia; add Jar, year; Uper, over; Hera is from the Teutonic Heer. In the Iſlandic dialect we find Œde related to εθη, Mos: *Ave*, Avus. Afur, amor. Akur, ager. Argus, αργος, piger. Aſne, aſinus. Auſa, to hauſta; boon, bonum. Dyn, Tono. Drag, traho. El, alo. Am, ſum. Er, aro; hence Erd, earth. Eat, edo. Fata, a fat, vas. Float, fluit. Howl, ululo. Hauſt, æſtus. Ir, irruo. Juck, Jus. Kier, Charus. Kiel Gelu. Kin, Genus. Cheſt, Ciſta. Clefe, con-clave, a clave. Kona, γυνη. Ledia, Lutum. Magur, macer. Me, me. Myg, meio, Mir, mordeo. Mouſe, mus. Night, Nocte. Nafu, nomen. Os, Oſtium. Penne, Penna. Roſe Roſa. Seat, Sedes. Sed, Satio. Sign, ſigno. Stada, Statio. Stryd, Stridor. Tact, Tactus. That, id. Theige, taceo. Then, tendo. Thu, tu, Ude, udus. Boil, ebullio. Wade; vado. Vil, volo. Voor, ver, Wiſe, Marſhal and Hicks affirm that the dual Number is common Sat. 3. Hicks' Thesaurus.

to the Greeks and Goths. Anacharſis denominated the Greeks,
Clem. 1. Strom. 1. Scythic; that is Gothic: a name that, altho' Clerk on Heſiod affirms "Cot to be Phenician for a Wrangler;" and in New Holland Cotta is a dog, is derived from Cott or Coth, Welſh for ancient, veteran, Hên Ur; from which reverſed comes Uranus, the venerable Anceſtor of the Titans; for Hên ſignifies alſo the dignity accompanying ſeniority, as Senators, Sanhedrim, Seigneur, Seneſchal, Alderman, Elders: ſo the Druids had the title of Senani. Thro' the title of Hên, Bel became Belin, Balen, Bel Hèn, ſupreme Bel: and Co-Hen, the Arabic Cahen, is a Hierach; hence the Cabiric Coes of Heſychius. Cohen, and Coes differ no more than the Engliſh Houſen and Houſes: ſo Goth is the ſupreme God himſelf, ancient of days. Cotti or Goths are names of the ſame Import as Heneti, a name derived from Hên, Old: ſo Tyr-heni is from Tyr Hen, Old Land. Sherringham ſays that Woden's followers were called veterans. Thus
Archeolog. 7. 167 the place called corruptly *Kitty Cot's* Houſe, means the place of the Old Man's Viſion; Cith being a Viſion. Old in the Zingara language is Coſhta. Ammian (15) finds Cotti on the Weſtern ſide of the Alps. There were Cotti who occupied the regions between the Rhine and the Hartzian hills. Cotta is not only a Roman name, but a Perſian: the brother of Briareus was Cottus: Cotys was the ſecond king of Lydia: a Hill in Mauritania was named Cotta.—Arrian's Periplus has Cottiara at the Indian cape. Strabo, Scotouſa in Pelaſgian Theſſaly; and ſays that the Edoni of the Hebrus celebrated Cotys; that is Is Goth; ſome Gothic prince.—The Poet Dionyſius ſays, the Iberi colonized thoſe Weſtern iſlands that produce Tin. The Southern Iriſh reſemble Spaniards in their lank
L. 11. ſtature and long viſage. The Iberians, as Strabo writes, were divided into permanent claſſes, like the Egyptians: thus the manners of Egypt inculcated at Cholchis, may have been at length received in Spain: the ports of which the Phenicians uſed in their way to the Britiſh iſles: this introduced the Spaniards to an acquaintance with Ireland. Thus it is probable that the laſt king of the Firbolgs married a Spaniſh lady as recorded. Tacitus concludes that Iberians come from Spain to Britain.

There

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MUSEUM

The IRISH PEDIGREE.



There is ſome account, and not improbable, that before Partholaim's arrival in Ireland, 1002 years after the flood, Fiſhermen inhabited it two centuries. At his landing they were under Ciocal, ſon of Nil, ſon of Garv, ſon of Uad'moir.

Ciocal had landed there with 300 men and their wives in ſix ſhips. Partholaim was three generations after Niul; whom, tho' deemed Magog's great grandſon, even Iriſh accounts place in the time of the Exod; and with appearance of truth, according to the ſuppoſed date of that event. But Pharaoh Gingris was, according to Julius Pollux, the ſon of Cinyras; that is he was the Egyptian Dionyſius coeval with Amphyction: therefore Niul was coeval with them; being the ſon-in-law of Gingris, who if he was Dionyſius, explored all the European Continent himſelf. This Magog or rather Magus, was not Japhet's ſon, but the founder of Moguntia, and ſon of Dis ſon of Mannus, ſon of Tuitho. While Acmon the other ſon of Mannus founded the family of the Titans, being the father of Uranus; Dis proceeded weſtward and became the Celtic Pluto: in Photius he is ſaid to have been wounded by the Egyptian Hercules, Oſorchon or Tarchon; unleſs we ſuppoſe this Pluto to be Japet. Partholaim was the brother of that Tait who was the great grandſire of Nemedius; and ſeventh in deſcent from Magus or Magog: a name akin to Mage, which like Bolg and Cres, ſignifies belly.

The Firbolgs are plainly Viri Belgæ, who arrived at the N. W. of Conaucht under Slainge the 12th deſcendent from Nemedius: who came from the Euxine 217 years before: having paſſed by certain mountains on their left, which ſeem to be the Carpathian hills. The Iriſh accounts ſay Nemedius himſelf came to Ireland; and an African Force expelled his grandſons to Scotland and Denmark. Firgaili or Viri Galli, that is Celts or Gauls came with the Firbolgs or Belgæ, who were Goths: Whitacre derives Belgæ from Balk, mighty: as the Welch (tho' moſtly Gomerians) have that name from Balch, arrogant: Hornius derives Belg from Peleg: as Salmaſius derives Grec from Ragau, Peleg's ſon. Yet Belgæ may be from

Balg, a ſcholar; as Eoli, from Eol, ſcience. But moſt probably Belgæ and Sacæ were named from Bolg and Sac (their bags to hold plunder) at leaſt by their enemies; whilſt Balk and Gallu, Might, were the roots from whence they deduced their own titles: from Balk comes the Belcæ of Mela, for Belgæ. Ptolemy ſets the Maſſagetæ where Balk now is. Ceſar ſays, the Belgæ from Germany diſplaced the Gauls; by whom he means the ancient Celtæ: but as to Galli, tho' derived uſually from Gael, I take it to be from *Gallu*, might, and a verſion of Balk: from Gallu came gallant. Richard of Cirenceſter ſays that about the year A. C. 350 the Belgæ intruded on the Britons. Divitiacus brought over Belgic reinforcements, and ſubdued moſt part of the iſland. The great grandſon of Geanann, Slainge's brother, reigned at the advent of the Danes or Danans, ſuppoſed deſcendents of Jobhath a great grandſon of Nemedius: theſe arrived there 37 years after the Firbolgs; and held the iſland 197 years; when the Mileſians about the time of Nectanebus obtained the ſovereignty; ſoon after Broegan's ſon Ith the uncle of the Mileſian Gallamh had explored Ireland, in the time of the ſons of Cearmada the couſin German of Danan. This Broegan ſon of Bratha is accounted the founder of the Brigantes and of the city
L. II. Braganza.——Strabo means the ſame as Ceſar above when he ſays the Cimmerians were diſlodged by Scythians; that is Goths.

Before navigation or tranſits over large rivers, the firſt colonies followed the courſe of countries along the fertile banks of rivers, and between great waters, barren mountains and other reſtraints. Gomer's race probably extended themſelves between the Caſpian and Euxine ſeas; next, between the Don and Wolga: then turning weſtward thro' Muſcovy, ſo called from Meſech his brother, attained Poland between Boriſthenes and the Duna; and paſſed between the Weiſel and Neiſter, founding the town Komara at the head of the latter: and leaving the Carpathian mountains on the left, they proceeded to Bohemia; next, on one hand where the Danube was paſſable, turning ſouthward, they founded another Comara between Buda and Vienna: on the other hand they puſhed into Jutland (as the Goths did afterwards) between the Oder and the Elbe; beyond which laſt Strabo

ſays

ſays the Romans had little knowledge: ſo that Norway ſo greatly intercepted as it is from the reſt of Europe by the Baltic, appeared to be an iſland; as Solinus deſcribes Scandinavia to be.——That this was, thro' the intervention of natural obſtacles, the neceſſary rout of the firſt ſettlers appears hence: Herodotus writes that the Scythians (that is, thoſe who dwelt between the Boriſthenes and the Danube, a country out of the track of thoſe who formerly extended themſelves above the Boriſthenes) held their nation the moſt modern of any: that Targitaus firſt occupied their country then a deſert. He is Strabo's Tearcho, who marched as far as the Herculean pillars, and was in fact their erector, and the Tarchon of Suidas and Solinus, coeval with Cecrops, Atlas and Marſyas; that is Chon or Chun of Tyre, from whom part of Italy was called Chonia. His title Marcuſanus comes from Marchuis Gothic for caſtle. He went from Spain thro' the north of Europe, became famous in Gaul and Germany. Strabo ſays he led an army to Thrace and Pontus. There is a town in Hungary named Choniad. The Sicilian Promontory was called Pa-chunos from him; who invented watch-towers called Bachons, Beacons. Bannier ſays he was Agenor: Plutarch's Sympoſiacs mention the adoration of Agenor at Tyre as being their firſt phyſician: in Amatorio he ſays Hercules was a phyſician and cured Alceſtis. Hungary and Tranſylvania (occupied by the Huns, who, as Ammian (31) and Procopius ſhew, anciently dwelt between the mouth of the Don and Wolga) lying between the Neiſter and Danube, had probably thro' neglect become the rendeſvous of Banditti who demanded a Hercules to reform the country. Yet I think his name was Chun, akin to the Turkiſh Giun, Sol: Chon ſignifies the moon, and belongs to the companion of this Hercules, namely Aſtarte, who with Saturn joined in this expedition: and was the Minerva who gave her name to Athens; and the Beliſama of Gaul, a name ſignifying ſacred lady; as doth Semiramis. In honour of her the Lake Samachon in Paleſtine probably had its name.

4. 5. Sherringham 15. Bochart.

Ammian ſays he led Dorians. Strabo 8. ſays the Dorians were Perſians: in fact they were Getæ: the Titans ſeem to have removed bodies

bodies of people to diſtant places, to introduce arts. Thus an Iſle in the Baykal lake was named Olchon; a river near it Orchon; the river between the Ruſſians and Chineſe was called Saratzin from the new Moon: near Cazan two Tribes who ſpeak a peculiar language, adore a Bull, like the Egyptians. Owing to the late colonization of Hungary, their language in numerous inſtances differs both from the Celtic and Gothic. Thus *White* in Gothic is Huit; in Daniſh, Huid; in Belgic, Wit: in German, Weis: in Spaniſh it is Blanco; in Gallic, Blanc; in Latin it is Albus; in Hebrew, Alphen; in Greek Leucos; in Welſh it is Gwyn; in Iriſh, Fin, Ban; in Manks, Ben: in Sclavonian it is Beel, whence perhaps *pale*; in Poliſh, Bialy; in Turkiſh, it is Ak; in Hungarian, it is *Feir*; whence perhaps Fair, both akin to the Hebrew Pheer—The Engliſh Ear is akin to the Latin Auris; as the Greek Ous is to the Ruſſian Ouſe, the Bohemian Uſſi; yet the Hungarian Feul and Laponic Pealle, ſeem related to the Engliſh peal, appeal, and the Latin Appello; and to *call*, the Greek καλεω So Baculus a ſtick is in Sclavonian Paliza, in Hungarian Paleza, both akin to the Spaniſh Palo, and the Engliſh pale: from the Iſlandic Kaſla, a cudgel, came the old Flemiſh Caffle; as beat comes from Bat, Iriſh for ſtaff. Let me obſerve that probably a great variation of languages after the ſeparation of men, aroſe from one company expreſſing an idea by one term, another by a term ſynonymous to it in the Original tongue: as if a foreigner aſk what colour Albus was called, one perſon ſhould ſay a white colour; another, a light hue; another, a candid tinge; another, a ſilver dye; another, a fair varniſh; another, a bright lacker. He would think Britain peopled by as motley a medley as it is repreſented in the True-born Engliſhman. If you, my reader! on being aſked what ſhips ſail upon ſhould ſay the main; I, the ocean; another, the ſea, or the tide, or the water, would any ſtranger think our language the ſame? Thus one Cambrian may ſay *a boy* is in Welſh, Maccwy; another, Bachgên, which is a metaphor from a little chin. So, as *Kru* and *Fuil* are ſynonymous words in the Iriſh tongue, ſignifying blood; Kray and Guaed are ſo in theWelſh; Cruor and Sanguis in Latin; Gore and blood in Engliſh: Gore and the Hungarian Veer may have came from the Celtic Guyar,

Guyar, which alſo is blood, as is the Iriſh Keara. The German Krieg, war, whence the old Flemiſh Grig ſignifies outcry; in Belgic Criich, whence ſcreech; as the Daniſh Stryd, Stridor; the Hungarian Had, war, is akin to the Welſh Kâd, fight. Inſtead of ſaying to reach, the old Flemiſh word in Wales is to till, from the Greek τιλλω: and their Foor, furrow, is the Greek Phwr: their Buſſecky, broken-bellied, is from the Turkiſh Buſſuck, broken: and their Den, Dies, is the Bohemian. They call a handful of ears of corn, a Zangle; but Zancle in old Sicilian was a ſickle. But as to difference of dialect, it might ariſe from climate, diet, ſtammering, liſping, ruſticity, affectation, miſconception, and other reaſons. A perſon may not pronounce gloſſary, tho' able to expreſs polyglot: Cook, in the South Seas was pronounced Toot. I will add that words appearing ſynonymous, had probably at firſt ſome diverſity of ſenſe, as to the qualities and circumſtances of the things; as tame, wild, old, young, big, little, blue, red: thus epithets were implied in the ſubſtantives; as Catulus, a little dog; Dwarf, a little man; Giant, a big man; Negroe, a black man; the Arabic and Chineſe abound with inſtances; both languages being exceedingly copious, yet wonderfully ſimple: the Arabic had 1000 terms reſpecting a ſword; 500, regarding a lion; 200, expreſſive of a ſerpent: the Manchews call a ſhaggy dog, Taya; one with long ears, Yolo: So have we particular terms to diſtinguiſh different qualities in dogs, as cur, terrier, ſpaniel, maſtiff, hound, greyhound. But to ſelect another inſtance of the Hungarian, day in Welſh is Dydh; in Iriſh and Spaniſh, Dia; in Dutch and Sazon, Dach; in Daniſh, Dag; in German, Tag; in Gothic, Dags; in Latin, Dies; in Crete, Dia; in Sclavonian, Dan; in Bohemian and in Pembrokeſhire, Den; in Dalmatian, Daan; in the iſle of Ceylon, Dina; in Siam, Van; in Cantabrian, Eguna; in Turkiſh, Gun, Giun; in Arabia, Yum: in Finland, Peiva; in Hungary it is Nap: the Italian Giorno, the French Jour, the Latin adjective Diurnus, are from the Welſh Diurnod, like the Corniſh Dzyrna; in Greek Hemera. I think this Greek word is from Mar, Sol; ſee the explanation of Theban Names of kings in Eratoſthenes. The alterations that words gradually undergo is ſurprizing: Edward

Lluyd

Lluyd tells his friend Rowland that *Summer* and *Haf* proceeded from the ſame root: vowels were oft ſubſtituted for one another; S is a prepoſitive, as Septem, Hepta; and M is ſubſtituted for F, as Mon, ſon: but Mer (whence Mare) ſignifies tide, as noon tide, even tide, Shrovetide. Lord Monboddo plainly ſhews that the Engliſh word *Stranger* came from the Latin prepoſition *Ex*; whence Extra, Extraneus and the French Eſtranger.

The great tide of people pouring towards the Weſt, as if following the Sun, at length reverted towards the Eaſt. To events of this ſort in the time of Midas, Seſoſtris, Pſammeticus and Brennus, let me add that Iornandes tells us, Filmer, fifth king of the Goths after Berig, not only proceeded to the Pontus, but croſt the Oby into Scythia from the iſle of Scanzia; and hence Tartars are found not only between the Tur and Tobol; but on the Tzulim between the Oby and Jenneſey; where the huts are half ſunk in the ground with a hole a top, a fire in the centre, and benches to lie or ſit on around; a mode (ſays Bell) prevalent from Lapland to the Eaſtern ocean: The Tzulim tongue is partly Arabic; and the Tonguſian tongue is the ſame as the Calmuck. Other Goths went to Dacia, Thrace and Mæſia, under a Zamolxis, who enacted his laws in Veſta's name, and whoſe literature is atteſted by many hiſtorians, calling him their third Philoſopher; the firſt being Zeut, doubtleſs Theus, Tuitho: the ſecond Dicenæus, that is Dis Hen, Old Dis: but I have ſaid the original Zamolxis was Ham; alſo that Hên ſignifies both age and veneration attending it, as Senator: ſo Ur Hen, Uranus, is Vir Summus, rather than Senex; Co-hen, a Hierarch; Bel Hen, Belin, the chief lord, ſee Tertullian: and Penin, Pen Hen, was chief head, or chan, lord paramount: the Saxon Nocca was Nick Hen, Old Nick. Hen, with the prepoſitive S, is the Sean of Saint Kilda, and the Chineſe Shan or Chan. So Criona in Iriſh is ſage, as well as old; hence Κρινω Indico. Suidas and Heſychius ſhew that Ogygius, which figuratively ſignified ancient, implies likewiſe ſupreme. Della Valle ſays that Pîr in Cambaya ſignifies both old and venerable.

Diodorus 1.

Javan

Javan and Tiras paſſed at the Thracian Boſphorus, not opened by the Euxine deluge till Deucalion's time: theſe peopled the regions ſouth of the Danube. Cluverius proves that the firſt ſettlers in Germany, Gaul and Britain all uſed the the Celtic language, which is only allied to the Hebrew as to words adopted from the Cimmerians by the Scyths, and communicated by them in Syria: as Gever Hebrew, Gwr, Vir, Fir; Dal, Tal, tall; Nodah, Nodi, note; Kalal, Gwael, vile. Jain, Gwin, Wine, Vinum, oinon. Tân, Tzan. Baw, Sanchoniatho's Bau.

The Goths were Getæ, as Spartian and others write; placed by Ptolemy with the Sauromatæ, Pontics, Iſtrians, and Gelonians. But they came more anciently from countries above the Oxus: the people of which neighbourhood Pliny ſays were originally Arameans, and called the Perſians, Chorſari; who denominated them Sacæ; it may be from imducing *Sorrow*, in old Saxon, Saca: but Sakia in Algonquin is love; hence *ſake* or regard: this name has been treated of already. Micou in Sherringham ſays the Goths in the Muſcovite tongue were called *Polouci*, plunderers, as ſome interpret Sacæ, a name akin to Sacks, as Belgæ to Bolg: the preſent Seiks ſeem to be their deſcendents. The Edda deduces them from Turkey. Herodotus deems them Medes, 5. 9. As they obtained Saxony, Abydenus in Syncellus derives the Germans from Shem. They are Strabo's Arim-aſpi, from Aram and Aſpal, Cætus. Salmaſius on Cebes ſays that the German and Perſian tongues are akin: thus *Bend* is bind; *Gow* a cow; *Mamma*, mother; *Daughter*, a girl; *Novas*, novus; Muſh, a mouſe: Sucker, ſugar. In Henry the ſecond's pedigree Woden is the fifteenth from Shem incluſively; Ina the 32d. Epiphanius wrote that Phaleg and Ragau, from the age of Terah, removed towards Europe, and united with the nations whence the Thracians. Trogus ſays the Iſtrians were ſent from Cholchis in purſuit of Jaſon.——Buſbequius, the German embaſſador, found that the language of a Tartarian envoy had a great affinity with the German: prefixing the article The; and terming blood, Plut; ſtool, ſtul; houſe, hus; rain, reghen; brother, brudor; ſilver, ſilvir: ſalt, ſalt; fiſh, fiſct; ſun, ſune; moon, mine; hand, handa; ring, rink;

See Ammian 27.

Sherringham

Wife, on Language,

Abkas Tongue,

rink; waggon, Waghen; apple, apel. To theſe we may add a few inſtances from the Caucaſean dialects; as name, nom; boy, baar: ſleep, naap: wife, bro, like fro: valley, velly, kauley: ſkin, kan. Gold, oker. Annus, Ans: ſtar, ſtella. Ear, Oos. Latitude, latteh; and the earth is called latta, lette, whence Letous Latona. Night, jet; but alſo Bak and in Georgia Gam: yet Sol is Marah, ſimilar to the Egyptian Mar; alſo Malyk; Luna, Mazia, Muys, Moots, Buts, Booto, Booſh. Amnis, or. Aqua, don. Fire, art. Heaven, arv. Silva, cad. Maritus, maar; hence mas, maris. Tongue, mot.——Strahlenberg the Swediſh officer found Runic inſcriptions in the Tartarian deſerts. Indeed the Getæ and Tartars as well as Arabs ſeem to be Shem's deſcendents. Areus of Lacedæmon aſſerted that the Spartans and Jews were relations.—Procopius brings the Huns northward from the Albanians: yet Tacitus tells us that theſe proceeded once from Theſſaly; ſo unſettled a creature is man; perpetually vagrant and in exile here.

Georgian.

Macab. 1. 12 20.

The Sclavonians came from the banks of the Boryſthenes: their language prevails in Bohemia, Poland and Ruſſia: but coming ſo late as the emperor Zeno's time into the empire, the weſtern countries were too populous and martial to admit of their incurſions, and of courſe, innovations.

An. Un. Hiſt 8°. 19. 638.

The Turks, Huns and Sclavonians proceeded from regions above, about and beyond the Caſpian lake, at diſtant times. And as they migrated from regions of a great extent; ſo they had formerly removed from countries far remote from one another. Ammian and Procopius ſhew that the Huns reſided between the Don and Wolga; yet the Chineſe ſay that the Huns, the ſame as the Turks, had dwelt in the deſert between Corea and the Getæ. Thus the Huns and Turks were northern Tartars, above the Maſſagetæ, and below the Cimmerians. The Sclavonian language, and the Hungarian (which is an extraordinary medley ariſing from a variety of people that at different periods reſorted thither) differ widely from the Gothic: but tho' each has received a multitude of foreign words from different quarters, the Gothic ſeems to be the baſis of the other two.

two. They have all of them intruded on the Celtic: juſt as Ceſar ſays the Belgæ ſallied into Gaul from Germany. Diodorus Siculus ſets the Celtæ in the northern parts of Gaul; and Gauls in the ſouth quite along to Scythia: thus proving that the proper Gauls were Goths or Scythians; as the language and manners of the people even ſo far as the lake Baykal prove them to be. Procopius ſays the Goths were Sarmatians: but Sarmatians were properly Celto-Scythians.

The migrations of Teutat, Mannus, Acmon, Uranus, Taracon, and Cronus tended to corrupt the ancient Celtic tongue; as did the Phenician and Roman in Britain. And, tho' Noah's three ſons at firſt occupied the three grand diviſions of the Old World; yet they extended themſelves ſeverally eaſt and weſt, thro' different parellels of latitude. Japhet attained the northern regions not only of Europe, but of Aſia, quite to Thibet and China. Shem, the central quite to Jutland on one hand, by the inroads of the Getæ, Seiks, and Belgæ into Europe; and on the other hand thro' Chineſe Tartary quite to America; and maintaining their ground in Arabia croſſed into Abyſſinia, and proceeded thence weſtward to Numidia and Mauritania; Michael of Tripoli the Abaſſin embaſſador mentions vagrant Gauls called Chava, in Ethiopia.

The Tartarian deſert is now called Shamo; and the Tzulim Tartars ſpeak a mixture of Arabic. Ham in turn ſoon incroached on Shem in Chaldea, Suſiana and along the whole Erythrean coaſt to China and Japan; and probably proceeded thence to Peru and Mexico. And altho' Shem's deſcendents were reinforced in Arabia by Iſhmael's iſſue; yet the ſons of Chus made an impreſſion on Arabia, or Ereb-aia, ſignifying weſtern land; hence its name of Cuſh-ath, the tribe of Cuſh. Dionyſius and Seſoſtris ſubdued Arabia; hence the old Arabic language bore a great affinity to the Ethiopic: yet its original baſis was the Shemite. Bell.

PRIMITIVE HISTORY.

BOOK II. CHAP. VI.

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SHEM, Sem, or Semes ſignifies Sol, and is akin to the Phenician Samen, the Italian Semo; whence Σεμνος; and M being commutable with B, hence came Sabin, Sabis and Σεβομαι, and the prieſts Zabii; as from Samen, Samanæi, Samos, and Samorna the old name

name of Epheſus, in Stephanus. Of Shem's line Elam gave his name to Perſia. Strabo places Elymais between Media and Suſiana. Media and Elam are named together in Iſaiah, Jeremy and Acts, 2. They were famous archers, repreſented on the coin called Darics. In Daniel's time Suſiana ſeems to have been a part of Elam. Ptolemy 8. 2. ſets the Elymæi in Suſiana. But Elam was probably at firſt of ſmall extent. Herodotus ſays, " the Perſians were anciently named Artæi; but by the Greeks, Kephenes: being afterwards named Perſæ." 7. 61. Bochart derives Perſæ from the Arabic *Pharas*, a horſe: ſo Daniel calls the country, Paras. Kephenes is derived from the Celtic 6. 28. Cefnu, to conquer.

Heſychius and Stephanus ſay that Artæi ſignify veterans. They may originally have been thoſe people who deſcended from the north into Carmania; while others of them proceeding weſtward had the name of Goths, which in Celtic likewiſe ſignifies veterans: their enterprizing nature has carried their poſterity and language at length into North America.——Aſſur gave his name to Aſſuria, tho' expelled by Nimrod; whoſe family extended themſelves along the whole ſouth coaſt of Aſia. Aſſyria taken at large was a country of great extent. Heſychius ſays it reached from Phenicia to Babylon. Herodotus ſays, the Greeks call thoſe Syrians whom the Barbarians 7. 63. call Aſſyrians. Nonnus mentions Libanus in Aſſyria. As Tzor, Sor, Sur are the ſame as Tor, Tyre and Tar in Gibral-tar, Aſſyria is Atyria, Aturia; yet theſe laſt names may be derived from Athyr and Thor, Bos, the ſymbol of the Syrian Goddeſs Aſtarte or Athera: ſhe and Ammon, who was Jove Arotrius and Dagon, being the divinities called Aſhteroth, the Paſtoral Deities of Syria.

Some place Arphaxad in Arrapachitis, a northern province of Aſſyria: his deſcendents were in Chaldea till Abraham's era. Joſephus ſays, the people afterwards named Chaſdim, or Chaldeans were from him named Arphaxadeans: yet the Salæ near Cholchis may have been derived from his ſon Salah; from whom the City Sela in Suſiana, as Bochart writes, derives its name. Strabo places Chaldeans near Trapezond.—Except the Lydians had their firſt name Meonians 12. from

from Meon or Miſor, their ſubſequent name could not be from Shem's ſon Lud. Herodotus derives it from Lydus ſon of Atys, whoſe father Meon was Cybele's ſpouſe, and was the Choreus of Dionyſius and the Uchoreus of Diodorus, whom he calls Ogdous, being the eighth incluſively from Ham. Atys had Lydus by Callithea the daughter of Choreus, that is by Bona Dea or the younger Ceres. Herodotus ſays the Lydians invented the games adopted in Greece, and were excellent ſpear-men.

Diony, Hal.

Meſopotamia and Syria proper bore Aram's name. Homer mentions the bed of Tiphoeus in Arime. Heſiod, Echina in Arime. Strabo (16) ſays the Syrians were named Arimæi and Arime.—The Canaanites intruded into Phenicia illegally, as they did into other parts of Aſia, and into Europe: thus, tho' the Canaanite is ſaid to be then in the land, yet it is declared to be Abraham's inheritance. Who yet being educated in Chaldea, and removing into Canaan, ſpoke the language of Canaan, that is of Ham's family; thus the Punic in Plautus totally reſembles Hebrew. Uz built Damaſcus. Dama in Arabic ſignifies man-ſit; and Maſcenon, Manſio. Bochart ſays the vale of Damaſcus was called Al-gaut; and ſhews that Uz and Uts are ſimilar to Gauts; it ſignifies concave; which being Amyca in Syriac, Polybius calls this region, Amyca. Another Uz was Abraham's nephew: Job's country is in the Septuagint probably from him called Auſitis, placed by Ptolemy in Arabia Deſerta: Hence Euſebius ſtiles the Chaldeans υκουϛοι; Hyc or Uch being Celtic for ſuperiour. A third Uz was a Horite of Edom: hence Idumea is the land of Uz. Juſtin ſays Damaſcus was founded by a king of that name (others ſay by Damas, a general under Dionyſius) and Athera this king's wife became a great object of adoration there. Juſtin counts Abraham one of this king's ſucceſſors. Indeed Strabo deems Abraham a king; Ephron ſtiles him a great prince. He certainly reſided there; his ſteward, who was a Damaſcene, was born in his houſe. Nicholas of Damaſcus wrote thus, "Abraam a foreigner, reigned in Damaſcus, whither he came from the Trans-Babylonian Chaldea with an army; but ſoon removed into Chanaan with his people; leaving a great and laſting memorial of himſelf thro'

Il. 2. 783.

Prep. 10. 13.

Lam. 4.

See Joſephus.

thro' the whole region of Damaſcus; where a villa was ſhewn, ſaid to be Abraam's manſion." Obſerve that Chaldea included Meſopotamia: on the contrary Pliny ſhews that Meſopotamia extended to Babylon. 6. 26. Abraam's Ur was between Niſibis and the Tigris, mentioned by Ammian: for Abraam's anceſtors lived beyond the Euphrates; from their tranſit over which the Jews were named Hebrews. Babylon belonged to Ham's iſſue, not to Shem's. Pliny has an Ura where the Euphrates turns to the Eaſt from Palmyra. 5. 24. Bochart ſays that Abraam's brother Haran, or Charan, founded Charrhæ at the conflux of the Chabora into the Euphrates; and it is by Moſes called Nachor: and near Charrhæ was a town named Sarug. Gen. 24. Acts 7. 2. implies that Abraam's abode was in Meſopotamia, before he removed to Charran. Irenæus omits that paſſage of the Acts; yet Geneſis 15. 7. and Acts 7. 4. ſhew his orders of removal were given at Ur.—Bochart places Hul in Cholobetene, a part of Armenia Major, where the names of many places are compounded of Chol. Maſh or Meſhech ſettled in Armenia, about mount Maſius or Maſis, taken for Ararat. Stephanus names the people there Maſieni.—The large plain near the Tigris and Euphrates, called in Judith, Arioch's, and by Herodotus (in Arrian 7.) the Niſean, had its name from Reu or Regau, the vulgate calling it Regau, as the Septuagint call the adjacent country. Arrian ſays, it maintained 150,000 horſes; Diodorus (17) ſays 160,000. Arrian places the city Ragæ a forced day's march from the Caſpian gates, Iſidore calls Raga the greateſt city of Media: it is called Rages in Tobit, and was near Ecbatan. Reu's ſon Serug is deemed the founder of Saruji the capital of Diyar Modar. Bochart ſettles Joktan's iſſue in Arabia Felix. And as the Scenite Arabians prove thus to be Shem's deſcendents, and their police ſimilar to the Tartarian, the Tartars were of Shem's line likewiſe; and as Strahlenberg, Rudbec, and Thomaſſin prove an affinity between Turks, Tartars, and Goths, theſe all were Shemites. The Tartars would be thought Japhet's deſcendents, being towards the North blended with Gomerians: they ſay that Shem ſettled in Iran, near which and Irac was a city named Sham: the North of Perſia, and the regions of that latitude, were certainly peopled by Shem---Who is the Shemingh, or Shem Inca of the Scandinavian

or

or Gothic Scalds. A town named Joktan was one day's ſtage diſtant from the Red Sea, and ſeven from Mecca.——From Elmodad, whoſe name implies a great meaſurer, ſprung the Allu-metæ, near the Lar.——From Saleph came the Salapeni, near the ſource of the Bethus—Haſarmaveth is the Arabic Hadhramauth or Chadramauth. Theophraſtus mentions the region Adramyta; Strabo, Chatramytis; which Pliny places in Arabia.——In Ptolemy the iſland Hierach-on faces the Caſſanitæ.——Hadoram probably founded the Drimati, in Pliny, on the Perſian gulf.——Bochart finds a realm named Uzal in Arabia.——Dikla, being a place of palms, is deemed to be Phænicon in Diodorus.——Abal ſeems to have ſettled at the Sinus Abalites of Pliny, the African ſide of the Arabian gulf.——Abimael is the ſire of Mael or Mali, which Theophraſtus ſets in Aromatic Arabia. Mael in Celtic ſignifies gain.——Saba founded the Sabeans in ſouth Arabia——Ophar, in Arabic Auphar, is rich; the feminine is Uphre. Eupolemus wrote that the iſle Uphre in the Erythrean ſea abounded in gold. Solomon's Ophir was more remote; probably Guinea.——Chavila occupied Chaulan, near the Sabeans. Ptolemy ſets the Jobabites near the Sacharites. We may hence conclude that the Hycſi were Shem's iſſue. That his iſſue were Idolaters Moſes ſhews us. That they offered human ſacrifices is probable; for Amoſis, who expelled them from Egypt, aboliſhed human victims, as did Cecrops, Orpheus and Hercules. The Maſſagetæ were of Shem's line, and their manners barbarous enough. So that Abraam's merit of faith and obedience is their ſole title to Heaven's peculiar favour.

Shem's deſcendents, according to Joſephus, extended themſelves eaſtward: but they alſo at firſt got into Arabia, and were the Abaſeni who paſſed into Abaſſinia: and from them many Gallic or Belgic cuſtoms prevail there at this day; for as Belgæ are named from Balk, mighty; ſo Gauls are from Gallu, might; this term being a Celtic interpretation of the Gothic Balk. Shem's language was the Gothic, which was the Perſic, till this was blended with Chaldee: hence, as Shem peopled Arabia, there is a great ſimilitude between Dutch

Dutch and Arabic. He and his direct deſcendents to Terah had ſons and daughters. Terah's ſon Haran, who died before his father, in his native country at Ur in Chaldea, was the father of Lot and of Nahor's wife Milcah, and of Iſcah. Terah with Abraam, Sara and Lot, removed to Haran, where Terah died. Abraham at the age of 75 years, having before had God's benediction and command went from Haran into Canaan, ſince called Palæſtine and Judea. It has Phenicia on the north, the Mediterranean on theweſt, Idumea on the ſouth; the Jordan on the eaſt.

Acts 7. 2. Gen. 15. 7.

Polyhiſtor from Eupolemus wrote that "Abraam was born in the tenth generation after the flood, in Camarine a city of Babylonia, called alſo Urie and Chaldeopolis: was the founder of aſtrology among them: and of ſo great integrity and piety, that being in favour with God, he was ordered by him to remove into Phenicia. He taught that nation aſtronomy, and other excellent ſciences, which recommended him to the king of Phenicia." Camarine was a Sicilian city: the Aſiatic city meant by Eupolemus was Camarite, mentioned by the poet Dionyſius, for hoſpitality to his jovial nameſake. Polyhiſtor ſays that "Melo counted Abraam's birth after the third age." This aroſe from the Grecian way of counting a century equal to three generations; his birth being in the tenth generation.—The 430 years of pilgrimage began when Abraam left Ur. The 400 years ſeem to commence from his poſſeſſion of the well Beerſheba. In Geneſis (12) it is ſaid that God had given Abraam a promiſe and order: we are told (15. 7) where it was; and we find (11. 31) that Abraam left Ur to go to Canaan; tho' he made ſome ſtay at Charan. Acts 7. 2, ſhews where the command was given: for tho' Irenæus omits the place; yet in the Acts it is ſaid, *Then* came he out of Chaldea to Charan.

Euſeb. Prep. 9. 17.

Herodotus 7. 156.

Gen. 15. 13. Acts. 7. 6

Ver. 4.

On Abraam's arrival at Sichem in the plain of Moreth, a Divine viſion promiſed him that land. Here therefore he erected an altar and adored the Lord. Thence he ſtill proceeded to the *ſouth*. Then a famine compelled him to go to Egypt. This ſeems the ſame famine that drove Ammon from Lybia, Teucer from Crete; and on account

of which Buſiris made Thraſius the Cyprian fatally experience his own augury. The Pelaſgi, who laboured under the ſame affliction, devoted the tythe of their children to the Cabiri. Callimachus mentions a drought in Egypt during nine years.

Diodor. Sic. Virgil. Dion. Hal. 1

Apprehending danger thro' Sara's beauty Abraam called her his ſiſter. The Pharao took her: and Abraam had herds, flocks and ſervants male and female, and great favour on Sara's account. But on her account God ſent great plagues on the Pharao; who reprimanded Abraam for deceiving him: but diſmiſſed him in peace with all his property; rich as he was in cattle, gold and ſilver. Suidas calls this king, Abimelec. If ſo, he was Melec-ertes, the Titanian Melcander of Apollodorus. Nicholas of Damaſcus wrote that "Abraam diſtreſt by famine in Canaan, went to Egypt, converſed with the prieſts, and improved them much in morality, with great honour and applauſe; alſo in arithmetic and aſtrology; Abraam's intention being to improve them or himſelf." Syncellus ſays that Aſeth (the predeceſſor of Amoſis, who expelled the Hycſi; who, or their allies as being paſtors, entertained Abraam) intercalated five days into the calendar: if this addition took place then, it was probably owing to Abraam's information; who if we credit Artapanus, lived 20 years in Egypt, and inſtructed king Pharetho in aſtronomy. Joſephus calls this king Pharaothes. He ſeems to be Othoes, and Pliny's Tithoes, five reigns at Memphis prior to Nitocris: ſome think him Tutis, as Marſham affirms. Polyhiſtor on Eupolemus wrote that Abraam reſided at *Heliopolis*, and taught the Egyptians aſtronomy and other ſciences. Eupolemus attributes aſtronomy to Abraam and the Babylonians; yet in ſuch a manner as to give the invention to Enoch. Heliopolis was built by Actis the brother of the Rhodian Triopas, and moſt probably the father-in-law of Cecrops. The neice of Triopas was the mother of Lindus Jalyſus and Camirus; at the time of Deucalion's flood, in the reign of Cranaus ſucceſſor of Cecrops. Therefore Abraam certainly lived about this time. Indeed he is commonly placed about the time of the Titanian war, which was about this time likewiſe. Thus Cedrenus counts him contemporary with the ſons of Uranus; and that war at the time of his viſit to Egypt.

Euſeb Prep. 9. 16.

Ibid. 9. 18.

Ibid 9. 17.

Diodor. 5. Apollodor.

Joſephus

Joſephus aſſerts that Hecateus wrote an entire book concerning Abraam. Melo, tho' an adverſary to the Jews, owns that "Abraam was famous for ſcience; and had by a kinſwoman one ſon, whoſe name implies laughter;" but miſtakes Iſaac for Jacob in ſaying "he had twelve ſons, one of whom was Joſeph." He ſays "Abraam had by an Egyptian ſlave twelve ſons, who cantoned Arabia amongſt themſelves." Euſeb. Prep. 9, 19.

As the Sibyl L. 3. tells us in the tenth generation were the Titans: ſo Beroſus, without naming him ſays, "In the tenth generation after the Deluge, there was a great perſon in Chaldea, who was a cultivator of juſtice and an adept in aſtronomy." Abraam's migration to Canaan was about 770 years after Noah's flood, and 394 before the fall of Troy: it could not be above 15 years higher than thoſe dates. Joſeph's tranſportation to Egypt was about 13 years before the end of the reign of Seſoſtris or Egyptus, called alſo Rameſis: who by cutting a canal from the Nile to the Arabian gulf, drained Goſhen, and gave his name to that region, which was occupied by Jacob: whoſe deſcent, as appears from the length of reigns in Manetho, was about the tenth year of the reign of Rameſis Miamun, the Phero of Herodotus. His ſucceſſor was that Amenophis who is the Marus or Mendes of Diodorus, and Strabo's Imandes or Memnon. This is the Menes who introduced luxury: the wealth brought into Egypt by the conqueſts of his immediate predeceſſors furniſhed him with the means of indulging in delicacies. Next to him was Proteus, Cetos, Sethos or Ramiſes: in the reign of whoſe ſon Ramiſes Pliny ſets the Iliac war. He probably, as was uſual, had his father's name Proteus; for Herodotus and Diodorus place a Proteus in the time of that war; and Elian ſays he was an old man eight years after that ſiege. The former Proteus (tho' not ſo ancient as he whom Apollodorus places in the time of Dionyſius; Virgil, coeval with Ariſteus) reigned 59 years. His ſon, the Ramſinitus of Herodotus, and the famous Treaſury builder of ſacred and profane ſtory, was the new king at the birth of Moſes, and reigned 66 years. The Exod enſued, after his ſucceſſor the laſt Amenophis, and laſt Nilus of Diodorus, had reigned 13 years. The age of Moſes coincides

cides with this account; and as the fall of Troy happened at leaſt eight years before the death of his predeceſſor, that war muſt at leaſt have ended 22 years before the Exod: but as Conſtantine Manaſſes ſets the commencement of the Egyptian empire only 1663 years before the Perſian invaſion, it appears from the period of the 16th Dynaſty, and from the ſubſequent ones in Manetho that the Exod was 37 years after the Trojan war, or at leaſt not leſs than 22 years after that event. Juſtin ſhews that Abraham was at Damaſcus later than the deification of Athera or Aſtarte, to whom Iſis fled.

Euſeb. Prep. 9. 20. Joſephus. Anat. 1. 16.

Apher and Aphra, otherwiſe Aphra and Japhra Abraam's ſons, (tho' Afer is counted Saturn's by Cedrenus; Abraam being deemed a Saturn) were comrades of the Egyptian Hercules againſt Anteus; and this Hercules was a comrade of Ammon's ſon Dionyſius, and of his ſon Orus. Polyhiſtor (in Joſephus and Euſebius) adds from Malchus, that Hercules by Aphra's daughter had Diodorus or Dedor the father of Sophon founder of the Sophaces. Yet Plutarch ſays that Hercules had, by Tingis widow of Anteus, Sophaces the father (not ſon) of Diodorus; a complimentary fable, adds he, to their deſcendent Juba the famous and royal hiſtorian: ſo that probably Tingis was not the lady. Cedrenus reputes Afer the ſire of Aphrodite by Aſtynome. Joſephus from Manetho would fain paſs the former Proteus here for Seſoſtris; and for that purpoſe generates a ſecond Armais for his brother. However, the perſon pretended to be by Joſephus, was not Seſoſtris: for the Rameſis who was Seſoſtris reigned before Jacob's deſcent to Egypt: the land given him to occupy being from that king named Rameſis: and Herodotus ſhews that the Treaſury builder was long ſubſequent to him; tho' he is in Joſephus next to *his* Seſoſtris. Dicearchus ſhews that Seſoſtris or his predeceſſor Orus invented horſemanſhip: but horſemanſhip was in uſe in the time of Joſeph; therefore he was not prior to the time of Seſoſtris.

Scol. Apollon. 4. 275.

Abraam returning to his altar between Bethel and Hai, there invoked Jehova. Lot's ſubſtance and his increaſing, they ſeparated. Lot removed eaſtward toward Sodom, to Jordan's fertile plains. Then

Then God promiſed Canaan to Abraam, who ſettled in Mamre's plain in Hebron. Africanus mentions ſome contention between Lot and Abraham before their ſeparation.

Bera king of Sodom, Birſha king of Gomorrha, Shinab king of Admah, Shem-eber king of Zeboiim, and the king of Bela or Zoar, petty princes of ſmall diſtricts contiguous, had been 12 years tributary to Chedorlaomar king of Elam: but now revolted. He therefore with his allies Amraphel king of Shinar, Arioch king of Ellazar a tribe of Arabs, and Tindal king of the nations about Gilgal or Galilee, invaded and routed the Rephaims in Aſteroth Carnaim, a people devoted to Cronus and the paſtoral Divinities Athera and Dagon; the Zuzims in Ham; the Emims in the plain of Kiriathim; the Chorites in mount Seir, to Elparan near the deſert, who ſeem to have been ſubjects or deſcendents of Choreus, Uchoreus, Achoris, who was Meon or the Titanian Saturn. Returning by En-miſhpat or Kadeſh, they routed the Amelekites and the Amorites of Haze-zon-tamar. Encountring the revolters in the vale of Siddim (or worſhipers of Sida, a name of Cybele) as this place was defaced with ſlime-pits, the kings of Sodom and Gomorra fell in retreating. The victors pillaged their country, carrying away Lot and all his ſubſtance. Abraam, with 318 of his dependents, joining the forces of his patron Mamre and his brothers Aner and Eſhcol, purſued the victors to Dan; and ſurprizing them in the night in two different places, routed and purſued them to Hobah, to the left of Damaſcus, retaking the captives and their booty. The (new) king of Sodom met Abraam in the vale of Shaveth or Dale-royal. Melchizedec king of Salem Jehova's prieſt, whoſe parentage Saint Paul ſays is unknown, brought him bread and wine, and gave him his benediction. Abraam preſented him with the tythe of the ſpoil: the reſt he reſtored to the king of Sodom, except the ſhare of his allies. Amraphel of Shinar, whoſe name ſignifies ſupreme Bel, is ſuppoſed to be Arabel king of Babylon: but he ſeems to be Belus predeceſſor of Ninus: and Arioch to be the Ariæus afterwards the Arabian ally of Ninus, and the Araeus ſlain by Semiramis; for Pliny ſays that Arabs Cedrenus.

occupied

occupied the banks of the Euphrates to the Syrian deſert. Of this war Polyhiſtor wrote thus, after Eupolemus, counting it prior to Abraam's viſit to Egypt, tho' prematurely, as Moſes ſhews. "The Armenians vanquiſhed the Phenicians in a battle, and took Abraam's nephew captive. Abraam aſſembled his domeſtics, routed the victors, and took their wives and children priſoners. The foe ſent to redeem them. Abraam complied on receiving a ſtipend for his ſoldiers. At the Sacrarium of the city Argarizis, that is the mount of the Supreme, he was hoſpitally entertained, and received preſents from Melchiſedec, prieſt and king of the place." Suidas ſays Argarizis is the name of a nation, and Melchiſedec was ſon of Sidon. Here we may obſerve that Abraam's power over his vaſſals and his ſon Iſaac ſhews the feudal ſyſtem a remnant of the Patriarchal. Seſoſtris eſtabliſhed tenures by military ſervice, in Egypt.

Euſeb. Prep. 9. 17.

In the Canon of Euſebius a battle between the Chaldeans and Phenicians is recorded: but that, being four years after the reign of Orus king of Egypt Ammon's grandſon, was ſome feat of Seſoſtris about the time of Jacob and Ninyas.

Abraam in a viſion being promiſed protection and proſperity, expreſt a fear that being childleſs his ſteward Eliezer of Damaſcus, born his domeſtic, would ſucceed to all his Effects. Then Abraam received a promiſe that his iſſue ſhould be as numerous as the ſtars: and was ordered to divide a Heifer, a ſhe Goat, and a Ram, and to offer them with a Dove and a Pidgeon: God in this ſeeming to divert human follies towards a more divine object, than a Chamos, Cronus, Dagon or Aſtarte. But in the Pſalm he demands

Will I make fleſh of Bullocks my repaſt,
Or blood of Goats e'er condeſcend to taſte?
Jehova praiſe; to God devoutly pray;
Thy fervent vows are offerings thou muſt pay.

Nat. Deo. So Socrates held obedience the beſt worſhip; and Tully, "Cultus Optimus pura Mente et Voce Veneratio."—Abraam kept off birds

of

of prey from the carcaſſes, and at ſun-ſet fell aſleep: when God told him his deſcendents ſhould know toil and trouble in land not their own 400 years; at length their oppreſſors ſhould be oppreſt; and they ſhould be extricated and enriched in the fourth generation. It being now intenſely dark, a ſmoaking furnace and a lamp of fire paſſed between the portions of the ſacrifice: and God promiſed Abraam the country between the Nile and the Euphrates.

Ten years after Abraam's firſt arrival in Canaan, Sarai having no child induced Abraam to cohabit with her maid Hagar; who proving pregnant ſlighted her miſtreſs. Sarai complained of her inſolence to Abraam, who reſigned her to Sarai's diſcretion; the Concubine's petulant, and Abraam's conjugal behaviour affording an inſtructive leſſon to ſucceeding ages. Then Hagar receiving harſh uſage eloped. An Angel directed her to return; promiſed her an innumerable iſſue; and bid her name the ſon, ſhe was pregnant of, Iſhmael; who would be a man of ſpirit, and live in defiance of all. He was named Iſhmael accordingly.

When Abraam was near 100 years old, and Sarai abput 90, God required integrity of him, and engaged to make him the father of multitudes, and of kings; and to grant Canaan to his poſterity. As a mark of his promiſe every male of Abraam's family was ordered to be circumcized at a week old, on pain of death. His name was altered to Abraham, and his wife's to Sarah; who was promiſed a ſon within a year. God alſo declared that twelve princes and a numerous iſſue ſhould deſcend from Iſhmael. Abraham and Sarah at firſt ſurmized their great age would be an impediment.

Abraham ſeeing three men near his tent invited them to ſit under a tree there; whilſt he ſent for water to bathe their feet. He entertained them with veal, butter, and milk. Theſe promiſed Sarah a ſon. The Lord reſolving to viſit Sodom and Gomorra, theſe miniſters went thither: but God promiſed Abraham, at his requeſt, that if only ten virtuous perſons were found there he would ſpare the place.

Lot

Lot in Sodom ſeeing two perſons (who were Angels) arrive at the gate, roſe and bowing invited them to his houſe all night. The Sodomites young and old came, and inſiſted on a carnal commerce with them. Lot offered them his two maiden daughters: but they attempted to break into the honſe. The Angels ſtruck them blind; and in the dawning hurried Lot, his wife and two daughters away; his ſons in law diſregarding the notice. At ſun-riſe Lot arrived at the ſmall town of Zoar, which was ſpared at his requeſt. Sulphur and fire deſtroyed Sodom and Gomorra, and all the inhabitants. Lot's wife diſobediently looking back, became inſtantly a column of Salt: which Joſephus ſays was extant in his time: Burchard and others have ſeen it ſince. God in ſparing Lot regarded Abraham, who beheld the tremendous ſcene. From this calamity aroſe Homer's
a. 783. account of Typhon's bed in Arime, and Heſiod's Echidna there: for Strabo ſays that ſome fix this ſcene in Syria, and that the Syrians called Arami, had the name of Arimi, and Arimeans; that Sodom was the capital of twelve cities, ſome of which were ſwallowed by earthquakes, and the eruption of fire, and of hot bitumen and ſulphur. Stephanus writes that ſome place Arime in Syria. Moſes and
Deut. 29. Hoſea add Zeboim and Admah to Sodom and Gomorra. This event occaſioned the fable of Phaeton, who was coeval with Deucalion, and of courſe with Cecrops; who was contemporary with the Titans and with Abraham.

Lot removed to a cavern in the mountain with his daughters: who made him twice drunk with wine, and lying with him alternately, the eldeſt became Moab's mother; the other Benammi's, who founded
Deut. 29. 23. the Ammonites: theſe deſtroyed the Zamzummims; as the Moabites did the Emims, gigantic nations.

Abraham removed Southward. Sarah paſſing for his ſiſter, Abimelec king of Gerar ſeized her. But being a perſon of merit, God prevented his being an adulterer ignorantly, cautioning him in a dream to reſtore a prophet's wife. Then Abraam owned her to be his wife, yet his father's daughter by a different mother. The king reſtored

reſtored her, and gave Abraham oxen, ſheep and ſervants male and female; and permiſſion to reſide wherever he liked; and told Sarah he had given her brother 1000 peices of ſilver to provide her a veil. Abimelec rendered impotent, and his wife and maid ſervants rendered barren on Sarah's account, were re-enabled to have iſſue.

Abraam circumciſed his ſon had, as he was promiſed, by Sarah, at a week old, naming him Iſaac. At his weaning Abraham kept a feſtival.——Sarah urged Abraham to diſcard Hagar and her ſon, owing to an affront from the latter. God ordered Abraham to comply without reluctance. This he did on the next morning: giving Hagar bread and a bottle of water. She went to Beerſheba. The water being expended, ſhe laid her ſon among ſhrubs, and went a bowſhot off, to avoid the ſight of his death. An angel told her to take him up, and that his iſſue ſhould become a great nation. Then ſhe diſcovered a well. The lad grew up, and became an archer in the deſert of Paran, and married an Egyptian. He founded the Scenite Arabs and Nomades, who in their deſerts often ſubſiſt for ſeveral days on the blood of their Camels. Sir Eyre Coote in Boſwel

Abimelec finding God propitious to Abraham required an oath of allegiance to him and his deſcendents. Abraham engaged: but told the king that his people deprived him of a well. Then he gave the king ſheep and oxen: and they made a treaty. He gave ſeven ewe lambs in token of his having ſunk that well, called from the oath, Beerſheba. There Abraham made a plantation, and there invoked the Lord. From hence I date the four centuries of the Pilgrimage.

After this, God to try Abraham, told him, go with thy favourite ſon Iſaac into the land of Moriah, and make him a burnt offering, on a mountain I will ſhew thee. The pious Patriarch convinced in ſoul that implicit obedience muſt be paid to the peremptory command of his God, equipt his aſs early, and took Iſaac and two of his youths

with him: and clave wood for the fire, and went to the place of appointment, which he deſcried on the third day. He bid his ſervants ſtay with the aſs, till he and Iſaac ſhould return from worſhip. He carried fire and a knife, and laid the wood on Iſaac, then (as Joſephus writes) 25 years of age. Iſaac aſked "where is the victim." Abraham, with a preſence of mind reſulting from a full confidence in the Divine love, replied, "God will provide one." Then he bound and laid his ſon on the wood upon the altar he had erected. On taking his knife, a divine angel cried, Abraham, touch not the youth; thy compliance proves thy ſubmiſſion. Then Abraham ſaw a ram entangled in a thicket. This he burnt for an oblation; and named the place Jehova-Jireth; having ſaid, to day in the mount the Lord will be viſible. The angel told Abraham, the Lord ſaith, "By myſelf I have ſworn, for this thy compliance I will bleſs and multiply thee as the ſtars, and as the ſand on the ſea ſhore: thy ſeed ſhall poſſeſs the gate of thy foes; and in thy ſeed ſhall all nations be bleſt, for thy obedience to me." Happy would it have been for this numerous iſſue, if they had inherited their great progenitor's faith, obedience and reliance: as only their diſtruſt, impiety and apoſtacy deprived them of heaven's peculiar favour, always ſhewn them when they endeavoured to deſerve it.——Polyhiſtor mentions this oblation as follows, "God commanded Abraham to make for him a burnt-oblation of his ſon Iſaac. Therefore he immediately brought the youth to a mountain, and ſetting fire to wood, laid Iſaac on it: but as he was going to ſlay his ſon, an angel prohibited Abraham's act, and tendered him a ram for ſacrifice; this he ſlew, and releaſed his ſon from the flames."

Thus God is not offended with oblations to the proper object, on eminences; but with their miſapplication to Demons. Indeed there is a ſort of connection of ideas, that renders worſhip on ſummits mighty decent. We own God ſupreme in dignity and ſtation; and therefore, tho' aware of his ubiquity and immenſity, ſuppoſe him in the moſt exalted ſituation, the heaven of heavens. Of courſe, in aſcending towards the ſkies, the idea preſents itſelf of our approaching God's throne: our thoughts are apt to be elevated with our bodies; leaving

leaving the earth and all abject appurtenances beneath us: and with ſoaring minds we aſcend to the houſe of prayer on a mountain; whoſe elevated ſituation is moſt ſuitable to be the manſion of the exalted ſpirit, to whom it is dedicated. Chriſt went to prayer on a mountain. Solomon's temple was built on mount Sion. Luke 6.

Thus an elevation of the Commuion Table in Churches is alſo extremely fitting: it adds an appearance of ſublimity to the rite; tends to remove degrading familiarity; and protects it from pollution and inſult from the vulgar: for however uſage reconciles it to us, to permit the Sanctum Sanctorum to be trampled upon promiſcuouſly, contrary to the ancients; yet this, and the interring of corpſes (often infectious) tho' only the offals, the excrements of ſouls, in the temple of the living God, are practiſes ſo indelicate and unbecoming, that even the Eſquimaux and Hottentots would be ſcandalized at it.—— We ſee that Abraham procured burial ground: Chriſt had a ſepulchre (previouſly made) in a garden. The Romans were ſo far from polluting their Temples with dead carcaſſes, that they would not permit them interment even in the city. But we Chriſtians, who pretend to a refined and ſpiritual worſhip of an incorporeal God, invoke his divine purity to give us audience in the repoſitory of putrid corſes!

Sanchoniatho is ſaid by Porphyry to have obtained from a Hierarach named Jerombaal, ſuppoſed to be Jerubbael or Gideon, ſome information towards his hiſtory: which, amidſt a heterogeneous medley of men and mountains, partly real, partly fabulous, like Heſiod's genealogy, contains ſome imperfect traditions of ſeveral real matters miſapplied, and miſplaced; ſuch as ranking Uranus in the time of Miſor. He attributes to his Cronus ſome incidents that relate to Abraham: they were really contemporaries. The mother of Jeoud, the Yehid of Geneſis, he names Anobret, which ſignifies conceiving by grace; an epithet applicable to Sarah. And he ſays Jeoud was ſacrificed to heaven by his father, who was circumciſed. It was a practiſe, ſays Philo in Euſebius, among the ancients, for 22. 2

the rulers of cities, or nations, in great perils, to devote a favourite ſon to death for the public calamity; to appeaſe the anger of the Gods. Theſe devotees were ſlain with myſtic rites.—Saturn, whom the Phenicians call Il, and who at his death became the planet of that name, reigning over that realm, and having by Anobret a native lady there, an only ſon thence named Jeoud, as the name there implies, ſacrificed in a dangerous war this ſon, royally robed on an altar of his erection.——After this example ſays Porphyry, "The Phenicians in public diſtreſſes of war, famine or peſtilence, ſacrificed to Saturn ſome favourite perſon choſen by public voice. Sanchoniatho's hiſtory abounds with inſtances."

Abraham next dwelt at Beerſheba; and found that Nahor's iſſue by Milcah was Huz, Buz, Kemuel Aram's ſire, Cheſed, Hazo, Iidlaph, and Bethuel; and by Reumah his concubine, Tebath, Gaham, Thalaſh and Maachath.

Sarah at 127 years of age died at Kirjath Arba, or Hebron in Canaan. Arba, who ſeems to be Jarbas ſon of Jove and Garamantis, founded this city ſeven years before Tanis, whichwas founded by the Titans. Arba's ſon Anak was the ſire of Ahiman, Sheſhai, and Talmai contemporary with Joſhua. The city had the name of Hebron or Chebron, from Chebron ſon of Amoſis; theſe I take to be the Egyptian Dionyſius and his ſire.——Abraham came to mourn for her: and ſaid to the ſons of Heth, "I am a ſtranger, grant me a ſepulchre." They replied, "Thou art a great prince, chuſe a ſepulchre." Abraham ſaid, "Apply to Epron, Zohar's ſon to ſpare me the cave of Machpelah for its full value." Ephron ſaid, "Before the ſons of my people the field and cave in it I give thee." Abraham replied, "I will pay thee for the field." Ephraim ſaid, "Its full value is 400 ſhekels; what is that between us?" Abraham weighed this ſum, current metal. The field and trees on it being transfered, Sarah was buried there: and thus in death took poſſeſſion of the promiſed land. This was a beacon erected for the Iſraelites, which they never loſt ſight of; till, according to the Divine promiſe, they

Num. 13. 22

Joſh. 14. & 15.

they filled the adjacent country with deſcendents as numerous as the ſand of the ocean. When the diſobedience and incredulity of this very poſterity, reiterated and aggravated continually, at length expelled them from the regions acquired by the faith aed obedience of their anceſtors; and to be hereafter regained by their children's converſion to the belief of truths enſuing conſonant to prior predictions, and confirmed by concomitant miracles as well as predictions.

Paleſtine had been occupied by Shem's ſon Aram, till the Cananites diſpoſſeſt him: therefore Abraham ſeems to have a hereditary claim to the country by his deſcent from Shem, a part of whoſe poſſeſſions it was. Ham's domain was Africa: yet his ſon Canaan's language was ſpoken in Paleſtine and Chaldea.

Abraham being far advanced in years told his ſteward, "Put thy hand under my thigh, and ſwear by the Lord, thou wilt not provide a Canaanite for my ſon's wife: but one of my own kin and country; yet not bring my ſon thither." This guardianſhip ſhews that Iſaac was ſtill young, or of mean talents. His being detected in careſſing his wife; his inability to detect Jacob's fraud; and his confirmation of Jacob's bleſſing notwithſtanding the Dolum malum, are arguments by no means in favour of Iſaac's acute parts. Abraham ſeems loath to truſt his ſon to Meſopotamia, leſt he ſhould be infected with the idolatry, that prevailed amongſt his anceſtors.

The ſteward, in conſequence of his engagement, went with ten Camels into Meſopotamia, to Nachor. There without the city he made the Camels kneel in the evening, when women go for water: and he prayed for a token to know his young maſter's bride. When, lo! a fair virgin came with a pitcher on her ſhoulder; which ſhe filled and brought up out of the well. The ſteward aſked leave to drink out of the pitcher. She ſaid, "Drink, and I will water thy Camels too." This being the token he implored, he took a golden jewel for the forehead, weighing half a ſhekel, and golden bracelets of ten ſhekels weight, and ſaid, "Whoſe daughter art thou? Has thy

thy father lodgings for us?" ſhe ſaid, "My father is Bethuel ſon of Nahor and Milcah: we have ſtraw, provender and lodgings." Bowing his head he ſaid, "Bleſſed by the Lord God of my maſter Abraham; the Lord has led me to my maſter's relations." With this news the maiden ran to the houſe. Her brother Laban went and invited him thither. He declined meat, until he he had opened his commiſſion. Obtaining Bethuel's conſent, he preſented Rebecca with gold and ſilver ornaments, and garments; and made rich preſents to her mother and brother. Rebecca conſenting, ſhe and her nurſe and maids ſet out on Camels. Iſaac, who dwelt toward the ſouth, was walking along the path that led to the well Lahai-roi, and devoutly meditating in the fields, when Rebecca ſaw him. Quitting her Camel, ſhe took a veil; for the ſervant ſaid, "It is my maſter." Iſaac conducted her to the tent which had been Sarah's, and proved an affectionate ſpouſe, being then 40 years of age.

Abraham had by Ketura his ſecond wife Zimram, Jokſhan, Medan, Midian, Iſhbak, and Shuah. Midian's ſons were Ephah, Epher, Hanock, Abida and Eldaah. Jokſhan begot Sheba and Dedan. Dedan's ſons were the Aſſhurim, Letuſhim and Leummim. Joſephus ſays that Shuah was the father of Sheba and Dedan, whom he calls Sabacan and Dadan: that Chetura's poſterity occupied the region of the Troglodites, and the parts of Arabia Felix adjacent to the Red Sea: that Epher or Ophres is ſaid to have ſubdued Lybia, named from him Aphric, and held by his deſcendents: alſo that Polyhiſtor quotes Cleodemus a hiſtorian of the Jews, as confirming the account of this ſettlement; and that Hercules being one of them fought Anteus in Lybia; and had by Apher's daughter his ſon Dedor the father of Sophon founder of the Sophaces. This Hercules was probably the Egyptian; who ſeems to be the father of Seſoſtris; his brother Agenor being Melcart the Tyrian Hercules.

Abraham portioned the ſons of his concubines, and ſent them eaſtward. He left all his eſtate at his death, being then 175 years of age, to Iſaac: who, with Iſhmael, buried Abraham in the cave of Machpelah.

Machpelah. Iſaac ſettled by the well Lahairoi. Iſhmael died at 137 years of age; leaving 12 ſons; Nebajoth, Kedar, Adbeel, Mibſam, Miſhma, Duma, Maſſa, Hadar, Tema, Jetur, Naphiſh, Kedemah, theſe dwelt from Havilah to Shur facing Egypt, in the road to Aſſyria.

Iſaac ſupplicated God on account of Rebecca's ſterility, who then conceived twins. Theſe contending in her womb, God informed her, two nations ſhould thence ariſe, and the elder branch ſhould be ſubſervient to the younger. At her delivery, the firſt child being ruddy and very hairy was named Eſau. At his birth his brother took hold on Eſau's heel, and hence was named Jacob. Iſaac was then 60 years of age.

Eſau proved expert in hunting and rural affairs; Jacob was ſedate and of a domeſtic turn, and Rebecca's favourite: Eſau was Iſaac's, and ſupplied him with veniſon.—Eſau once coming from the field told Jacob, " I am quite faint, let me eat of that red pottage of thine." Jacob ſaid, " Sell me thy birth-right to day." Eſau replied, " I am at the point of death, of what uſe can my birth-right be to me?" Then on oath Eſau ſold his right, which he diſregarded, and became profane by transferring the prieſthood annexed to it. Jacob gave him bread and his pottage of lentils.

A famine enſuing, Iſaac went to Abimelec king of the Philiſtines, at Gerar. God told him, " Reſide here and I will bleſs thee, and grant to thee and thy ſeed all thoſe regions, and perform my engagement to Abraham: I will augment thy ſeed as the ſtars; and in thy ſeed ſhall all nations be bleſt: for Abraham obeyed my voice and kept my charge, and my laws." Iſaac reſided there, and ſaid Rebecca was his ſiſter. But Abimelec thro' a window ſeeing Iſaac careſſing her, aſked him, how ſayeſt thou, " She is my ſiſter." Iſaac replied, " Leſt I die for her." The king ſaid, what is this? Some man might have enjoyed her and thou have brought guilt on us. Then he made proclamation, " Let none touch this man or his

his wife on pain of death." Thus the Philiſtine government, tho' it tolerated fornication, condemned inceſt and adultry.

Iſaac had that year from the land a centuple return, and thro' divine favour augmented his flocks herds and houſehold. The Philiſtines envied him, and choked Abraham's wells. The king told him, "Remove hence, thou art abler than we." Then he went to the vale of Gerar, and opened the former wells, and ſunk two others in the valley. Theſe being claimed by the herdſmen of Gerar, he removed thence and ſunk a third; which he held unmoleſted. Going thence to Beerſheba, God that night repeated his promiſe. Iſaac built an altar and invoked the Lord. Pitching his tent there, his ſervants ſunk a well, which he named Sheba, the Oath: for Abimelec attended by Ahuzzah and Phicol, repaired to him and ſaid, "We ſaw the Lord was with thee, let us make a covenant on oath, that thou wilt not hurt us, as we have not hurted thee." He entertained them, and next morning they made mutual vows: then his gueſts departed.

Gen. 26. 34. Gen. 36. 2.

Eſau at 40 years of age married Judith the daughter of Beeri, and Baſhemah Elon's daughter, both Hittites, againſt the conſent of Iſaac and Rebecca. Baſhemah is elſewhere ſaid to be Iſhmael's daughter; but that ſeems to be an error for Mahaleth. Adah Elon's daughter is ſaid likewiſe to be his wife; as alſo Aholibamah daughter of Anah, Zibeon the Hivite's daughter.

Iſaac grown old and dimſighted told Eſau, "Kill ſome veniſon, and dreſs it to my palate, that I may bleſs thee before my death." Rebecca hearing it told Jacob, "Kill two kinds, which I will dreſs to Iſaac's taſte; thou ſhalt preſent it, and obtain the Benizon." Jacob ſaid, "Eſau is hairy, I am not; my father may feel and puniſh me with his curſe." Says ſhe, "Be that on me." Here as elſewhere Rebecca ſeems to ſway the domeſtic ſceptre. The meat being dreſt, ſhe decked Jacob in Eſau's fineſt clothes, and put kidſkins on his hands and neck. Then he told Iſaac, "I am Eſau, taſte my veniſon to bleſs me." Iſaac ſaid, "Come near that I may feel thee." Then

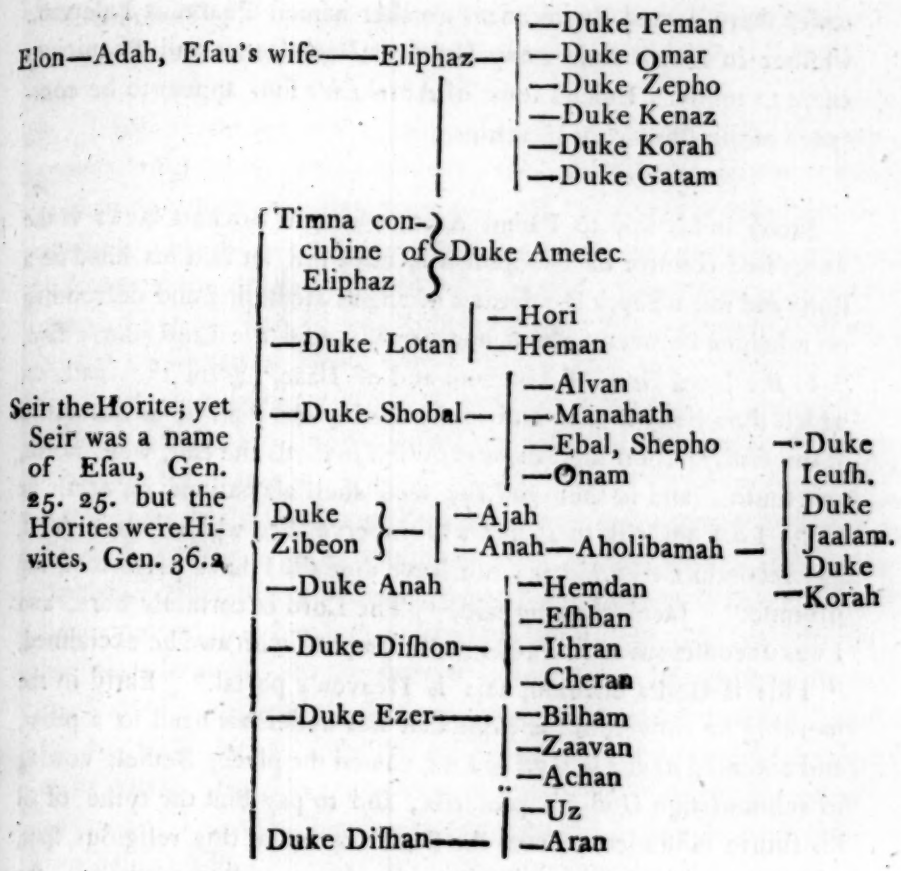
Then ſays he, " The voice is Jacob's, but the hands are Eſau's." After eating, having drunk ſome wine he ſaid, " Kiſs me my ſon." At ſaluting him he perceived his robe perfumed, and gave him his benediction: " My ſon ſmells like a field bleſt by the Lord. God give thee the dew of heaven, the fat of the land, plenty of corn and wine. Let people ſerve thee and nations ſubmit to thee: be Lord over thy brethren; and let thy mother's ſon bow down to thee. Curſed be each who curſes thee, and bleſſed each who bleſſes thee." Preſently Eſau addreſſes him, " My father, taſte my veniſon, to bleſs me." Iſaac cries, who art thou? He replies, " Eſau thy eldeſt ſon." Iſaac trembled and ſaid, " Who is he whoſe veniſon I have already eaten? Him I have bleſſed, and bleſt he ſhall be." Eſau lamented greatly and ſaid, " Bleſs me, even me alſo, O my father! haſt thou no Benizon in reſerve for me?" Iſaac ſaid, " Thy brother has won thy bleſſing by ſtratagem. Lo, I have made him thy Lord, and all his brethren his ſervants; with corn and wine I have made him abound. What now my ſon ſhall I do for thee?" Eſau ſaid, " Haſt thou but one benediction, my father! Bleſs me, me alſo O my father!" and he wept aloud. Iſaac replied, " Thou ſhalt live in the fatneſs of the land and in the dew of heaven. By thy ſword thou ſhalt live, and ſerve thy brother: at length thou ſhalt break his yoke and have the dominion." Lo time has confirmed the Patriarch's prediction. Not only the Babylonian captivity was by Edom's ſons: but the Saracens have exerciſed a long dominion over Jacob; which is likely to continue at leaſt during the major part of next century; and until the times of the Gentiles be compleated.

Eſau hated Jacob for his *fraud*, and ſaid, " The days of mourning for my father are near; I will then kill Jacob." Rebecca apprizing Jacob of this told him, " Retire to my brother Laban at Haran a little while, till Eſau's reſentment cool; why ſhould I looſe you both at once?" She next proteſted to Iſaac, " If Jacob marry a Hittite my life will be miſerable." Iſaac told Jacob, " Marry no Hittite, go and marry a daughter of Laban's; and God bleſs thee and make thee fruitful, and augment thee to a multitude; and grant thee *Abraham's* benediction."

Gen. 38. 9. Eſau ſeeing Iſaac's diſlike to the daughters of Canaan, viſited the Iſhmaelites, and added Mahalath Iſhmael's daughter to his wives; ſhe was Nebajoth's ſiſter; but is elſewhere called Baſhemath; who before 26. 3. was ſaid to be Elon's daughter: tho' here he is alſo ſaid to have wedded a daughter of Elon's named Adah, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite: another Zibeon preſently appears to be a Horite, and an Anah to be his ſon, recorded as the firſt diſcoverer of Mules. Ver.

Beſides the ſons of Eſau by Baſhemah, Adah and Aholibamah, he had by others, probably by Judith and Mahalath, the dukes Timnah, Deut. 2, 12. & 23. Alveth, Jetheth, Aholibamah, Elah, Pinon, Mibzar, Magdiel, Iram. Eſau's ſons deſtroyed the Horites of Seir; the Avim of Hazerim to Azzah; and the Caphtorim, who came from Caphtor. Eſau is the Erythras who ſailed on the Arabian gulf, before the time of Danaus. Pliny 7. 56. 6. 24. 28 And gave his name to the Azanian ſea, which receives that gulf. His ſepulchre being in the iſle Ogyris, 112 miles in circuit, and 125 diſtant from land. Arrian on India ſays it was named Oaracta, and 100 miles in length.

Eſau's wife Mahalath
Iſhmael's daughter, or
Baſhema, elſewhere
ſaid to be Elon's.
—Reuel—
—Duke Nahah
—Duke Zerah
—Duke Shammah
—Duke Mizzah



Beor's ſon Bela of Din-habath was ſucceded by
Zerah of Bozrah's ſon Jobab. His ſucceſſor was
Huſham of Temani: his was
Bedad's ſon Hadad of Avith; Midian's Victor; ſucceeded by
Samlah of Maſrekah. The next was
Saul of Rehoboth, by the river Euphrates. Next,
Achbor's ſon Baalhanan. Next,
Hadar of Pau: his wife Mehetabel was daughter of Matred,
Daughter of Mezahab.

Brydone has tranſlated two Chaldean inſcriptions at Palermo in Sicily importing that Eſau's grandſon Zepho was governor of a

tower there named Baych, near another named Pharat at Palermo: whither in Eſau's time many Hebrews, Damaſcenes and Phenicians came to reſide. Indeed ſome of Abraham's ſons appear to be comrades of the Phenician Hercules.

Jacob in his way to Padan Aran, which as Bochart ſhews is the cultivated country of Meſopotamia, after ſun ſet laid his head on a ſtone and fell aſleep. He dreamt of angels aſcending and deſcending on a ladder between heaven and earth. And the Lord above ſaid, "I, the Lord God of Abraham and of Iſaac, grant the land, on which thou lieſt, to thee and to thy ſeed; who ſhall be as numerous as the duſt. Thou ſhalt expand thyſelf towards the eaſt, weſt, north, and ſouth; and in thee and thy ſeed ſhall all nations on earth be bleſt. Lo I am with thee, and will preſerve thee whither thou goeſt, and reconduct thee hither; nor leave thee till I have performed my promiſe." Jacob awaking ſaid, "The Lord is certainly here, and I was unconſcious of his preſence." Impreſt with awe he exclaimed, "This is God's manſion, this is Heaven's portal." Early in the morning he converted the ſtone that was under his head to a pillar, and anointed it: and inſtead of Luz, named the place, Bethel: vowing to acknowledge God his protector, and to pay him the tythe of all his future ſubſtance. From the ſtone ſet up at this religious ſpot, whoſe name ſays Bryant ſignifies the ſame as Petor (whence the Egyptian Petores or Augurs) the Greeks derived Petros, to which Chriſt alludes. Heſychius interprets Πετρος ὁ Επιγινωσκων.

Genes. 48. 1. This act of Jacob was the origin of Sanchoniatho's Betilia: they had this name from the uſe of the places whereever they were erected; which was to worſhip God: ſo we call a Temple the houſe of God, that is of his worſhip: and El being Sol, hence really came Zeus Lapis—Hence aroſe the rocking ſtones of the Gaurs; ſo contrived that they might ſeem animated, and fill the ſpectators with wonder. They ſeem to be the Hermæa, deſcribed by Strabo, in Egypt, and the Hebrew Margemah. Norden ſays the Pendre ſtone near Bliſton 10 feet long, 4 broad, 30 inches thick, moved with the wind. Bryant was informed that a perſon with his cane moved the rocking ſtone in

L. 17. the

the Chineſe iſle of Amoy, about 40 feet long. Apollonius Rhodius mentions one iu the iſle of Tenos.

Jacob proceeded to the eaſtward, and ſaw three flocks of ſheep near a well. The paſtors told him that country was Haran; that Laban was their acquaintance; and that his daughter Rachael was coming with ſheep thither. At that juncture ſhe arrived. Jacob uncovered the well, and watered her flock. Saluting her, he with tears of joy told her, he was Rebecca's ſon. She haſtened to inform Laban: who ran to Jacob, embraced, ſaluted, and conducted him home; telling Jacob, "Thou art the ſame as myſelf." He reſided a *month* with Laban; who then ſaid, "Aſſiſt me not gratis, tho' my kinſman; but name thy wages." Laban's eldeſt daughter Leah had weak eyes; her ſiſter Rachael was handſome and admired by Jacob. He ſaid, I will be thy ſervant ſeven years for Rachael. Laban conſented. After the *Hebdomadal* feſtival on account of the nuptials ſome contend that Jacob demanded his bride, whom he was to earn by *future* ſervice: but the demand is made after the completion of the ſervice is declared. Theſe critics read, "Jacob *had* ſaid, give me my wife, for my days (meaning, ſay they, the feſtal week) are compleated. But it was conſequent to this demand that the feſtival was made: and when Jacob was cheated with Leah (the conſummation being probably ſimilar to the Spartan manner, and it is obſervable that in New Zeland nuptials are conſummated in the dark) he exclaimed, *did* not I ſerve thee for Rachael? Laban, pleading that primogeniture took place by cuſtom in marriages, replied, "Thou ſhalt have Rachael for ſeven other years *yet* of Service." Theſe ſervitudes were then faſhionable: about this time Orus Apollo ſerved Admetus: the Tyrian Hercules, Omphale: and Cadmus, Mars, for Harmonia. Jacob, by Laban's daughters and their two handmaids, proved the founder of the 12 illuſtrious tribes of Iſrael.

Awhile let us leave them, to take a view of profane hiſtory, imperfect and obſcure as all the accounts of the moſt ancient times prove in Pagan authors to be.

Emendations of the First and Second Books; the former being inaccurate.

In the Titan Genealogy, the ſon of Dardanus is Erichthon.
Page 1. The Margin refers to Plutarch.
— 3, line 27. After *Caſſini* read, Caſſini junior, A. D. 1740, calculated the motions of the planetary Nodes; and determined that of the Venereal to exceed the Terreſtrial 34 ſeconds annually.
— 9, line 20. Pauſanias
— 10, line 26. Between Edris and Origen inſert a period
— 15, line 5. Pythagoras———Page 16. In the Margin read, Juliæ
— 10, line 23. For leſs, read lacking———Page 20. line 9, Kiun
— 27, In the laſt reference read, Sic:——Page 36. line 13, Omit the firſt comma
— 37, line 10. Exhilarating———Line 13. After Creation add, Male and female are contrived for, and attached to, one another
— 38, line 21. After damnation ſet a period: and add, Ovid ſays, Bis duo ſunt hominis, Manes, Caro, Spiritus, Umbra.
— 39, to line 2. add, As to parts beyond parts, mind is one divine whole, indiviſible
———line 9. For quas: read quaſi.———line 4. Mynd in Iſlandic is Image
— 41. 19. Read in-flexure, or inward flexure
— 44, to line 9. add, The minuteneſs, multiplicity and Uniformity of lucid particles keep one another ſteady in their direction, inſtead of joſtling one another aſide: thus the rays of many thouſand ſtars paſs continually and directly to immenſe diſtances., So rays imprint an object innumerably and perfectly on all parts of a Mirror.
— 45, 49. Omit, in which a ſolution of Pewter is ſerviceable
— 46, line 18, And in other places, read appellative———Line 26, with
— 45, line 5. At life the Quotation ends
— 52, line 1——3 Omit all between *obſerved* and *Nundinæ*
— 15, At bottom add, Caſaubon on Credulity hints at powerful virtues in Peony and Dittany
— 59, line 4. Before Auguſtine inſert, Thus Euſebius mentions the ἀρρητους λογους of Moſes
— 61, line 9. For clear, read clean———Page 63, line 20. Surprizing
— 73, 29. Syncellus———Page 81, line 28. Could
— 83, In the fourth line from the bottom, before Cain, inſert, we might conclude that he retired to Cathay; for Dr. Hide interprets *Cbata*, error.
— 87, line 6. Eupolemus———8, fying———32, fy
— 88, line 1. Add, as.———30, For the period put a comma
— 91, line 5. After language, add that is Atta El.
Exchange Jared's and Methuſela's ages at Pædogony; and in the laſt place read Joſephus: ſo page 93, line 14
— 94, line 22. For above, read about———24, Waterhouſe
— 98, line 29. Before of, inſert, He inſtances perſons having forty, nay forty-ſeven children; as Lycaon, Egyptus, Danaus and others had fifty each: indeed women in the Eaſt frequently bear ſeveral children at a birth, ſo that the early population of the world is readily accounted for
— 99, line 17. Read ſeem———Page 103, line 10. Chaldaic———33, relieved
— 104, line 10. read Iſland———30, mention——Page 105, line 3. Omit *and*
— 109, In the firſt Latin line omit the Comma——Page 111, line 17. Read Kibotos
— 113, line 7. For Shells, Pebbles———113, line 1. Conſiſt
— 116, Margin, read Meteor———page 117, line 22. For there, thither
— 118, 30. After magat inſert, the Greek megas——119, line 6. Add, the
— 123, line 9. For *thro'* read, between Nevil Bay and.

Pag 123. 11. Moor and Smith ſawtwo perſons on the South ſide of Wager's Bay different in complexion and manners from the Eſquimaux
— 125, line 16. For cycle read circle —— 126, line 2. Omit firſt
— 130, line 26. For where, were
— 131, line 5. After Trees add, Brydone mentions the ſtone in Sicily and Calabria that with due watering and heat produces Muſhrooms
— 133, In the headline for 4 read 5; ſo page 137, 5 for 6.
— 135, After line 19, add, And as far as the ſprings of the Oxus, Indus and Ganges, uniting with the high mountains of Thibet, a name akin to Thebe and Theboth; theſe Hills are alſo called Boot-an
— 137, To line 19, add, But Corſini ſets Mæmacterion in the uſual place of Anthe-ſterion: which he and Harpocration poſtpone to Gamelion
— 141, line 20. Augur——Page 143, line 26. Theodoſius——151, line 14. Zugos
— 154, line 31. After Welch inſert, pronounce F like V, and
— 156. line 3. Pillar——line 15, recs
— 160, line 16. For P, Pi——to line 28 add, the Chaldaic inſcription at Palermo reſembles rhe Etruſcan alphabet in having L and S reverſed; but it has alſo L direct——page 163, line 4. For Y, read Z

BOOK II.

— 176, Add to line 25, It ſignifies Vaticinium; as Edda, like Nannea and Amaia, ſignifies grandam, and reſpects the Magna Mater
— 191, At the end of line 22, add a Colon
— 206, line 19. Dionyſius——26. before hence inſert, and Horus Apollo's Hieroglyphics.
— 221, line 8. Length —— Page 248. ſet the laſt reference at the laſt line——page 251, line 29. For Cycle, Circle
— 263, line 16. At *Jove* inſert, And Thurus or Arius ſeems a brother of Ninyas, and ſon of Jove Picus.
——29, For *there was but one*, read, the firſt
— 216, Laſt line; read, Proſerpine——275, Headline, Chap 4. —line 14, Omit *the*
— 279, Headline, Ch. 4——line 11, at Fortune add, and Iſis; Pales was Pan, Mendes, Miſor, Oſiris——line 14. At Apollo add, Theſe were Meon or Miſor, and Ham the firſt Sol, Arueris or Orus repreſented by Priapus, as was Mendes. ——line 15, At Patrii add, This Veſta was Miſor's conſort Iſis
— 281, Headline, Ch. 4——line 15. Sacerdotal.
— 292, line 3. Firſt——295, 28. For *ſhe*, who
— 303, line 33. For *him* read, the Egyptian——316, Set the Reference at the laſt line
— 217, line 24. At Terminus add, That is Picus; in whoſe reign as Virgil hints, Landmarks were introduced
In the Contents of Ch. 5, for viz. read viri.
— 332, line 23. For *there*, theſe——336, line 27. For wealth, weal
— 347, line 3. At Peneus add, Yet Nana and his ſire were the Egyptian Dionyſius and Teuctamus or Ammon——line 11. Add, Italus was Taurus or Picus
— 350, line 2. At the end put a Colon
— 351, line 21. In the Margin for L put 1——and ſet the laſt Referenceat the laſt line
— 362, line 8. At Phenicians add, Iphigenia in Euripides ſtiles Mycenæ her Cyclo-pean Home
— 369, Line penult: at Ver ſet a period.
— 375, line 2. Before war inſert is—— line 26. Saxon
— 377, line 15. Inducing——in the Margin ſet Sherringham at line 26.
— 388, In the Margin for Anat, Ant.——391, line 1. From
— 396, line 25 and 28, Ephron.——397, line 4. And.

PRIMITIVE HISTORY.

BOOK III. CHAP. I.

CONTENTS.

Of the Pagan Remnants of ancient Hiſtory. Of Sanchoniatho: Manetho: The old Egyptian Chronicle. Of the Table of Theban Kings from Eratoſthenes. Of the Interval between the Flood and the Chriſtian Era. Of Herodotus, Joſephus, Apollodorus, and Diodorus. Ancient Account of Italy: The Umbri, Ligures, Volſci, Tyrhenians, Aurunci, Auſones, Opici, Læſtrigons, Cyclops, were Celtæ, but intermixed with Pelaſgi, Lydians and Phenicians. Of Annacus, Gordius, and Midas, Kings of Phrygia. Of Manes, Alcimus, Cambles, and Jardan, Kings of Lydia. Of Rhodes. Of Leſbos: Of Iphimedia and Butes; and of Cadmus. Ancient mention of the Scythians; of the Getæ; of China. Uſe of a Genealogical Table of Collateral Lines. European Poſſeſſions of Ham's Family. Of Janus, of Teutat and Acmon, Ham's Deſcendants. A Genealogical Table from Sanchoniatho.

WHEN an irreſiſtible tempeſt has deſtroyed an unfortunate ſhip; and ſpectators on a promontory diſcern a few ſcattered remnants of the wreck, bandied about at random on the turbulent boſom of the boiſtrous ocean: this melancholy ſcene reſembles the ſtraggling fragments of the moſt ancient hiſtories ſtill floating on the ocean of time. What a loſs was the ancient Hiſtory of Memnonium. Democritus wrote a Hiſtory of Chaldea, and of Phrygia: Xanthus, of Lydia: Anacharſis, of Scythia; Epimenides, of the Curetes and of Rhodes: Ariſtippus, of Lybia: Heraclides, of Perſia. Sanchoniatho, Dius, Heſtiæus, Hypſicrates, Moſchus and Theodotus (which

laſt three were tranſlated into Greek by Chætus) were Phenician Hiſtorians; Eumachus and Procles, Punic, preſerved for a time with the library of Carthage by Scipio. Ray ſuppoſed there was a library that belonged to the ancient Ethiopians at Ayeſus exiſting even in his time.

The adulterated and confuſed medley remaining of Sanchoniatho; a few detached paſſages of Manetho and Beroſus; a part of a ſhort Egyptian chronicle; with the firſt part of a valuable table of the kings of Thebais by Eratoſthenes; and ſome ſcanty extracts in various authors, from others more ancient than themſelves; have ſurvived the general devaſtation. Some of theſe relics are invaluable. The liſt of Theban kings diſcovers the length of time from the firſt ſettlement of Egypt to the Trojan war. Dionyſius of Halicarnaſſus ſets the capture of Troy at a full moon 17 days before the ſummer ſolſtice, and eight before the end of the month Thargelion. Agreeable to this account Apollodorus counted 408 years before the Olympic era, which began A. C. 776. A full moon in the year A. C. 1184 happened $16\frac{1}{2}$ days before the ſolſtice. Dionyſius of Argos and Hellanicus wrote that Troy was taken on the twelfth of Thargelion; thus favouring Eratoſthenes, who ſet the capture of Troy a year later: but Agis and Dercylus and ſome Attic writers confirm the firſt account. Thus is this remote event ſettled to a year: and thence upward to the firſt Menes of Egypt; whoſe ſettlement was probably full as ſoon as his kinſmen's in Chaldea about 160 years after Noah's flood.

But for the extracts and fragments now mentioned, there would be an univerſal ſilence as to the firſt Poſtdiluvian ages amongſt profane authors; who have miſapplied a few imperfect incidents, that regard Noah, to Ogyges, Oſiris and Deucalion: ſome, that reſpect Ham, to Ammon, or his rival the Titan Saturn; ſome, that concern Miſor, Meon, Menes, Mendes, to Acmon's father Mannus, or to Cybele's huſband Meon who was the Titan Saturn, or Ammon's ſon who had the honorary name of Oſiris in common with Miſor, or to Amenophis

fire-

ſire of Seſoſtris; or to Memnon; in ſhort to any one named Meon, Menon, Menes, Amenophis, or Maro, all of whom had the name of Nilus.

Groping thus in the dark, ſome think the Italian Janus was Javan, tho' contemporary with Chiron's ſire. Plato deems Thoth (Miſor's ſon) coeval with Ammon the rival of Chiron's ſire. Some aſſert that Thoth allotted dominions to Phoroneus: but Niobe's ſire was not two centuries before Cecrops: therefore ſome more ancient Phoroneus muſt have been the brother of Egialeus, and Thoth's contemporary; alſo a few years ſubſequent to Thoth's father Menes, in whoſe reign letters were invented; tho' I think that Mannus Acmon's father propagated letters in Phrygia, which he had from his father Tuitho or Teutat: who probably taught them to the Turdetani of Spain, as in Strabo. Stephanus and the Scholiaſt of Apollonius tell us Acmon the ſon of Mannus founded Acmonia in Phrygia; his brother Doeas the cities Lycaſtia, Themiſcyra and Chalybia inhabited by Amazons and Chalybes near the river Thermodon. Juſtin ſays the Chalybes derived their name from a river in Spain. Phornutus deems Uranus, called Acmonides by Heſychius and Simias of Rhodes, the ſon of Acmon; who therefore is Sanchoniatho's Elion, and died a hunting: but he was ſome ages later than Thoth Miſor's ſon.

Some good intelligence is to be extracted out of Manetho's Dynaſties in Syncellus and Joſephus. For, tho' Africanus and Euſebius aimed to ſtretch thoſe Dynaſties (which were 30 including Gods and Demigods) to the ſame number excluſively; yet the 18th Dynaſty diſcovers the error, for it contains *Orus*, who was a Demi-God, and the firſt Dynaſty of *This* begins with the firſt kings of all Egypt, Miſor and Thoth; who of courſe are the firſt alſo in the liſt of Eratoſthenes: five of whoſe firſt kings preceded the Hycſi, as in the 16th Dynaſty of Euſebius, tho' he has omitted their names. The ſixth king of Thebes is expreſsly a Memphite; ſo that probably Memphis being the principal royalty of Egypt, as appears from Thoth's building his palace there, the ſixth king on the paſtoral in-

vaſion retired to Thebes. Joſephus from Manetho ſhews that their uſurpation continued 511 years; 260 of which they were under a regal dominion; by the firſt kings of the 18th Dynaſty they were expelled. 518 after the commencement of this Dynaſty, Amenophis began his reign; in whoſe 14th year happened the Exod.

Beroſus counted 163 years from the Deluge to the firſt king of Babylon. Emilius Sura in Paterculus counts from (Nimrod, often miſtaken for) Ninus, 1995 years to the overthrow of Antiochus the Great; whence to the Chriſtian era is 190 years. So Cteſias counts 1000 years from the fall of Troy up to the commencement of the Aſſyrian empire; which, as ſaid above, was 163 years after the flood. Conſtantine Manaſſes ſays, "the Egyptian kingdom laſted 1663 years; Cambyſes ſubverted it A. C. 525. So that if Miſor founded it three years before the Babylonian (which is probable, as it was the firſt empire) the period from the flood to the Chriſtian era is about 2348. years. The 23000 lunar years in Diodorus Siculus between Miſor and Alexander; and the table of Theban kings by Eratoſthenes, make the commencement of Miſor's reign 156 years after the flood.

Had Herodotus tranſmitted to us his intended hiſtory of Aſſyria, and had it been in the power or will of the Egyptian prieſts to have afforded that venerable Grecian a more exact hiſtory of their country, the information concerning the moſt intimate occurences of ancient times would have been abundantly more ſatisfactory, than we muſt expect it ever to be.——The deſire of Joſephus to enhance the antiquity of the Jewiſh nation, by placing Moſes as high as the Hycſi and Inachus; and the ſtudy of other garblers of Manetho to compleat an aſtronomical, inſtead of an hiſtorical, period in the Egyptian annals, with a fictitious and tautological liſt of imaginary perſonages (extending for that purpoſe 15 Dynaſties to 30) have ſerved to augment the obſcurity of ancient hiſtory: thus we have collateral kings placed in ſucceſſion; and a long liſt of princes, whoſe actions are unrecorded, becauſe they never exiſted. Other hiſto-

rians

rians, poſſeſt with the ſame aſtronomical phrenzy, have compleated a Sothiac period with fictitious kings of Aſſyria, from Ninus inſtead of Nimrod.——To Apollodorus we owe an excellent genealogy of the Titans and their contemporaries, with ſome ſketches of their hiſtory,——We ſhould have been more obliged to Diodorus and Trogus, if inſtead of Cteſias they had followed Beroſus, ſince abuſed by the forgeries of Annius. But let us now have recourſe to ſuch materials as ſtill remain.

Dionyſius of Halicarnaſſus writes that in Italy the Umbri, whoſe name Pliny derives from Ombros, a ſhower, ſaying they eſcaped from a Deluge and were the moſt ancient nation in Italy (300 of whoſe towns were captured by the Tuſcans) were a numerous and ancient people. Near theſe Dionyſius ſets the Ligures: ſo named from Llech Gwr, being forreſters who inhabited Gaul and Italy: indeed both nations were Celtæ; the names of their towns being moſtly Celtic; as Trebula from Tre Bol; hence Vol-oſci or Volſci: Tre being a town, Bol in Hiberno Celtic ſkill; yet Fol whence Volo is high. Maruvium, on an unwholeſome lake, is from Marw, to die. Iſſa in Celtic is inferiour. Tiora is from Ty, Domus, and Or, Ora. Liſta, from Llys, Aula. Cutilia, from Cwtt, a cot. Crotonia, alſo Croto, from Crwth, uter: yet others ſay from the God Crodo. So Tyr-henia is from Tyr-hên, old land; and their chief, Raſen, from Rhys Hên, old lord. From Hen comes Sen, ſenes. Dionyſius ſays, there were Tyrheni, as much as to ſay Celtæ, once at Athens: theſe were the Iaones called alſo Graicoi, from Grec, Celtic for old. Snorro writes that Europe was named Enea, that is Hen Aia, old land. It is not wonderful that Livy, Polyænus, and Plutarch ſhould deem the Tyrhenian language different from the Latin of their times: for tho' both were originally Celtic; yet the Latin was blended with Greek and Phrygian, which had received a ſtrong tincture of the Gothic, as Plato inſtances in Pyr, fire; Ydor, water; Cuon, hound: the old Celtic word for water was not Dwr, but Uiſk, hence Uſk. The Tyrhenian language was mixt with Phænician by Tarchon, Marſyas and Saturn. The Latins (by whom I mean the colonies of Evander and Eneas with a mixture of the ancient Celtæ) had ſome

3. 14. Solinus, Cp. 8.

Solinus.

matters

matters from the Theſſalian Pelaſgi under Oenotrus, in common with the Tyrheni, who were old Celtæ mixt with Phænicians. For inſtance, Dionyſius, Tacitus and Pliny ſay, the Roman letters were the *moſt* ancient Greek, that is the Pelaſgic; and Solinus, as well as Pliny, writes that the Pelaſgi brought letters to Italy; Aurelius Victor and Tacitus ſay they were brought thither by Evander. Minutius Felix, Cyprian and Tertullian ſay that Saturn brought letters thither: Juba in Plutarch ſays that Hercules brought letters to Italy: theſe were ſimilar to the ancient Greek, and taught by Linus; whoſe, according to Zenobius, were Pelaſgic: and, as Herodotus ſays of the Egyptian were written from the right to the left; as were the Etruſcan; which, according to Pliny, were Pelaſgic.—

In Atheneo. Theopompus wrote that "The Umbri near the Adriatic led an eaſy life like the Lydians;" with whom he ſeems to confound them: "by the fertility of their ſoil raiſed to great proſperity, they ſpent their time in games and revels; more ſtudious of loading their tables with variety of diſhes, than of a life of decorum." Hence the name of Aurunci (from the Celtic Ur Rhongca) libertines. The Umbri were expelled (ſays Pliny) by the Heturians; Dionyſius Hal. ſays, by the Aborigines or Pelaſgi, or as Aurelius Victor ſtiles them Aberrigines, that is vagrants: yet the name of Orobians ſignifies mountaineers. Dionyſius Hal. informs us that theſe Pelaſgi were akin to the Dodoneans: they appear to be Aſiatics, who intermixt with the original people there, and came from Themiſcyra; being originally followers of Acmon Teutat's grandſon: hence their knowledge of the Cabirian Rites. They are the Hyperboreans ſaid by Pherenicus in Pindar's Scolia to be of Titanic deſcent. Pauſanias wrote that Olen, who compoſed the ancient odes of Delos, was a Hyperborean. Pherenicus above ſhews us that they were alſo Arimaſpians; and Strabo joins theſe with Hyperboreans, and Sarmatians. Some of them were the Amazons about the Thermodon. Callimachus in the Scolia of Theocritus tells us the daughters of an Amazonian queen, who inſtituted the ſacred dance and nocturnal vigils were Peleiades: theſe were Dodonean prieſteſſes; and ſhe was Cybele Myrina and Lamia. The Titans brought Amazons and Pelaſgi to Athens in the earlieſt times. Theſe Hyperboreans were only

only relatively called ſo: thus Hercules brought the Olive from *Them*, yet not from the Arctic regions. The Pelaſgi were ever fluctuating and unſettled: in the ſixth generation after their reſidence in Argos they removed to Hæmonia (which had changed its name to Theſſaly) under Achæus, Phthius and Pelaſgus ſons of a Neptune and Lariſſa. In the ſixth age ſubſequent to this, Deucalion the ſon of Prometheus and Clymene Ocean's daughter, with the Curetes Leleges and Parnaſſians, expelled them to Bæotia, Phocis, Eubea, the Helleſpont, Aſia, Crete, Leſbos and elſewhere. The Pelaſgi were were firſt led into Italy by Œnotrus. Niobe's ſon Pelaſgus, as Pherecydes of Athens wrote, had Lycaon the ſire of this Œnotrus by Deianira daughter of an elder Lycaon, ſon of Æzeus, a prince from whom Arcadia was named at firſt Æzea—Italus, whoſe name Bochart interprets to ſignify Taurus, a deſcendent of Œnotrus, inſtituted (as Ariſtotle wrote) public entertainments; which however were conducted with regularity and œconomy. His ſucceſſor Morges received Siculus; whoſe people preſt by the Aborigines, went afterwards to Sicily, then *lately* occupied by the Sicani, a name that ſignifies ſons of white men or Europeans: yet Diodorus and Timæus, Sicilian hiſtorians, maintain that theſe were original inhabitants. The Morgetes, who went with the Siculi built Morgantia; than which only Zanclus (which ſignifies a hook) afterwards Meſſina built by Orion, Cattania, Enna, Panormus, Camaſene, and perhaps Camarine, can boaſt a higher antiquity. Hellanicus wrote that the people under Siculus were Auſones; near whom the Œnotrians ſettled: that they followed the Elymi, who fled to Sicily five years before from the Œnotri, in the third age preceding the Trojan war. The Dodonean Oracle in Macrobius ſets the Siculi and Aborigines in Sicily before the Pelaſgi. Favorinus in Gellius, and Servius ſay, the Auſones were primary inhabitants of Italy. Tzetzes, Servius, and Bochart, deem them the ſame as the Aurunci, near the Læſtrigones of Hormia; who in Sicily were the Leontines, and (as Thucidydes hints) the Cyclops. Homer deems them Hyperboreans, that is reſpecting Greece: they came from the Thermodon, and were called Chalybes. Elian mentions the *Auſonian* Maro as introducing horſemanſhip; therefore he may be the Meon who was Saturn and Neptune the brother

Dionys. Hal.

Strabo.

Eneid, 11. 252.

brother of Jove Ammon: otherwiſe he may be the Proteus who is ſaid to be Saturn's friend Janus; but moſt probably he was the Egyptian Maro who ſettled in Maronea, and ſeems to be the firſt Amenophis of the 18th Dynaſty.

Philiſtius calls the people under Siculus, Ligures; probably called Auſonians from their old king in Diodorus, 5; whoſe ſon Liparus colonized the Eolian iſles: Lipara was anciently named Meligornis. Thucidydes ſays they were Siculi expelled by the Opici; who alſo as Plato writes inhabited Sicily. Theſe three bodies of men were emigrants intermixed with Umbri: the Opici, whom Dionyſius alſo mentions, being probably followers of Ops and Saturn, who gave their name to ſome of the prior inhabitants of Italy and Sicily. Stephanus ſays the Opici were Ophici, from Ophion: he was Saturn's father Uranus. Diodorus in Euſebius ſays that "Saturn reigned over Lydia as well as Sicily and Italy:" we may add Egypt and Phenicia. Thucidydes deemed the Leſtrigons and Cyclops the old inhabitants of Sicily: from the Cyclops Demetrius Calatianus deduced the Sicani.

Dionyſius agrees with Xanthus Lydius that no Lydian colony came to Italy, however he derives Lydus and his brother (called Torybas not Tyrhenus by Xanthus) from Callithea the daughter of Choreus (Meon or Saturn) and from Atys, the Egyptian Dionyſius, ſometimes ſuppoſed Meon's ſon, as being Rhea's. Herodotus in one place deems Atys the brother of Cotys; which is moſt probable, tho' Dionyſius deems Cotys his father: for Meon or Choreus was Saturn the huſband of Cybele or Rhea the mother of Callithea, Bona Dea or Ceres, and of Atys or Dionyſius. Solinus ſhews that Marſyas and Tarchon certainly brought a colony to Italy. Lycophron tells us that "Italy was anciently called Chone" or Chonia; as ſuppoſed from Chon, or Chun, whence the Tarquins. He was the Phenician Hercules, who was Tar-chon, and O-for-chon, and Sardo; but Chon ſimply ſeems to be Aſtarte, Luna or Venus Urania, who (as Sanchoniatho ſays) attended Saturn.

Plutarch

Plutarch (from A. Polyhiſtor) informs us that Anius an Etruſcan king had a beautiful daughter named Salia. Her Cathetus, a man of note, at ſome paſtime ſaw and admired; then ſeized and brought her to Rome. The father after a vain purſuit drowned himſelf in the river Anio. To Cathetus Salia bore Latinus and Salius, founders of two noble lines. Plutarc. Parellel

In Sicily a Chaldean inſcription at Palermo imports that in Iſaac's and Eſau's time many Hebrews, Damaſcenes and Phenicians ſettled at Pan Ormus: theſe ſeem to have been Pelaſgic followers of the Titan Saturn. Brydone

In Phrygia and the adjacent region where the Tigrammanes, derived from Togarma, dwelt, the firſt prince of note as ancient Hiſtorians inform us was the famous Manes, from whoſe exploits Plutarch on Iſis ſays, notable actions were called Manic. He was the famous Titan Saturn's great grandſire Manes, Meon or Oceanus father of that Sol who was Acmon.

Before Deucalion's flood reigned Annacus or Cannacus. Suidas ſays, the time of Annacus was proverbial of antiquity. Having lived 300 years he inquired of all the moſt famous Oracles how long he ſhould ſtill live. The anſwer was that all things ſhould periſh at his death. He ſtrove to avert the impending woe by tears and ſupplications; hence to weep like Annacus became alſo a proverb. The flood of Deucalion enſuing occaſioned the death of him and all mankind.

The next king is Gordius. One day at plough an eagle ſat on the yoke of the team. A young Augureſs of Telmiſſus in Lydia told him he would be a king; and offering to be his conſort, ſhe became ſo. On an inſurrection an Oracle told the Phrygians to crown the firſt man ſeen riding in a car to the Temple of Jove; this was Gordius who tied his Car in the Temple with the famous knot cut aſunder by Alexander. This Temple muſt have been dedicated

to Jove Arotrius or Dagon. Plutarch on Ceſar ſays that Gordius had Midas by the Bona Dea; this was the eldeſt Ceres, who probably taught him the uſe of the plough, by which he ſeems to have acquired wealth ſufficient to procure the ſovereignty, and in token of it devoted his plough to the God of Agriculture. Into the mouth of Midas, when an infant, a ſwarm of ants conveyed wheat, a preſage of his future wealth; or rather a proof of wealth ariſing from corn
L. 14. thro' induſtrious huſbandmen. Strabo mentions his rich mines in mount Bermius. He was eſteemed handſome and devout. Orpheus inſtructed him in religious rites; which (ſays Juſtin) he inculcated mightily in Phrygia. He introduced funereal dirges: and by his anniverſary lamentation in memory of his mother, obtained her divine adoration. He built Ancyra, where an anchor, which was his invention, was ſeen by Pauſanias. He reſided at Peſſinus; where Herodian ſays that Ilus routed Tantalus, and firſt named that place, Peſſinus. Ammian, 22. ſays that, tho' ſome attributed the name of Peſſinus to Ilus, yet Theopompus did ſo to Midas. Diodorus Siculus 3. 5. writes that he erected a famous temple there, in honour of the mother of the Gods; who, as Hyginus relates, was his mother by Tmolus. Yet ſeveral other authors confound the two Cybeles together: thus the wife of Tmolus was Sida (as Suidas writes) the daughter of Jove Taurus, miſtaken here for Ammon, whoſe daughter Ceres was Sida the mother of Egyptus by Belus her ſecond huſband, as Cedrenus relates. Midas invented white lead and black. Deciding in Pan's favour againſt Apollo, the latter beſtowed on him the ears of an aſs; which ſhews that animal to have been in thoſe early times as contemptible as now. Conan in Photius ſays this fable aroſe from his numerous ſpies, figuratively his ears. Tertullian writes that Silenus being brought by Paſtors to Midas, he lent him his long ears; Voſſius interprets this as attending to his inſtructions, for he was the tutor of Bacchus. Diodorus ſays "he was king of Nyſa of an ancient but unknown parentage;" which reſembles Melchiſedec. For his hoſpitality to Silenus, Bacchus granted Midas the faculty of turning all things to gold; that is, made him ſo abſolute that he extorted money on all occaſions. His great wealth, according to Plutarch, did not preſerve him from ſuicide. When alive it ſcarce

preſerved

preſerved him from famine.——Atheneus writes (2) that "Midas made Silenus drunk by pouring wine into his well." Bion wrote that it was thence named the Vinous well, and is between the Medes and Pæonians. Photius ſays that ſome Satyr was thus deluded, but does not name him. Theſe accounts prove Midas from his age to be ſon of the elder Ceres. The river Pactolus was a great ſource of his wealth. He intended his daughter Jâ for the famous Atys, who from his name Papa ſeems to be Jove Pappæus or Egiochus: but with him Atys or Dionyſius was often confounded, or rather is this Jove, miſtaken uſually for Jove Picus. Atheneus (12) counts Midas contemporary with Omphale; who certainly lived long before Alcides; and is ſaid by Apollodorus to have been the wife of Tmolus, the daughter of Jardan, and mother of Agelaus: her huſband left her the kingdom of Lydia. Herodotus ſays the father of Midas was Gordius; that he reigned in Phrygia; and made 1. 14.
an oblation at Delphos of his regal throne, a great curioſity. In the gardens of Midas, which Herodotus places in Macedon, grew the Cabbage Roſe: among them Silenus is ſaid to have been appre- 8. 138.
hended. The Bermian hill in that vicinage is ſaid to be inacceſſible in winter, thro' ſnow. Homer's life, aſcribed to Herodotus, has the epitaph of Midas as inſcribed on a female ſtatue, and attributed to Homer. This epitaph is more ſimple, natural and conciſe in Plato. But Laertius hints that Simonides attributed this inſcription to Cleobulus.

Here I erected am, a brazen maid,
To mark the tomb where Midas' corpſe is laid:
While water runs; while trees aſpire on high;
While brillant Sol and Luna grace the ſky;
While rivers glide, and ocean laves the ſhore;
Here fixt, the death of Midas I deplore.
On tinted marble ſtationed, 'tis my care
To tell all trav'lers who this was fare,
For Midas theſe ſepulchral honours are.

That in Plato may be thus tranſlated.

A brazen maid on Midas' tomb I ſtand,
While fountains flow, and tall trees ſhade the land;
On this ſad mon'ment ſtation'd 'tis my care, &c.

Plutarch ſays that Midas grew melancholy, and obtained death by drinking bull's blood. Caranus firſt king of Macedon, making a herd of goats his guide, deprived Midas of Ediſſa, and named it Egea. He ſeems to be Aurelius Victor's Herculean Re-caranus. Pliny writes that Midas invented the Cornet. Heraclides celebrates his queen Hermodica for her wit and beauty. She taught the people of Cyme to coin money. By her Midas had Gordius, Ancharas, and Otreus. Lityerſes was a baſtard. Gordius ſurrounded Gordium with a wall. Plutarch informs us that, when a chaſm of the earth had ſwallowed a great part of Celænæ, the Oracles ſaid, "to cloſe it the moſt valuable thing in life muſt be thrown into it." Many valuables were ſo, ineffectually. Ancharus, deeming life itſelf moſt valuable, took leave of his father and of his wife Timothea, and rode in on horſeback: the chaſm immediately cloſed. Curtius the Roman acted thus long afterwards. Stobæus ſays that Midas threw his ſon into the opening.—Homer's hymns ſtile Otreus king of Phrygia, and the contemporary of Anchiſes. He probably ſucceeded the ſecond Gordius. Lityerſes reigned brutally at Cylenæ. Soſitheus the Tragedian wrote that he devoured in one day three Aſs-loads of bread. He delighted in agriculture: a harveſt ſong in Phrygia was from him named Lityerſes. Hercules for his cruelty ſlew him, and caſt his corpſe into the Meander.—About the time that Midas died Cimmerians entered Phrygia: Pauſanias calls them Gauls, and ſays they were terrified by the new invented pipes of Marſyas.

Parell.

Atheneus 10

Strabo.

Of Phrygia minor Servius counts Cynthius a king long before Teucer: who as Virgil writes was a Cretan and retired to the Continent on account of a famine; Scamander, a native of Crete, was his

his fire. Being annoyed by mice he built a temple to Apollo Sminthеus, a mouſe being called Sminthos. Dardanus ſon of Corytus and Electra wedded Teucer's daughter and ſucceeded him. Lycophron places this about the time of Deucalion's deluge; the famine ſeems to be that which affected Abraham in Paleſtine, Ammon in Lybia, and Buſiris in the Delta. Arrian ſays that the daughter of Dardan by Teucer's daughter Neſo was a Sibyl; ſhe ſeems to be Herophile, who ſays in Pauſanias, ſhe was born of a nymph of Ida. Harmonia the ſiſter of Dardanus wedded Cadmus.——Otreus king of Phrygia was the father of Venus mother of Eneas. Homer. Hymn.

In Lydia Manes the ſon of Jove and Tellus (and therefore Cybele's ſpouſe) had by Ocean's daughter Callirhoe, Cotys, and as Herodotus ſays, Atys: but Dionyſius of Halicarnaſſus writes that Cotys was the ſire of Aſius and of Atys (from whom the Atyadæ) by Halia the daughter of Tullus a native. I have mentioned that Lydus was the ſon of Atys. This pedigree falſifies the fables concerning Atys in Arnobius and others. One of his deſcendents was Hermon or Adramys king of Lydia, and founder of Adramitium in Myſia, on the Caicus.——In Suidas, Xanthus a Sardian hiſtorian, ſon of Candaules, when Sardes was taken in the reign of Darius, ſays that Alcimus was a pious and humane king of Lydia; in whoſe reign the ſubject enjoyed peace and plenty; on this account, in the ſeventh year of his ſway the whole nation made a ſupplication that his reign might continue as long as it had: the event proved ſo, and the realm enjoyed felicity. Stephanus adds from Xanthus, that "Aſcalus ſon of Hymenæus and brother of Tantalus, under Aciamus (as he names him) king of Lydia, ledan army into Syria, and captivated with the charms of a young lady built Aſcalon;" which was a ſtrong town in the time of Joſhua.——Xanthus in Athenæus (10) relates that Cambles king of Lydia (and one of the Atyadæ) was a drunkard and a glutton. One night he devoured his wife; and next morning the hand being found ſtill at his mouth, the deed became public, and he deſtroyed himſelf. Nicholas of Damaſcus ſays that "ſuſpecting ſorcery, and ſtanding with a drawn ſword in the public forum, he exclaimed thus, "Jupiter, if this is my wilful deed, I will puniſh my own crime; but if ſorcery effected it, let puniſhment cut off the ſorcerers." Stephanus. Judg. 1. 18.

ſorcerers." Thus ſaying he ſlew himſelf publicly; ſome rldiculing the glutton; ſome commiſerating the lunatic. But it was ſuſpected, that Jardan, who was at enmity with Cambles, was author of the miſchief: whoſe daughter was Omphale, from whom Cræſus deſcended. Diodorus Siculus ſays that Hercules had Cleolaus by Jardan's maid. Omphale admiring Hercules emancipated and took him to her bed, and had by him her ſon Lamon: tho' the Heraclidæ in Lydia deſcended from Cleolaus. Athenæus ſays that a noble Lydian puniſhed Omphale and Midas: the lady he expoſed, becauſe ſhe ſlew her gallants; Midas for his effeminacy and luxury he depoſed and dub'd an Aſs.

The iſle of Rhodes was firſt peopled by the Telchines, who aſ-
Diod. Sic. ſiſted Ocean's daughter Caphira to educate Neptune. They were reported to be ſons, that is deſcendents, of a Mars, who muſt of courſe have been older than that Mars, who was Neptune's nephew. Indeed he was Ham himſelf, that Mars who was the Macedonian Gabirus, or Cabir, and Mars Camulus. They were certainly Titans; for Apollo and Juno were claſſed among them. And, as the
Diod Sic. name of Titans aroſe from their overrunning the countries round the Mediterranean, it being deemed in Sanchoniatho equivalent to Aletæ, wanderers; ſo, the iſle of Rhodes had its name from the Celtic *Rhodio*, to walk. Bryant derives Telchines from Tal, Sol, and Chan, King; and eſteems the name ſimilar to Curetes, derived
Euſeb. from Cur, Ait. Stephanus ſays Ait is Sol; Cur is Dominus. Phoroneus Niobe's ſire being in conjunction with the Parrhaſians attacked by the Telchines and Cariatæ, drove the Telchines to Rhodes, named then Ophiuſa. Bochart derives Telchin from Talchis a wizzard. Diodorus ſays "that the Telchines invented idols, called anciently by their name:" but by Moſes Teraphim, equivalent to Seraphim, as Thettalus for Theſſalus. "Being magicians they could produce cold and ſhowers of ſnow. Preſaging a deluge, they quitted Rhodes." Strabo (14) ſays, "they came thither from Cyprus; but at firſt from Crete; were the firſt artizans in braſs and iron, and made Saturn's ſcythe. They could metamorphoſe themſelves at pleaſure: and were Nine, who attended Rhea

Rhea to Crete, and were deemed Curetes." Diodorus ſays (5. 12.) that " Neptune, who was educated at Rhodes, had by Halia ſiſter of the Telchines ſix ſons and a daughter named Rhoda (deemed by Apollodorus, Amphitryte's daughter) the mother of the Heliades, who ſucceeded the Telchines," aud were as early as Cecrops. Sol their ſire was Ammon and Hyperion: for Diodorus ſays that " Paſiphae was daughter of Sol and Creta," who was Ammon's wife. So Plutarch ſays that Sol's ſon Oſiris aided Jove; but this Oſiris was Dionyſius Ammon's ſon. Diodorus ſays that " Sol's ſons in Rhodes were Ochimus, Cercaphus, Macar, Actis, Tenages, Triopas and Candalus. His daughter Electryone dying a virgin received divine honours; in this reſembling Proſerpine: and Hornius ſuppoſes Macar to be the ſame as Mercury; hence Jove Ammon ſeems to be their father; indeed Rhea had the name of Juno. Ammon at this time had by the nymph Imalia three ſons Spartæus, Cytus and Cronius, except this laſt be fathered on him by Rhea; for he ſeems to be Saturn's ſon Jove Picus. The Heliades were adepts in aſtronomy, geography, and navigation. Tenages had the beſt capacity, but was ſlain by ſome of his brothers; who fled, Macar to Leſbos; Candalus to Coos; Actis to Egypt, where he founded Heliopolis in honour of his ſire, and brought aſtronomy thither: He ſeems to be the father in law of Cecrops. Ochymus the eldeſt reigned in Rhodes, and had by the nymph Egetoria, Cydippe or Cyrbe; whoſe brother Cercaphus becoming king had by her Lindus, Jalyſus and Camirus: in whoſe time Deucalion's flood enſued. Each built a city of his own name, after they had made a partition of the iſland. Triopas ſettled at Triopium a promontory of Caria. And Meliſſus king of Cherſoneſus having expiated Triopas touching his brother's blood, he aided Deucalion's ſons in the expulſion of the Pelaſgi from Theſſaly; and had the country of Dotion for his reward. But being baniſhed thence for felling a grove ſacred to Ceres, he built Triopium in Gnidia. Adventuring thence, he obtained Cherſoneſus, and a good part of Caria likewiſe. Another Triopas was Neptune's ſon by Canace, whoſe ſire was Eolus. Another, the ſon of Lapithas Apollo's ſon and of Stilbe daughter of Peneus: thus Diodorus deems Phorbas his brother. Athenæus ſpeaking of this Triopas,

ſays

ſays after Deuchidas, that " the iſles between Syme and Gnidos were called Execrations: becauſe on a diſſention (after the death of Triopas) between his adherents, ſome returned home; ſome attaching themſelves to Phorbas, removed to Jalyſus: the adherents of Periergus held Camirus, and execrated Phorbas: who, being ſhortly ſhipwreckt with Parthenia his ſiſter, eſcaped to Jalyſus. Thamneus then a hunting met and received them hoſpitably; diſpatching a ſervant to his wife to make preparations: but Thamneus finding nothing ready, pounded wheat and preſented cakes to his gueſts. Phorbas was ſo pleaſed with this condeſcenſion, that at his death he requeſted the funeral rites might be performed by gentlemen; which in the Phorbantean ſacrifices ſtill obtains." This is the Triopas whom Diodorus counts coeval with Neptune's ſon Chthonius; whoſe granddaughter Nycteis was daughter in law of Cadmus: her ſiſter Antiope was wife of Epopeus of Sicyon and mother of Amphion ſon in law of Tantalus.—Elſewhere Diodorus ſays, " Xanthus ſon of Triopas a Pelaſgian peopled Leſbos, at firſt named Iſſa, ſeven generations (or above two centuries) before Deucalion's flood." This is probably the colony, (which as Athenæus writes) Gra with other kings commiſſioned to Leſbos. When an Oracle bid them caſt a virgin into the ſea for Neptune, her lover Enallus leapt into the ſea after her, and both were apparently overwhelmed by the waves; yet Enallus was afterwards ſeen at Methymna. But Dionyſius of Halicarnaſſus ſays, that Macar ſon of Criaſus led the firſt colony thither from Greece. This iſland took the name of Leſbos ſon of Lapithas ſon of Eolus; Leſbos having eſpouſed the daughter of Jove's grandſon Macareus, owner of the iſle. Apollodorus mentions a Triopas ſon of Iphimedea mother of Otus and Ephialtes ſons of Aloeus; deemed by Pauſanias a ſon of Sol. She and her daughter Pancratis were ſtolen from Strongyle, ſince named Naxos, by a party of Thracians under Butes ſon of Boreas; deemed by Apollonius Rhodius to be Strymon's ſon. Boreas having Lycurgus by a former wife, Butes on a quarrel went to that iſle, and wanting females, his party ſtole them wherever they could. But Butes ſeizing Coronis in Theſſaly, as ſhe was performing rites to Bacchus, that God rendered him inſane, and he threw himſelf into a well; which ſhews this event not earlier

earlier than the time of Danaus, who taught the art of ſinking wells in Greece. Butes had Eryx by Venus: he was ſlain by the Tyrian Hercules. The ſucceſſor of Butes in Strongyle wedded the ſiſter of Otus and Ephialtes, who called the iſland Dia, till Polemon's ſon Naxus took it 200 years afterwards. Smardius the great grandſon of Naxus was coeval with Theſeus. Seneca ſays that the Thracian Lycurgus was the ſon of Dryas. Died. Sic.

About the ſame time as his couſin-german Danaus, exiled by his brother, arrived at Argos, and his brother-in-law Dardanus founded the Trojans, *Cadmus*, and his mother Telephaſſa whom Agenor had eſpouſed in Europe, came, under the pretence of ſeeking Europa either his neice or ſiſter, to Thrace; where their companion Thaſus founded a town of his own name. Strabo (10) mentions Arabians among his attendants: Homer's Scholiaſt, Spartans. Being at Delphos directed to follow a cow, and wherever ſhe reſted, to found a city, Thebes in Bœotia became the place. Sometime afterwards he ſubdued the Illyrians, hence he named his youngeſt ſon Illyrius. His other children by Harmonia are in the Genealogical Table; and their hiſtory, reaching lower than the ſettlement of the principal families in Greece, will have no place here. It ſeems as if the Deluge of Ogyges had deſolated Boeotia as well as Attica; as that prince had reigned there long before the arrival of Cadmus. But of the firſt ſettlements in Greece I ſhall treat preſently. Pliny relates that Cadmus found a copper-mine in Cyprus and a golden one in the Thracian mountain Pangeus. The nuptials of Cadmus and Harmonia were celebrated with great magnificence. Ceres provided the bride-cake. Mercury a harp. Minerva a charming necklace, veil and muſical pipe. Electra played on the cymbals and tabors uſed in the rites of Magna Mater: Apollo on the harp; the Muſes on flutes; all the other Gods joining in the general feſtivity. Nonnus 13. writes that the Heſperides and Atlas joined the muſic with their voices. Apollodorus ſays that Minerva decorated the palace; and that (according to Pherecydes) Europa preſented the bride with a flowing robe and bracelets of Vulcan's workmanſhip; Jupiter's pre- See Ch. 6 Apollodorus Il. A. Diodorus

Ch. 6. ſent to herſelf. Ariſteus wedded Harmonia's daughter Autonoe: more mention will be made of Cadmus preſently; who according to Pauſanias expoſed his daughterSemele and her ſonBacchus in an ark. Atheneus and Dionyſius Afer mention a monumental barrow in Illyricum to the memory of Cadmus and Harmonia. A few other fragments ſcattered here and there remain of ſome ancient nations.

In Photio. Arrian relates that the Parthians, in the time of Seſoſtris and of Jandyſus a Scythian king, emigrated from Scythia their country, to their preſent region. The Alexandrian chronicle ſays that 15,000 removed at that time. Curtius ſays they were Europeans. The Scythians, as Herodotus writes, aſſerted that "their nation had ſubſiſted about 1000 years before Darius Hyſtaſpes invaded them: their firſt king was Targitaus; the next, his youngeſt ſon Colaxas." I ſuſpect the firſt to be Tarchon with a colony of Aſiatics, and this Scythian province to be Hungary: and that he founded Choniad; and was Agenor, whoſe wife was an European.

Jornandes ſays thatBerig led the Getes out of Scandinavia. Others ſay (tho' improbably) that he was Eric or Erichthon, who expelled Amphyction from Athens. Vigetor ſon of Eric led a colony into Mæſia. In his ſon Vingenor's reign Zamolxis the Scythian legiſlator came from Mæſia to Scandia and was deified. Diodorus ſays he enacted his laws in Veſta's name: he ſeems to have introduced many Perſian rites, and many Gothic. Herodotus mentions him: Plato ſays he was a king, legiſlator, and a God: but the God Zamolxis ſeems to be Ham. Filmer the fifth king led a colony to the Euxine. His ſon Tanaus repulſed Seſoſtris. Juſtin (erroneouſly) counts them prior to Ninus: Seſoſtris was immediately ſubſequent to Ninus, and in his glory during the infancy of Minos; for Danaus went to Greece about the time that Cadmus was in purſuit of Europa. Pliny names two other Scythian kings contemporary with Seſoſtris. Soon after the retreat of Seſoſtris the Amazonian kingdom was founded under Marpeſia and Lampedo—But in Jutland, the Gothic Woden was ſucceeded by his ſon Skiold, near 1000 years before the Chriſtian era. In Henry the ſecond's pedigree Woden is the fifteenth

Jackſon.

Sherringham

fifteenth from Shem- This deſcent is confirmed by Abydenus, who derives the Germans from Shem: probably alluding to Woden's migration. Pliny ſays "the Maſſagetæ were originally Arameans:" who were deſcendents of Shem. They lie under the imputation of propagating human ſacrifices. It is certain that the Titans condemned this practiſe, reprobated by Amoſis or Ammon, the Tyrian Hercules, Cecrops and Orpheus: tho' Ham was the Cronus, for whom the infants of Canaan ſhed their blood; a practiſe probably learnt from Canaan's ſons by the Arameans: for it does not ſeem to have been a practiſe amongſt Ham's Egyptian iſſue.——Valerius Flaccus ſays, *They* were Goths or Getæ, who repulſed Seſoſtris; therefore they had a footing in Europe above 14 centuries before the Chriſtian era. Woden being called Aſianus, and Aſſis, which is Aſeth, and Plutarch ſaying that Seth was Typhon, it is probable that Typhon, whoſe deſcent is omitted by Sanchoniatho, was a Woden: and poetically ſaid to be a Terrigene, as coming from an inland region. In Syncello.

Except the countries adjacent to the Mediterranean ſea, there is almoſt as total a ſilence as to the world in general till Nabonaſſar's era, as if none had exiſted: unleſs indeed we credit the Annals of China concerning primitive events; which however in the main are not above ſuſpicion; indeed in ſome points are undoubtedly erroneous. Thus the great conjunction of the planets is ſet in thoſe records 500 years higher than, as Caſſini calculated, it really occured; who found that 2012 years before the incarnation, Saturn, Jupiter, Mars, Venus and Mercury were in conjunction, juſt before a new moon. It was in the beginning of Chwen Hio's reign; his four predeceſſors reigned in all 489 years.

A moſt ſingular and extraordinary people the Chineſe unqueſtionably are. Detached and ſequeſtered from all other intelligent nations, they arrived at great perfection in polite arts, by their own native genius, unaſſiſted by the foreign aid derived from commerce, and ſocial intercourſe. This, added to the ſimplicity of their

language conſiſting of 330 monoſyllables, each denoted by a peculiar character(derivatives having a compounded character containing in it the primary character of the radical word) might induce us to conclude them deſcendents of the Poſtdiluvian children of Noah; whoſe latter hiſtory and ſettlement is to us unknown, tho' the third part of his life enſued after the deluge. Thus the firſt characters denoted words, not letters: the Hebrew characters denoted ſyllables.

China ſeems to be Strabo's Cathea; tho' this is ſaid to be weſtward of the Ganges. The Seres inhabited a part of China: for Pliny ſays, "the Lanos (or Lana) interſected their country;" ſo diſtant from Rome, that Florus avers "their ambaſſadors were four months on their journey:" and, as they invented ſilk, they muſt have lived in no highly northern latitude. They are the Sinæ mentioned in Arrian's Erythræan Periplus; and Iſaiah's Sinim.

Ch. 49.

However, many Celtic words, and many Egyptian names, in China evince their ancient connection with the ſons of Japhet and of Ham. Japan is in Pauſanias, and now, named Sac-aia, Land of Sacæ.

Sanchoniatho's fragment is chiefly worth attention, where it coincides with the accounts of others: thus his Titan genealogy tho' erroneouſly ſet coeval with Ham and his ſons, appears true in the main, as it reſembles the Atlantean in Diodorus; and often agrees with Tully.

I ſhall inſert the genealogies of Sanchoniatho, Heſiod and Cicero: and add a copious lineal table of the Titans and their contemporaries from Apollodorus, but ſomewhat enlarged from other authors.

This table will at one view demonſtrate the number of deſcents from the grandſire of Uranus to Deucalion's deſcendents in the Trojan war. It will ſhew that not only Mars and Neptune (whoſe trial was in the firſt year of Cranaus) but Deucalion, lived in the time

time of Cecrops and Cranaus, as Varro in Auguſtine tells us; and of Dardanus, as Lycophron, aud Euſtathius on Homer inform us; and of Nyctimus ſon of Lycaon the contemporary of Cecrops, as Pauſanias writes, and great grandſon of Phoroneus, ſaid by Caſtor and Acuſilaus to be contemporary with Ogyges; whoſe flood, after he had reigned 32 years, Cedrenus deems 248 years before Deucalion's; who, as Tatian writes, was coeval with Phaeton and Crotopus the contemporary (according to Statius) of Orus Apollo; as his ſon Sthenelus was of Danaus. Il. Y. 215.

Ptolemy of Mendes deemed Amoſis coeval with Inachus, counted by Dionyſius of Halicarnaſſus in the fourth generation (or about 130 years) prior to Cecrops, and deemed by Clement of Alexandria coeval with Cres, a name in Arabic ſignifying belly: hence Saint Paul's *Slow Bellies:* yet Biſhop Cumberland deems the Cretans, Cerethites, ſignifying archers. Africanus ſays the flood of Ogyges preceeded Cecrops 189 years. Caſtor wrote that the reign of Cecrops began 429 years before that of Melanthus father of Codrus; and that the reigns from Inachus to Sthenelus ſon of Crotopus (both incluſive) took up 384 years. In the reign of Sthenelus Tatian ſets Europa's rape, and the arrival of Dardanus in Phrygia; and Proſerpine's rape in the time of Lynceus. Pauſanias ſhews that Hercynna daughter of Trophonius was one of Proſerpine's companions. Acuſilaus counted Triopas of Argos coeval with Atlas and Saturn, who were contemporary with Cecrops, Lycaon and the Curetes. Thallus (in Theophilus) counted the Titanian war 322 years before the Trojan. Pauſanias ſays that Carmanaor of Crete the great grandſire of Thamyris expiated Orus Apollo as to Python. Diodorus ſhews that Orus was coeval with Lycurgus of Thrace, who was the ſon of Boreas, and was coeval with Aleus and Iphimedea, and their ſons Otus and Iphialtes, the contemporaries of Butes ſon of Boreas the ſon-in-law of Erectheus, whoſe daughter Creuſa wedded Xuthus, and whoſe daughter Procris wedded Cephalus grandſon of Eolus, and had an intrigue with Minos. The Grecian Bacchus depoſed the aforeſaid Lycurgus, and ſet Therops in his room.

In Euſebio, and Syncello

Tatian and Clem. Alex.

The

The genealogical table will alſo ſhew the contemporaries of Aſopus, Lelex, Atlas, Tantalus, Oenomaus, Dardanus, Danaus, Cadmus, and others——For Nycteis grandaughter of Cthonius wedded Polydore the great grandſire of Œdipus, and ſon of Cadmus: her nephew Amphion, (whoſe daughter Chloris was Neſtor's mother) wedded Niobe daughter of Tantalus, who was coeval with Tros, and by Egina the daughter of Aſopus had Pelops ſon in law of Œnomaus, who wedded Sterope the daughter of Atlas, and aunt of Dardanus and of Harmonia whom Cadmus wedded, and of Jaſion by whom Ceres, who was contemporary with Orthopolis of Sicyon, had Corybas, who wedded Thebe the daughter of Cilix, and niece of Cadmus. Sterope's ſecond huſband was Siſyphus, Bellerophon's grandſire, who was acquainted with Œnone the daughter of Aſopus the grandſire of Eacus Chiron's ſon in law and grandſire of Achilles. Iſmene, a daughter of this Aſopus, was daughter in law of Niobe
Diodo. 5. 11. the daughter of Phoroneus. Cadmus was grandſire of Pentheus, of the Grecian Bacchus, of Melecerta whoſe ſon was Naxus, and of Chiron's pupil Acteon the ſon of Ariſteus, whom Diodorus deems the foſter father of the Egyptian Bacchus, but more probably of Semele's ſon. Europa's ſon Radamanthus (deemed Egina's ſon by Plato) wedded Amphitryon's widow Alcmena, and viſited Tityus Latona's gallant, and Lycaon's great grandſon. Sappho (in Atheneus) ſays that Latona was intimate with Niobe the daughter of Phoroneus. Sparta (who was either the grandaughter or great grandchild of Lelex a name probably from the Hebrew Lel, Nox, often confounded with Luna the queen of night) wedded Lacedemon the grandſon of Atlas and Maia's nephew. Polycaon the ſon of this Lelex (Lybia's ſon and of courſe the brother of Agenor and Buſiris) wedded Meſſene daughter of Triopas, who is deemed (by Acuſilaus in Euſebius and Tatian) coeval with Saturn Atlas and Prometheus. Sparta's daughter Euridice wedded Acriſius Danae's ſire, and the uncle of Melampus Jaſon's couſin german. Sparta's ſon Amyclas wedded the daughter of Lapithas. Ilus the ſon of Tros wedded Euridice daughter of Adraſtus. Endymion's mother was Hellen's grandchild and maried his nephew; her ſiſter was wife of Ceyx and aunt of Polydectes, Danae's hoſt. Lycaon's brother

Temenus

Temenus educated Juno: and Lycaon's grandſon Arcas was coeval with that favourite of Ceres, Triptolemus the contemporary of Eumolpus; who was routed by Ion the ſon of Xuthus, and (as Tatian writes) contemporary with Prætus. Muſæus ſays that Triptolemus was the ſon of Ocean and Terra; Orpheus deemed Diſaules his father. Elatus the ſon of Arcas, and uncle of Stenobæa the wife of Prætus, and Auge's aunt, wedded Laodice the daughter of Cinyras. Other celebrated contemporaries are already mentioned in the fourth chapter of the ſecond book, concerning Ham's deſcendents.

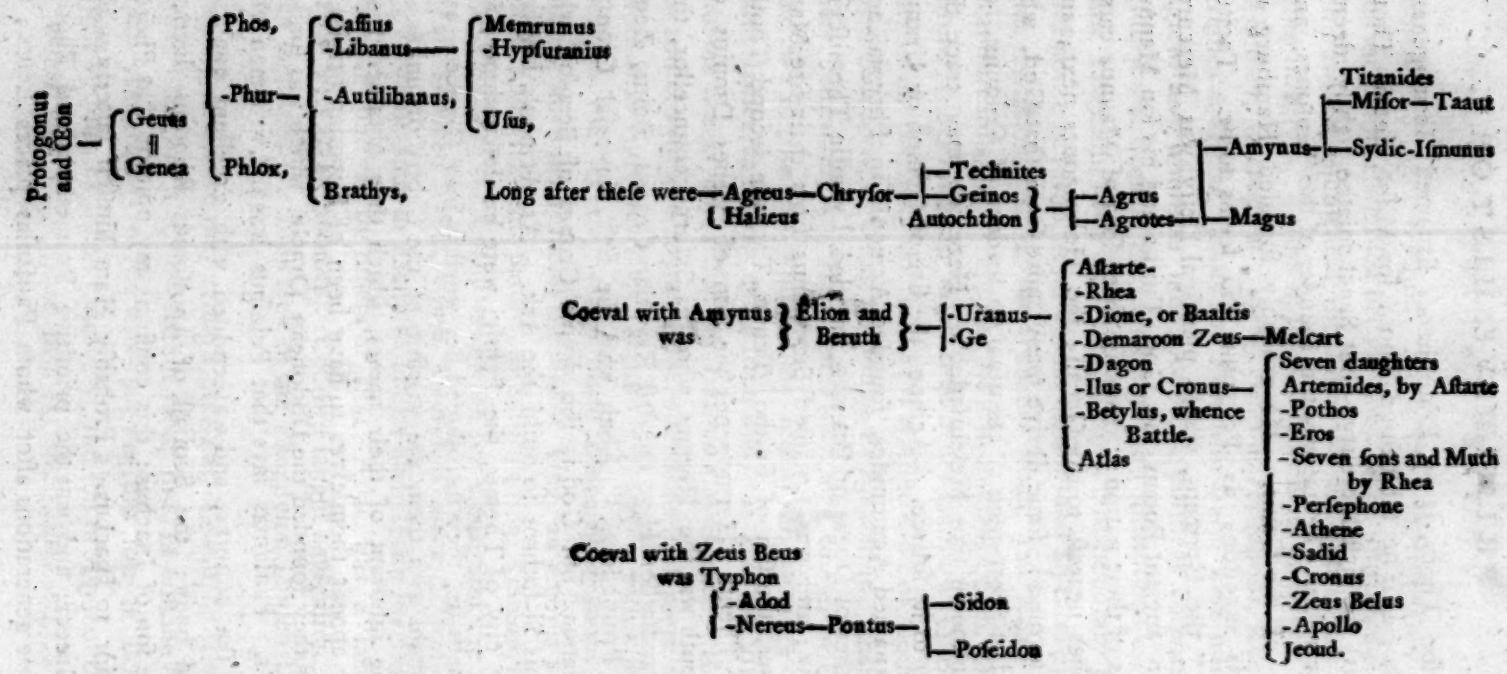
Japhet peopled all the North. Yet Ham's poſterity acquired all the regions ſurrounding the Mediterrean ſea, by their early ſkill in navigation. The temperate climate on the northern ſide of that ſpacious ſea the Titans were particularly fond of. It was affected by Ogyges, Atlas, Saturn, the Egyptian Hercules, Jove Picus, Dionyſius, Orus, Cecrops, Lelex, Agenor, Cadmus and Danaus. Pauſanias writes that "Lybians, prior to Ariſteus, went from Greece to Sardinia:" theſe probably were part of the forces under Teutamus. Bannier notes that Phorcys king of Corſica, which Sammes derives from Corſis, a woody place, was ſubdued by Atlas. Strabo ſays that Ceres and Proſerpine were adored in an iſle near Britain. Janus amongſt others croſt the ſea and ſettled in Italy. Aurelius Victor ſays that Janus was Creuſa's ſon; this is improbable, as Janus reached Italy prior to Saturn's final retreat thither; yet, whether he was the ancient Proteus, or a deſcendent of Deucalion, he too was probably of Ham's family. Nigidius in Macrobius calls him Apollo; being probably Arueris, the elder Apollo, who gallanted Ceres. Arnobius ſays he was ſon in law of Iuturna and of Vulturnus the father of Fontus. He is alſo ſaid to be Vertumnus. Fabius Pictor wrote thus; "In the time of Janus there was no monarchy (that is in Italy) for the deſire of empire had not yet infected the human breaſt. Janus firſt inſtructed men to uſe wine and meal at ſacrifices. He firſt inſtituted altars, fructiferous groves, and ſacred rites." Yet Plato deems Prometheus the founder of religion. But this Prometheus is Ham, whoſe family produced the Pagan Gods; at the head of whom was Ogen or Ocean, who was Noah; his three ſons undoubtedly Julian Aurel.

doubtedly inſtituted religious rites in their ſeveral families. And, when their reſpective iſſue became ſubdivided into nations and tribes, each Patriarch inculcated the duties of religion in his tribe: thus Menes in Egypt, Tuitho in Gaul, Phoroneus at Argos, Deucalion in Theſſaly, Cecrops at Athens, Actis at Heliopolis, Rhea in Crete, Hercules at Gades, Janus and Saturn in Italy, were introducers of religion: and wherever men formed a political corporation, their preſident was deemed the founder of their inſtitutions civil and religious. Thus alſo as to the Titan Saturn's contemporary Janus (who could never be Javan, as he was no earlier than Lycaon's ſons; altho' Janus the ancient God was probably Noah, Jah Noa.) Xeno in Macrobius tells us, " He was the firſt conſtructor of temples, and inſtituted religious rites: in his time every family was pious and devout: in the poems of the Salii he was ſtiled God of Gods; and was named Conſivius, as being the founder of mankind," that is of civil L, 15, ſociety. Atheneus ſays "He married his ſiſter Cameſes in Perrhæbea, Plutarch's Perrhæbus, which Pliny ſets in the vicinage of Pindus. Mount Janiculus had its name from him; as alſo the river Janus. Arnobius deems him a ſon of Uranus and Hecate. He invented ſhips and crowns and copper coin: wherefore in Greece and Sicily as well as Italy money had a Bifront impreſſion, with a ſhip or coronet on the reverſe,"—See more concerning Janus preſently, who may have been Janias the Paſtor king, as Apopis was Saturn. Thoſe err who take this Saturn, or Saturn's rival Ammon, to be Ham: for in their time the world was grown populous, and the navigation frequent between Lybia, Crete, Cyprus, Greece, Egypt and Phenicia. Prometheus in Eſchylus aſſerts himſelf the inventor of ſails; an honour confered by others on Iſis. Atlas was a famous navigator as well as aſtronomer. Cecrops taught navigation. Sanchoniatho mentions the ſhipwreck of the Phænician Dioſcuri.

Among others we may remark that Tat, Teutat, or Deu-tat, that is either the God Tat, or Parent God, did not confine himſelf to Egypt. According to Manetho he was the ſon of Triſmegiſtus, counted by him the ſecond Mercury, and ſon of Agathodemon; who as Plutarch ſays was Oſiris: that is, the Oſiris who was Miſor; whence

whence his ſon Thoth, is by Eratoſthenes ſirnamed Hermogenes: tho' Manetho, as if he ſubſtituted Thoth for Miſor, deems Thoth (Triſmegiſtus) the firſt Mercury: but Sanchoniatho rightly deems Thoth Miſor's ſon. Teutat was the founder of the Teutones, and chief Deity of the Gauls. He probably founded Hamburg in honour of his anceſtor; as Pergamus alſo ſeems to be. Tacitus writes that "the Germans, whoſe principal Deity was Mercury, celebrated in ancient Poems the God Tuitho and his ſon Mannus the founders of their nation: from the three ſons of Mannus came the Ingævones neareſt to the Ocean; the Herminones next; and then the Iſtævones: ſome derive many more from that God, who was deemed a Terrigene:" as uſual to leaders of Colonies, of parentage unknown like Melchiſedec's. Here we may trace the Titan family to its ſource. Acmon, the ſire of Ophion or Uranus who was ſirnamed Acmonides, founded Acmonia in Phrygia, and was the brother of Doeas or Dis who founded Lycaſtia Themiſcyra and Chalybia; and was ſirnamed Summanus from their ſire Mannus or Manes, the ſon of Tuitho, Teutat, Tat, the ſecond Thoth, the ſon of Theuth Hermogenes the ſon of Menes Dionius or Miſor; Theuth was the Hermes who was Saturn's councellor, that is, of his grandfather Ham the firſt Egyptian Cronos, Belus, Zeus, Vulcan or Prometheus. Noah was the firſt univerſal Cronus, Oſiris, Oceanus: but God is the divine Cronus of Beroſus, who cautioned his Si-ſuthros to build the Ark. As Acmon's brother founded the city of Themis, the Pelaſgi were his deſcendents; for Herodotus tells us, they introduced her worſhip into Greece; and as they brought with them the worſhip of the Cabiri or unknown Gods; being ignorant of their names, which they obtained from Egypt, they appear themſelves to have been of Egyptian original: eſpecially as they founded the Dodonean Oracle, which was ſimilar to Ammon's. Pauſanias ſays that Pelaſgus was the firſt man who appeared in that country, and was endued with excellent qualities of mind and body: the Scoliaſt of Apollonius Rhodius deemed Pelaſgus the ſon of Inachus: this confirms my opinion that Phoroneus was prior to Inachus. Probably Ham himſelf latterly withdrew into Greece, and was the primitive Prometheus and Phoroneus; twelve generations after whom Pauſanias places Lelex; as Dionyſius does Deucalion, after the arrival of the Pelaſgi at Argos.

SANCHONIATHO's Phenician Genealogies.



This Genealogy ſhews that the youngeſt Proſerpine, and Minerva, and the eldeſt Apollo (who is Plutarch's Arueris) were Rhea's or the eldeſt Juno's children, and their reputed father was Jove Ammon, not Saturn's ſon; and Ammon was the grandſire of the youngeſt Diana and her brother Orus Apollo; their father being the Jove of Nyſa, who was Ammon's ſon Dionyſius; not Jove Lapis.

PRIMITIVE HISTORY.

BOOK III. CHAP. II.

CONTENTS.

Sanchoniatho's Fragment, with Remarks. A Genealogical Table from Heſiod. The Atlantean Theogony of Diodorus. A Table and Diſcuſſion of Tully's Titan Gods. The Cretan Theogony of Diodorus. A Supplement to the Curetes in Diodorus. A Genealogical Table of the Titans and their Contemporaries.

I will here inſert the ſubſtance of Sanchoniatho's hiſtorical fragment, with ſome obſervations of Biſhop Cumberland and others. It contains matters of note reſpecting the Titans; but errs at preſent, thro' a diſlocated paſſage, in counting them contemporary with Miſor; who was the father of the Miſraim, and particularly of Thoth, and thus proves to be Menes firſt king of Egypt, in the next generation after the eight Antediluvian Cabiri ſaved in the Ark. Indeed Saturn, Ammon, Dionyſius and his ſon Orus (as appears from this laſt in Manetho) were ſubſequent to the Hycſi; whereas the eight primitive Gods of Egypt were prior to them, and lived before any appearance of the Delta. Thus the Auritæ or Avritæ, who were the Hycſi and inhabited Avaris, are in the old Egyptian chronicle ſet prior (in Lower Egypt) to the Meſtreans; who (during five reigns) at firſt poſſeſt the Heptanomis and Thebais, for 190 years before the Hycſi retrenched their dominion about Memphis: the old chronicle, as is evident from the number of years and of reigns in its 16th Dynaſty, has ſet the period of theſe five Thebans to the eight Thinites of the firſt Dynaſty; the two firſt kings of which were the ſame as the two firſt Thebans; but the Thinite Dynaſty reigned longer than the five Thebans, and this difference induced Euſebius

to ſet the five Thebans in that Dynaſty agreable to the period in the chronicle. The Meſtraeans of Thebes at length under Amos or Ammon expelled the Hycſi; from which time the old chronicle acknowledges them kings of the Lower Egypt. And partly out of them Manetho and the chronicle ſelected their Gods and Demigods: who are the diſtinguiſhed heroes of the houſe of Ham; partly the primary kings of that houſe; and partly (after a long interruption) ſome of their famous deſcendents; partly in ſucceſſive order, partly in collateral. Vulcan or Ham, Agathodemon or Miſor, Anubis or Thoth, were primitive Gods. Moſt of the reſt of Manetho's Gods were much later, and many of them contemporaries during the Titanian war. Thus Herodotus ſays that the Egyptian Hercules was one of thoſe added to the eight primitive Gods, to augment the number to 12; and Dionyſius was in the third claſs, that is, ſubſequent to thoſe 12. In ſhort the Gods and Demigods were the worthies of Egypt, ſome before, ſome after the Hycſi, down to Danaus. Theſe political luminaries of Egypt ſtand ſelected at the head of the Egyptian kings; as firſt in dignity, tho not altogether ſo in order of time: but they are alſo mentioned in their ſeveral places in the general Dynaſties, the 15 laſt of which are ſucceſſive: the Titans being in the 18th Dynaſty, and ſubſequent to the Hycſi. But Sanchoniatho, miſtaking the Titan Cronus for the primitive, has *erroneouſly* ſet them in the time of Miſor; for it is certain that the Titan Saturn's ſon Chiron (who indeed was extremely longeval) was alive in the infancy of Achilles: and Saturn himſelf is the emblem of time: thus Saturn and Chiron, like Cinyras, may have lived 160 years each.

Euſeb. Prep. Porphyry ſays that "Sanchoniatho of Berytus related the Jewiſh affairs with veracity; according with their own hiſtory in the names of places and men. He had his accounts from Jerombaal (probably Jerobaal or Gideon) prieſt of the God Jevo: and dedicated his work to Abibal king of Berytus, who lived before the Iliac war, and whoſe examiners allowed the work to be true; Sanchoniatho having compiled it from the records of towns and temples with a ſpecial regard to veracity." Philo of Biblos ſays, "he ſtudied the ſcriptures

ſcriptures of Taaut, the inventor of letters and the firſt hiſtorian. Obtaining the Ammonean or Recondite records in the Adyta of the temple he rejected allegories and fables inſerted therein by the Phænician Hierophants; but the prieſts afterwards reſtored the allegorical ſenſe. Benefactors were deified, and their names conferred on the mundane elements and ſome of their reputed Gods: the ſun, moon, planets and elements were their phyſical Gods." Sanchoniatho ſays, "his hiſtory contained records made at Taaut's (or Thoths) command, by the Cabiri, Sydic's ſeven ſons, and their 8th brother Aſcl-epius." The ancients did not well diſtinguiſh between brothers and couſin germans. Damaſcus in Photius ſays, "Sadyc's ſons were named Dioſcuri and Cabiri; the 8th of whom was Eſmunus or Aſclepius. Being a handſome youth Aſtronoe the Phænician Goddeſs, who was the mother of the Gods, fell in love with him. Obſerving, as he was hunting, the Goddeſs in queſt of him, he cut off his privities." But in this ſtory he is confounded with Atys, who was the Egyptian Adonis or Dionyſius: and as to both the account is a meer fable. Arabians aſſert that Aſmunus was the ſon of Miſor, who ſet him over the Upper Egypt. Philo writes that, "Thabion's ſon the firſt Phænician Hierophant allegorized the records, interſperſing phyſics, for the preſidents of the ſacred myſteries: one of whom had been Iſiris the inventor of three letters, and brother of Cna the firſt Phænician." So Eupolemus deems Canaan the firſt Phænician. "Afterwards the God Sur-mu-belus (who ſeems to be Muth, the Belus of Tzor) and Thuro, called alſo Chus-arthis (or Chus-artes) illuſtrated Taaut's doctrines thus allegorized.' 'Thuro, who was a female, ſeems to be Athera, Aſtarte or Rhea. She was the elder Iſis or Ceres; who was ſometimes called Muth, and is the Ther-muthis of Epiphanius, that is A-thyr-muth; equivalent to which was her name of Iſis-ſerapis. Joſephus calls the Egyptian patroneſs of Moſes, Thermuthis, to raiſe his antiquity.—Bryant thinks Thabion's ſon ſignifies prieſt of Thebe or the Ark, and of Ion the Dove. Sanchoniatho derived the creation from a fermentation of the Chaotic maſs thro' the co-operation of ſpirit and love; whence aroſe an affection that produced *Mot*, or a Mucilage; that word being by Biſhop Cumberland derived from the Arabic *Matha*,

to

to macerate: the ſpirit Colpias is from Colpi-ja, Vox Oris Dei. Philo names Sanchoniatho's firſt man and woman "Protogonus and Æon," that is Primogenious and Life: Æon reſembles Eve in letter and ſenſe; alſo Oon, Ovum, the primitive egg, and the primitive parent, in Photius. "Æon, ſays he, diſcovered the food produced by trees;" this alludes to the forbidden fruit. Philo renders their ſon's name, *Genus*, a derivative from Gennao, to generate; which probably is from the Hebrew *Kana*, as Cain is; G being equivalent to K, and a letter of the ſame organ. His wife was named Genea; as the wife of Faunus was thence named Fauna; and as Is, and Iſſa a name of Eve in Geneſis, ſignify male and female, Vir et Virago.

Jerom, on Hoſea. "Theſe lived in Phenicia. A great drought enſuing, they extended their hands towards the *ſun*, deeming and naming him Baal-ſamen, Lord of heaven." Philo names the iſſue of Genus, Phos, Phur, Phlox, that is, light, fire and flame: in Hebrew, Ur, Beor, Labahim. "Theſe invented and taught the method to generate *fire by the friction of ſticks*." A diſcovery attributed by ſome to Phoroneus, by others to Prometheus. "Their gigantic ſons gave their own name to the mountains they inhabited, Caſſius, Libanus, Antilibanus and Brathys." Diodorus Siculus wrote that "Caſſius lived in the time of Belus of Babylon, and Jove the father of Proſerpine by Ceres;" yet Diodorus, as he counts him father of the Curetes, meant Jove Uranus father of the elder Proſerpine, or Cecropian Minerva, who was Rhea. Syncellus mentions Caſus and Belus ſons of Inach-us, as founders of Antioch. "Theſe begat Memrumus and Hypſuranius, ſo named by their mothers; but the women of thoſe ages were ſhameleſs *proſtitutes*." This confirms the the opinion that the daughters of *men* were Cain's iſſue. The two names laſt mentioned Bochart thinks did belong to one perſon; the laſt name, a verſion of the firſt which is Rimmon inverted, is derived from Upſos and Ouranos: but as a plurality of perſons is deſcribed, the original name, of which Hypſuranius is a verſion, might by a caſual error have been inſerted inſtead of Uſous. For it is ſaid, "Hypſuranius inhabited Tyre (ſo named by Anticipation); was the firſt conſtructor of huts with reeds, ruſhes and the Papyrus; and was

Euſeb. Prep. 2. 2.

See Geneſis.

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at variance with his brother Uſous." This is the name alſo of a ſon of Aram. "Uſous was the firſt who clad himſelf with ſuch wild beaſts as he could catch." Thus Sanchoniatho proves ignorant that Adam and Eve wore this ſort of apparel. "Uſous alſo ventured on the *ſea on a tree* diſmantled of its boughs. Violent winds, by rubbing the branches of trees, having ſet on fire a wood at Tyre, to wind and fire he conſecrated two ſtones, and worſhiped them, and made oblations to them of wild beaſts taken in hunting. Their poſterity conſecrated to them after their death logs of wood and ſtones, which they paid worſhip to; and inſtituted anniverſary feſtivals to their memory." Uſous here ſeems to be Noah, with whom Agrotes is confounded: Noah's ſon Ham was Chryſor and Amynus

"Long after theſe came Agreus and Halieus," as Philo calls them. Theſe reſemble Nimrod and Canaan's ſon Sidon. If they are ſo, this is a diſlocation, and ſhould follow the account of Thoth; or otherwiſe Sanchoniatho outrages all chronological order; as Miſor and Thoth, Ham's ſon and grandſon, are ſet long after theſe: and not till after he has named the Titans, whom he blends with Ham and his children. "Theſe acquired ſkill in hunting and fiſhing." Diodorus ſhews that one Agreus was Ariſteus, deemed to be Agreus and Nomius by the Scholiaſt of Apollonius. This Agreus may be 2. 500.
Plutarch's Arueris or eldeſt Orus. "From theſe deſcended two couſin-germans, who invented the forging of iron." This Moſes attributes to Tubalcain, of which name Vulcan is thought to be a corruption. "One of theſe was named Chryſor," interpreted Vulcan by Philo. Bochart derives it from Chores-ur, Πυριτεχνιτες; Le Clerk on Heſiod interprets it fire keeper. "He practiſed ſpells and charms; invented the hook, bait and line, and cockboats; alſo ſails." If this be not a tranſpoſition of Sidon's account. "He after his deceaſe was deified by the name of Dia-michius, or Jove the engineer." This Diamichius ſeems to be the Egyptian Vulcan, progenitor of their Cabiri; that is Ham, here confounded with the Antediluvian Vulcan of Cain's line. "Some ſay, theſe kinſmen invented brick walls.——From this generation came two brothers,

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one named by Philo, Technites, the artiſt; a tranſlation (ſays Biſhop Cumberland) from Malachi. Philo calls the other Geinos Antochton a native of theland. TheBiſhop ſays this name has ſome affinity with Epher and Ephron. I deem Vſous, Technites, and Geinos Autochthon, all to be Noah, and confounded with Agroueris who was Miſor. "Theſe made tiles of clay and ſtraw, dried in the ſun. Two of their deſcendents were Agrus, and Agroueros or Agrotes, the ruſtic, and the huſbandman: but theſe ſeem to be one perſon. Moſes ſays that Jabal was the ſire of Paſtors. The Biſhop thinks Agrus was originally named Siddim or Sadid, the name of a ſon of Cronus, and conſonant to the Greek name; and that the laſt was Aroueris the Egyptian God; Agros and Aroura being ſynonymous. "He had a ſtatue held in great veneration, and a portable temple borne about Phenicia by oxen; at Biblos he was ſupreme God;" or Bamoth. I take this Agrotes to be miſtaken for Noah, who purſued agriculture; and his ſon Amynus to be Ham, as being Miſor's ſire. "Theſe invented fences and vaults." Hence ſuch receſſes were called Amynean; Plutarch ſays that *Amyn* ſignifies recondite. They are the patrons of huſbandmen and hunters: and are ſtiled *Aletæ* (ſignifying, ſays Hyginus, vagrants) or *Titans.*" Here Sanchoniatho begins to confound Ham and his ſons, with Titæa's iſſue. "From theſe ſprung Amynus and Magus; who formed *villages* and collected flocks. Their iſſue were Myſor and Sydic." Yet Magog was in reality their couſin-german, not their uncle; whoſe names ſignify "The liberal and the juſt. Theſe diſcovered the uſe of Salt." Biſhop Cumberland derives Pharao, from Paray, Liber. Sydic ſeems to be Juſtus the Canaanite, whom Joſephus deems the founder of Jeruſalem; and is probably the Melchiſedec of Abraham's time, tho' then of a very advanced age: Suidas ſays that Melchiſedec reigned 113 years. Bochart tells us that the Planet Jupiter was in the Eaſt named Sedec. The Biſhop on good grounds takes Miſor to be Miſraim, and Menes the firſt king of Egypt, Thoth's father, (ſaid by Sanchoniatho to be Miſor) and the inventor of letters, attributed by Anticlides to Menes. "Taut was the councellor of Cronus (or Ham) who granted him Egypt." This favours the Biſhop's opinion that Miſor himſelf did not (particularly) ſettle

Gen. 4. 20.

Bel. Jud. 7, 18.

In Pliny.

ſettle in Egypt: this is probable, for the Philiſtim and Ludim or Lydians were Miſor's poſterity; and theſe laſt being primitively named Meonians, may have received that name from him, and not from any ſubſequent Menes. Sanchoniatho ſays "Hypſiſtus or Elion (who muſt be Acmon the grandſire of the Titan Cronus) was contemporary with Amynus Miſor's ſire." This implies that the Titanian line was not the ſame as Ham's; but as the hiſtorian miſtook their age, he alſo miſtook their family; as to their age, Chiron's ſire was ſome centuries later than Miſor. "From Sydic came the Cabiri," or Dii potentes, whom Philo confounds with the Dioſcuri; and alſo with the Corybantes, who were the ſacerdotal ſucceſſors of the Dactyls Rhea's attendants and the original Curetes. Herodotus and Pherecydes count Vulcan the father of the Cabiri. Acuſilaus Argivus held that Vulcan was their grandſire, Camillus their father. He was Miſor the firſt Egyptian Mercury Lycophron's Cadmus. Ham was the Egyptian Vulcan. "Theſe, ſays Sanchoniatho, built a *ſhip*; from them ſprung others who diſcovered the virtue of plants, the cure of bites, and the power of charms." The firſt Dioſcuri were Ammon and his ſon Dionyſius: after theſe, Caſtor and Pollux, ſtiled alſo Anaces, a title ſtrictly belonging to Tritopatreus (who was Orion) Eubuleus (or Hermes) and Dionyſius. "Sydic alſo had (the Phenician Eſculapius called) Iſmunus, (Lycophron's Epius) by a Titanis, the daughter of Cronus and of Aſtarte." Here again Ham is blended with Chiron's ſire; for tho' Ham had the title of Cronus, and his conſort may have been the original Aſtarte; yet they were not Titans. Apuleius ſays that Apollo (who here is Phut) taught Iſmunus the virtues of nightſhade, called after him in Punic, Aſtir Iſmuni. Clement of Alexandria deems him a Memphite. Damaſcius ſaid Eſculapius of Beryta was not an Egyptian but a Phenician; which he concluded from his name, for ſays he, "Among the Cabiri Sydic's ſons, the 8th was *Iſmunus*." Sanchoniatho ſays, "Elion and his wife Beruth dwelt about Byblos. He was ſlain by wild beaſts in hunting, and deified by his children." Berytus was ſo named in honour of his wife. Nonnus ſays that Beroe, called by the Latins Berytus, was the firſt city in the world.

In Photio.

"Elion's ſon was Epigeus or Autochthon afterwards named Uranus." He is the former Autochthon, confounded with Noah the Agrotes who was Ham's father. Apollonius Rhodius and Lycophron ſhew that his name was Ophion. He was founder of the Ophiogenes and became a hero. "He invented *Betylia, or animated ſtones*;" Bochart reads erroneouſly *anointed ſtones*; Damaſcius ſays, "I ſaw a Betyl moving in the air." They are the rocking ſtones of the Druids, and Strabo's Egyptian Hermeia: ſuch as Main Ambre in Cornwall; and the two Petræ Ambroſiæ, or λιθοι εμψυχοι near Tyre, ſee Nonnus, 40, 41. "Uranus had by his ſiſter Ge four ſons, Ilus or Cronus, Betylus, Dagon or Siton," the Laponic Scita, the God of corn, "and Atlas." Dagon's name is derived fram Dagan, bread corn, the uſe of which he diſcovered, or rather improved the culture of: from his attachment to agriculture he was named Jove Arotrius; I take him to be Ammon. Betylus in Arabic is a ſubduer: El or Il is potent, as is Sadorn. "By other wives Uranus had much iſſue; on this account Ge quitted him: but Uranus, whenever he thought fit, would cohabit with her by force, leaving her immediately. He attempted to kill her children; Ge obtained aid, and both defended and avenged herſelf. Cronus grown to manhood and uſing Thoth as his councellor, ally and ſecretary (in which account Chiron's ſire is blended with Ham) avenged his mother by the advice of Thoth and of his daughter Minerva, whoſe *ſiſter* Perſephone died a virgin:" being the daughter of the eldeſt Ceres and named Core. Hence it appears that Proſerpine was Saturn's daughter, not grand-daughter; and the Jove her reputed father was Ammon, not Saturn's ſon Lapis, or Dionyſius the Jove of Nyſa. "Saturn made an *iron* ſpear and ſcimitar," this is the earlieſt account of that metal. "Thoth inſpired by *ſpels* the partizans of Saturn to fight Uranus; who was thus expelled his kingdom, to which Saturn ſucceeded; and took captive a favourite and pregnant concubine of Uranus;" who, as Lycophron and Apollonius Rhodius ſhew, was Eurynome. She from Pauſanias appears to be Derceto, ſhewn by Strabo to be Athera, Aſtarte, or the eldeſt Ceres; and thus this amour of Jove Uranus is Jupiter's inceſt with his daughter; and ſome taking him to be Jove Lapis, deem it his inceſt with his mother Rhea the eldeſt Ceres, or Athera; Uranus is deemed in Homer's hymns to have cohabited with the Magna Mater. "After Cronus

Cronus had given her to Dagon (who is Ammon) ſhe was delivered of her ſon Zeus Demaraon :" whom I take to be Tully's fifth Hercules or Indian Belus, and ſire of Melcart or Agenor the Tyrian Hercules (whom Tully regardleſs of order names fourth) and of the Egyptian Belus, Amenophis or the Hercules, called by Hephæſtion Nilus. Heſiod ſays this lady had the Graces by Jove, that is, by Ammon.—" Cronus afterwards ſurrounded his manſion with a wall; and is ſaid to be the founder of Biblos the firſt city of Phenicia:" tho' juſt before it is deemed Elion's reſidence; and Agrotes was the ſupreme God at Biblos long before.——" About this time the offspring of the Cabiri having built ſome ſtout ſhips, were ſhipwreckt near Mount Caſius (40 miles eaſtward of Peluſium) and there built a temple.—Cronus being ſuſpicious of his ſon Sadid, ſlew him with his own ſword." Shadid in Arabic is a ſtrong man, and ſeems akin to the Shaddai; but Cumberland renders Sadid, a ruſtic. " Cronus alſo ſuſpected his *brother* Atlas, and by Taoth's advice threw and buried him in a deep hole. He alſo beheaded his own daughter; ſo that his conduct amazed the Gods, his allies. His opponents were named Titans." Agreable to this account, Plutarch ſays from Manes (or Meon Cybele's huſband who is this Saturn) extraordinary actions were called Manic.——" Uranus being in exile ſends his virgin daughter Aſtarte with her ſiſters Rhea and Dione to cut Cronus off by ſtratagem; theſe Cronus debauched." So Epimenedes deems Saturn the father of Venus, Dione's daughter: this ſhews that Dione was Rhea Ammon's wife, as Venus was reputed Jove's daughter. So ſhe was Aſtarte, whom Tully confounds with her daughter the wife of Adonis or Oſiris: as Dione often was, with *her* daughter. Another proof of Aſtarte's being Rhea is, that Tully and Muſæus deem Hecate to be Aſteria's daughter, which is but a greciſing way of naming Aſtarte: Orpheus deemed Hecate the daughter of Jove and Ceres, that is of the eldeſt who was Cybele or Rhea. Apollodorus ſays, Hecate was Proſerpine, whoſe mother was the elder Ceres or Rhea, tho' commonly reputed the younger. Another argument to prove Dione to be Rhea, and her daughter Venus Semiramis to be Iſis, is from Poſidonius: " Fame ſays that Venus loved Dionyſius, but during his Indian expedition was converſant

with Adonis:" but this Adonis was Dionyſius himſelf; and his penſile gardens were thoſe of Semiramis, pleaſant but thro' ſituation barren to a proverb. Semiramis or Iſis fled to Babylon with Amenophis, Menon or Belus, whom ſhe wedded after Typhon ſlew Dionyſius. She was confounded with Dione, and by Tully, with Aſtarte; two names of her mother, who was Athera, Derceto, Dione, Baaltis, Aſtarte, Rhea, Ops, Cybele, the elder Ceres, the elder Proſerpine and Hecate, the younger Terra confounded with her mother the elder Veſta the grandmother of the younger.

Sanchoniatho proceeds thus, " Then Uranus ſent Eimarmene and Hora with ſome auxiliaries to make war on Cronus. But theſe ladies he alſo made ſubſervient to his love. Cronus had by Aſtarte ſeven daughters called Titanides or Artemides:" this ſhews that Aſtarte was Diana Celeſtis, or Venus Urania, that is Luna; whom Apollonius Rhodius and Virgil ſay Pan enjoyed in the form of a ram. He was Lunus, alſo Ammon; hence his ram's head. They were the Aſhtaroth, whoſe golden idols occaſioned the fable of the golden fleece. " Cronus alſo had by her Pothos and Eros;" allegorical beings. " By Dione he had alſo daughters, and by Rhea ſeven ſons; the youngeſt of them was deified at his nativity." This was Jove Lapis; " their ſon Muth was not deified till his death." Muth was a primitive God and deſcended from the Cronus who was Ham. " Cronus had alſo in Peræa or Baſhan three ſons, Cronus, Zeus Belus and Apollo;" this laſt ſeems to be Plutarch's Arueris: the Biſhop takes him to be Carneus, or ſon of Cronus, from Keren; whence alſo the town of Carnion or Carnaim; theſe being the Rephaims, or ſons of Rephas or Remphas or Saturn, as appears from the Coptic name of that planet; and the Septuagint render Chiun, a known name of Chronus, ſays the Biſhop (tho' perhaps erroneouſly) by Ræphas. Bannier ſays, " Kaivan among the Perſians is Saturn:" yet Kyon is the dog ſtar, Sirius. Natalis Comes ſays that Carneus was the ſon of Jove and Europa. The Apollo here ſeems alſo to be Tully's Cretan. The younger Cronus was the Cretan Aſterius. Belus here is ſtill Jove Lapis Rhea's ſon. He

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and Aſterius were reputed ſons of Teuct-amus; but Lapis was Saturn's, and ſo probably was his brother: tho' Rhea being Ammon's wife, he in ſome ſenſe is deemed their father. This is one reaſon for taking Ammon to be Teuctamus: Plutarch ſays Ammon was Amus: Tauct is a title of honour in the eaſt, as Della Valle informs us, who mentions a prince of that name. Milton, after Saint Paul gives it's ſenſe, when he terms ſome of the angels, *Thrones*.—"Contemporary with theſe ſons of Cronus were Typhon (whoſe deſcent he names not) and Pontus and his father Nereus. Sidon the daughter of Pontus (unleſs an error for Siren) was a famous ſinger, and Lyric poeteſs. Neptune was her brother. The Hercules called Melcarthus was Demaroon's ſon:" Tully deems the Tyrian Hercules the ſon of Jove and Aſteria; whom he takes to be Latona's ſiſter: but this Aſteria is Aſtarte; for Ampelius ſays the Hercules adored at Carthage (which was the Tyrian) was the ſon of Cronius and Athera. Diodorus ſays there was "one begotten by a Jove on an unknown mother, long before Alcides; and monuments of his feats ſtill remained in Egypt." I take this Melcart to be the ſame perſon as Melcander, Tar-chon, and Agenor; and his father Demaroon Zeus to be Hercules the Dactyl, and the Indian or Titan Belus of Babylon called by the poet Dorotheus, the Tyrian: alſo to be Jove Thalaſſius or Neptune Agenor's ſire. With the Tyrian Melcart Ino's ſon was confounded in the Iſthmian games.—"Uranus made war againſt Pontus, whom he deſerted and joined Demaroon; who invaded Pontus: but being routed by him, vows an oblation for his eſcape. Ilus or Cronus, in the 32d. year of his reign, having laid an ambuſcade for his father in an inland place, made him an Eunuch; but Uranus giving up the ghoſt, was there deified. His blood tinged the neighbouring ſprings and rivulets; and the place is ſtill viſible." Le Clerk ſays the expreſſion is ambiguous, and may ſignify that his council was taken off, his deſigns intercepted. "Aſtarte the ſupreme, Demaroon Zeus, and Adod king of the Gods (probably the Adad mentioned by Joſephus with Azael, ancient Syrian Gods, the laſt of whom is the Azelus of Trogus Pompeius, prior to Abraham) held the ſovereignty under Cronus." Macrobius joins Adad with Atergatis, which ſhews ſhe is Aſtarte. I take Adad

Col. 1.

On Heſiod.

to

Gen. 36.

to be the Hadad of Moſes, and to be Ammon's ſon Dionyſius. "Aſtarte's creſt was a buffaloe's head. Traverſing the earth ſhe obſerved a ſtar, which ſhe appropiated to herſelf, and conſecrated in the ſacred *iſland* of Tyre." Thus Aſtarte, the Grecian Aphrodite, diſcovered the motion of the planet Venus. "Cronus alſo travelled; and granted Attica to his daughter Athera. A peſtilence enſuing, Cronus made his *only* ſon a Holocauſt to his father." Here Sanchoniatho deſerts the Titan Cronus, who had many ſons. Elſewhere we are told "that it being an ancient cuſtom, in all great public calamities, for the ruler of the ſtate to ſacrifice his moſt favourite child, to appeaſe the *Demons*, theſe victims were ſlain with myſterious rites. Therefore Cronus, called by the Phenicians Iſrael, who reigned there, and after his death was deified into the planet Saturn, having an *only* ſon, therefore named Jehud (which reſembles Iſaac's epithet Jehid) by a nymph named Anobret (derived by Cumberland from Annoberet, conceiving by grace) and the country being engaged in a deſperate war, he arrayed his ſon in his fineſt attire, and made him a ſacrifice. Cronus underwent *circumciſion*, and obliged his friends to ſubmit to it alſo." This is an imperfect account reſpecting Abraham; which the Pagan prieſts adopted for their own profit; the oblation probably being to be exchanged, thro' the medium of a fine. "After this, Cronus gave Biblos to Dione, who is the Goddeſs Baaltis;" Nebuchadnezzar's Beltis: ſhe is the mother of Venus Semiramis. Thus Dione and Aſtarte were one perſon; for Aſtarte was poſſeſt of Biblos, whence Iſis fled to her. "Cronus beſtowed Berytus on Neptune and the Cabiri and huſbandmen and fiſhermen; who there conſecrated the remains of Pontus." I think this Cronus is Ham, and Neptune is Meon or Miſor. Bryant thinks theſe reliques relate to the Ark. "Before this, the God Taaut having formerly made an idol of Uranus, made *pictures* of the faces of the Gods Cronus and Dagon; and formed the ſacred characters of the other elements (or letters). As an emblem of ſovereignty he gave Cronus two eyes before, and two behind; two were ſhut: on his ſhoulders two wings were in motion, two at reſt: ſhewing that he is vigilant with compoſure, and active in tranquillity. He had two wings on his head denoting the rapidity of his thought, and the activity of his ſenſe."

ſenſe." Here Sanchoniatho confounds the Titan Saturn with Ham; Uranus with Noah: for Thoth was long prior to that Saturn and to his father Uranus.

The Atlantean genealogy in Diodorus reſembles Sanchoniatho's Titanian. Who inſtead of conſulting authentic records and archives of any importance has collected vague reports; and made an imaginary connection between ſuch as bear no relation to one another: an ill grounded account of Ham's indecent behaviour towards his father, he has applied to the Titan Saturn; and thus errs in chronology, as much as thoſe who take Ham to be Ammon, the Titan Saturn's rival. By this miſtake about the two Saturns, Ham and Cybele's ſpouſe, Thoth Ham's grandſon and Iſmunus Thoth's couſin german, are ſet as late as Chiron's fire: tho' Plato, who yet places Thoth in that Ammon's time who was Ham, eſteems him a primitive God of Egypt; which Rhea's huſband was not. Abraham being a perſonage of note, was deemed of regal rank, and of courſe was a Cronus: therefore Sanchoniatho applies ſome imperfect ſcraps of his hiſtory to his favourite Cronus; whoſe iſſue ruled the cities of Tyre, Byblus and Berytus, whoſe fame he had a deſire to celebrate, and whoſe antiquity to enhance. He like other Pagans had obtained ſome ſlight account of our primitive parents and their ſon Cain, and of Thubal-cain: alſo of the occupations of Noah, Nimrod and Sidon; but treats of them in an irregular, obſcure, erroneous and trivial manner. He ſeems beſt acquainted with the Titans, as appears from Diodorus Siculus; whoſe Atlantean hiſtory here follows; only premiſing that the Lybian Sol and Luna are the Titanian Oſiris and Iſis; and their parents, Hyperion and his conſort; thus Ammon is this Hyperion, and Saturn's brother. For tho' Ammon is ſaid to be Triton's ſon; yet Triton (in Lycophron and Apollonius Rhodius) is the Nile: thus the Egyptian Minerva Ammon's daughter was named Tritonia rather than from the Lybian river.

" Uranus, the firſt king of the Atlantides, reigned over the major part of the world, eſpecially towards the weſt and north. He formed men into corporations; induced them to build towns, alſo to ſow corn

corn and other ſeeds; obſerved the ſtars; predicted future events: determined the ſolar year, and the lunar period: and diſtinguiſhed the year by ſeaſons. For theſe qualifications he was deified at his death; and for his aſtronomical ſkill was denominated Uranus." Lycophron and Apollonius Rhodius call him Ophion. Lactantius ſays, "Uranus was deified at Carthage and buried in Aulatia." "By his ſeveral wives, ſays Diodorus, he had 45 children; 17 ſons by Titæa only: who for her merit was at her death deified by the name of Terra. Her iſſue were from her named Titans. Of her numerous daughters the two eldeſt, Baſilea and Pandora, called alſo Rhea (which in Celtic ſignifies lady, and by tranſpoſition is Hera, Latin for lady, and Juno's name in Greek) were the moſt eminent, eſpecially the firſt." Here obſerve that the Druids called the ſun and moon, Lord and Lady. "Baſilea, ſtudious to pleaſe her mother educated all her brothers; and ſucceeded her father in the empire by the public voice." This is a moſt early inſtance of regal election, and of female government. "She was ſtill a virgin, but afterwards in hopes of iſſue married her brother Hyperion, by whom ſhe had Sol and Luna. Theſe being deſervedly admired, were, as well as their father, envied by *his* brothers; who ſlew Hyperion and drowned young Sol in the Eridanus; grief on this account prompted Luna to precipitate herſelf from the top of the palace." This is an erroneous account, blended with Phaeton's ſtory. This Luna the wife of Adonis ſaid by Plutarch to be Oſiris, was not Aſtarte, as Tully ſays, but her daughter. Ovid mentions her flight (for ſhe is the younger Dione) from Typhon to Paleſtine. Plutarch ſays that Iſis (who is this Venus or Luna) fled to Aſtarte at Biblos. "Her mother ſearched the river for Sol's corpſe." This proves him to be Oſiris. "She alſo dreamt that he came to conſole her; and told her that he ſhould be deified as the ſun; and his ſiſter as the moon. This dream their mother made public, and paid them divine honours. She continued ever a widow; but grew diſtracted, playing round the country on tabors and cymbals, with her hair diſheveled. At length ſhe ſuddenly diſappeared, amidſt heavy rain; tho' ſurrounded by her ſubjects; who adored her children as the ſun and moon: and, erecting an altar to her as a Deity, introduced tabors and cymbals at his rites,"

Faſt 2.

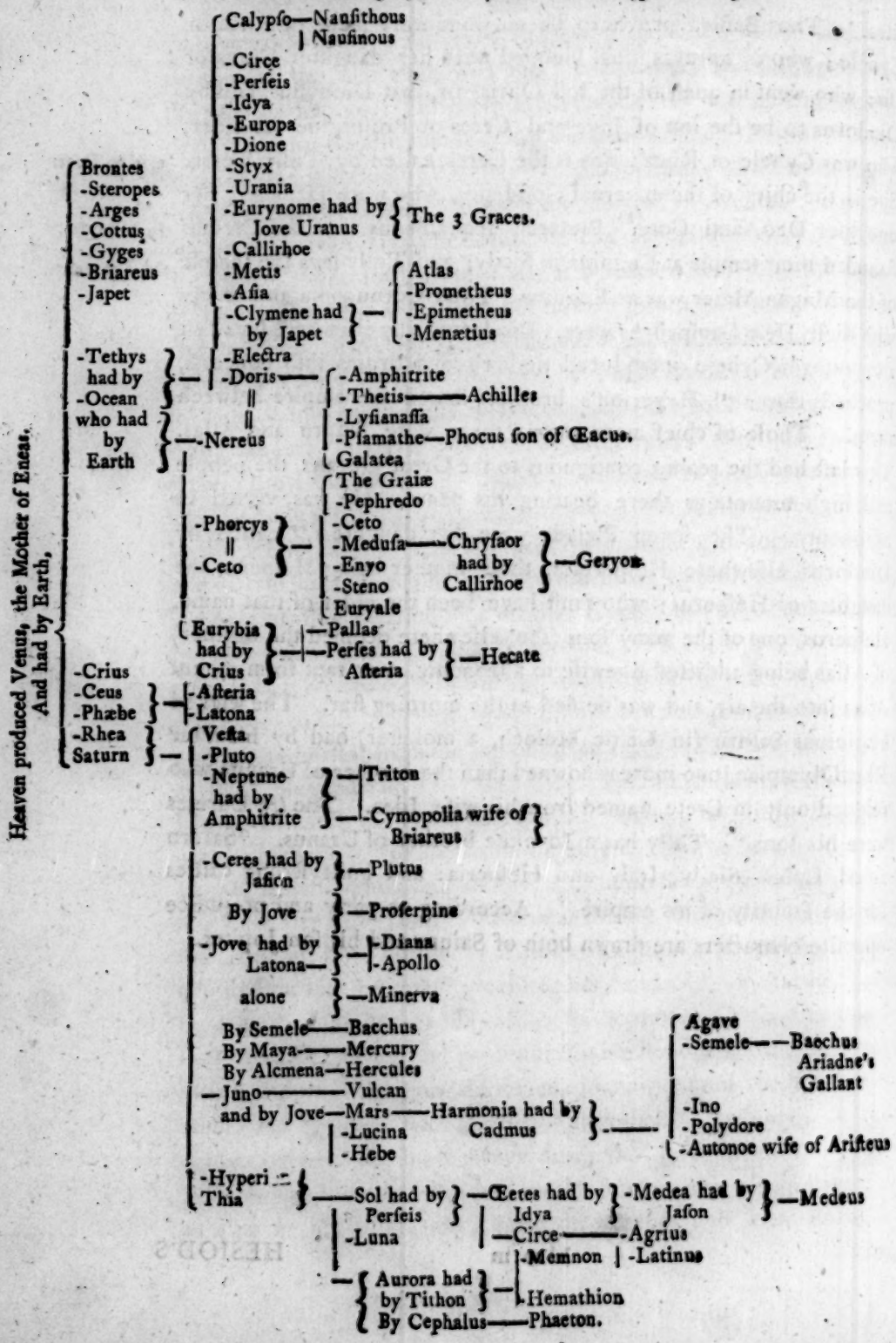
rites." Thus Baſilea proves to be an honourary name of Rhea or Cybele; who is here as uſual blended with her daughter Ceres or Iſis; who went in queſt of the loſt Oſiris, or, that Dionyſius, ſaid by Diodorus to be the ſon of Jove and Ceres or Proſerpine the elder, who was Cybele or Rhea: this is the Ceres called by Tully Terra. She is the chief of the maternal Goddeſſes, who were Demeter, her daughter Deo, and Corè. Plutarch acquaints us that the Cretans founded their temple at Enguina in Sicily; and Tully ſays the temple of the Magna Mater was at Enguina. Their Cornucopia announces who theſe Deæ Campeſtres were. Diodorus, who elſewhere ſays that the younger Cybele introduced timbrels and drums into concerts, proceeds thus; "Hyperion's brothers ſhared the empire between them. Thoſe of chief note among them were Saturn and Atlas. This laſt had the realms contiguous to the Great Ocean: the people and high mountains there bearing his name. He was verſed in aſtronomy. The ſeven Pleiads were his daughters," called by Diodorus elſewhere Heſperides, their mother being Heſperis the daughter of Heſperus; who muſt have been the elder of that name. Heſperus, one of the many ſons (tho' elſewhere deemed the brother) of Atlas being addicted likewiſe to aſtronomy, was rapt from mount Atlas into the air, and was deified as the morning ſtar. The wicked avaricious Saturn (in Celtic Moloch, a moleſter) had by his ſiſter RheaOlympian Jove more renowned than the brother of Uranus,who reigned only in Crete, named from his wife, Idea. The *ten* Curetes were his ſons." Tully has a Jove the brother of Uranus. "Saturn ruled Lybia, Sicily, Italy and Heſperia: and built ſtrong caſtles for the ſecurity of his empire." According to party and prejudice oppoſite characters are drawn both of Saturn and his ſon Jupiter.

1. Nat. Deor

In Marcello.

In Verrem.

HESIOD's *Theogony, exclusive of the Physical Persons.*



The ſecond Sol was Hyperion. The fourth Sol was of Rhodes, the father of Jalyſus, Camirus and Lyndus.

The fifth Sol was of Cholchis and had by Perſeis
- —Œætes
- —Paſiphae
- —Circe

N. B. Apollon. Rhod. 3. 245, deems Medea's brother Abſyrtus one of the Phaetons.

Dies and Ether, by ſome, ſays Tully, deemed Saturn,
- —Cælum, partly Phyſical, partly the real Ophion.
- —Saturn——The 3d or Cretan Jove—
  - 1ſt Vulcan had by 1ſt Minerva, both Phyſical, —1ſt Apollo of Athens; the 2d is a Cretan ſon of Corybas; the 4th an Arcadian brother of the firſt Eſculapius. Ampelius ſays, ſon of Silenus, meaning Bacchus of Egypt,
  - —1ſt Venus by Dies; the Planet. the 2d is Aphrodite mother of the 2d Cupid. the 3d is Dione Vulcan's wife (tho' others ſay ſhe was Electra) and mother of Anteros. the 4th was Aſtarte wife of Adonis.
  - —1ſt Mercury (the Planet) by Dies: the 2d was brother of Eſculapius (that is the Egyptian, Thoth's brother) Ampelius ſays, ſon of the 2d Jove (Ammon) and of Proſerpine (the elder) Lactantius the Grammarian ſays of Liber & Proſerpine
  - 2d Jove an Arcadian; (Ammon)
    - -3d Minerva, Bellatrix; Nitocris of Egypt.
    - -1ſt Muſes; 4. Thelxiope, Aoede, Arche, Melete,
  - —1ſt Jove of Arcady, alſo the Planet:
    - —1ſt Sol, ſon of Heſiod's Hyperion.
    - —1ſt Hercules, by Liſyto, he wreſtled with the 2d Apollo for a tripod.
  - —Proſerpine had by the firſt Jove of Arcady
    - —1ſt Diana——1ſt Cupid or the noted Ceres.
    - —The Anactes, or firſt Dioſcuri, Tritopatreus (or Orion) Eubuleus, Dionyſius: Diodorus ſays that Jove Lapis was called Eubuleus
  - —Liber: thus ſuppoſing Ether to be Saturn; who was ſpouſe of Rhea his mother

2d Dioſcuri, Caſtor & Pollux.
-6th Hercules by Alcmena
-4th Bacchus,— by Latona.
-5th Bacchus,— by Semele.
-3d Vulcan
-3d Apollo; Ampelius deems Ammon's ſon Orus the elder the 5th Apollo
2d Diana by Latona.
-4th Minerva by Ocean's dr. Coryphe.
-3d Mercury, by Maia.
-2d Muſes, 9; by Mnemoſyne
-3d Muſes, 9; by Antiope.
—4th Hercules, by Aſteria, Hecate's mother: the Tyrian, and ſire of Carthage; ſee Stat. Sylv. 1. 2. Athenæus ſays Typhon ſlew him.

—4th Mercury, anonymous: He counts Thoth, 5th: confounding him with the Argicide, Cyllene's ſon.

Nilus
- —2d Vulcan, or Phtha, Opas.——3d Sol He is Ham.
- —2d Dionyſius; the 3d is Ammon's ſon, a Cabir. But his firſt four are all one perſon.
- —2d Minerva; the ſame as the 3d, Ammon and Meon Cybele's huſband fathered her.
- —2d Hercules, the ſcribe: He ſeems the Gallic Ogmeon. the 3d is the Dactyl, the ſame as the firſt: the 5th is the Indian Belus; He is Demaroon Zeus.

Nile here is in ſeveral characters. As Vulcan's ſire he is Noah. As Mercury's ſire he is Miſor. As the father of Dionyſius he is Meon Rhea's ſpouſe.

Tully was no adept in mythology, which he evidently held in contempt. He deems Thoth Ham's grandſon to be the Argicide who was Cyllene's ſon: and Liber to be the elder Proſerpine's brother inſtead of ſon. Indeed Ammon and his ſon Dionyſius were often confounded. He counts Saturn the elder Proſerpine's nephew inſtead of brother. His Nilus is a medley of all who bore that name, that is of every Oceanus, Meon, Amenophis, or Oſiris: thus Nilus his ſecond Vulcan's ſire is Noah, the primitive Oſiris, ſire of Sanchoniatho's Zeus Michius. The ſire of the ſecond Minerva and ſecond Dionyſius (who are each the ſame as the third) is Meon, Cybele's huſband, who often fathered Ammon's children. The fourth Mercury ſeems to be Armais, councellor of Seſoſtris in Elian: and his ſire to be Amenophis. He is the Nilus who enjoyed the daughter of Uchoreus, that is Saturn's daughter Ceres, in the form of a bull; ſee Diodorus and Arnobius.

Yet Tully's genealogy, which is partly phyſical like Heſiod's, contains ſome uſeful information. It confirms Diodorus as to the Jove, brother of Uranus: tho' by counting them Ether's ſons, they became phyſical beings. Diodorus has a Dionyſius Proſerpine's ſon: but contradicts himſelf in counting him his ſecond, whom elſewhere he deems his firſt; and counts the ſecond, Io's ſon; that is according to the Greeks, ſon of Iſis, or Ceres the elder, and Ammon's ſon: thus both became one. Ampelius ſays truly that Liber Pater the brother of the younger Ceres or Iſis is (the elder) Proſerpine's ſon, and the ſecond Jove's, whom he erroneouſly ſtiles Saturnius; this is the third Jove. Thus Tully's Liber or firſt Dionyſius is alſo his ſecond. The third in Tully and Ampelius was a Cabir's ſon: but the Scholiaſt of Apollonius ſays that Ammon was a Cabir: thus Tully's three prior Dionyſii are the ſame perſon. Tully's firſt Vulcan is celeſtial fire: his firſt Minerva is celeſtial wiſdom adored at Athens: and from them came human foreſight, the firſt Apollo. Tully confounds Ammon (who was the firſt Arcadian Jove) with the firſt Cretan in Diodorus; who was the brother of Uranus. The Dactyl, Tully's third Hercules, was the wreſtler, and the ſame as his firſt. The Scribe was Miſor, Menes or Menon, who was Malica

or

or Malyc and the firſt Melec-ertes. Tully calls Aſteria (begotten according to the Latins by Jove in an eagle's form) the mother of the fourth Hercules; he alſo was Melcart; in the Maccabees, Melcarthus. Suidas, miſtaking him for Ino's ſon Melecerta (as Lycophron does, in counting him Palemon) places him in the time of Minos; which indeed may be partly true; for Ino who is generally deemed a couſin-german of Minos met the real Tyrian Hercules at Tybur, as Ovid relates: but he was older than Ino, for Europa's purſuers built a temple to this Hercules at Thaſus. Suidas ſays, "This Hercules diſcovered the Tyrian dye, firſt uſed by a Phenician king:" he was Saturn. Some ſay that Agenor's ſon Phenix made this diſcovery. Euſebius calls this Hercules Deſanaus; Heſychius, Dorſanes; from Ador San, reſembling fire. He ſeems the *Adores* in Juſtin, prior to Abraham. He was not ſo ancient as the Gallic Ogmeon, which ſignifies mighty Ocean, or Neptune; like Og-mor, in Glamorganſhire, a coaſt open to the great ocean. Ogmeon was the German Almannus, the moſt ancient Hercules. Tully's 4th Venus is older than his 3d. (who was alſo Aphrodite his ſecond) being her aunt, or more truly her mother. His firſt is a phyſical being. Ampelius deems the ſecond the daughter of Air and Ocean; but he was Meon or Saturn Cybele's ſpouſe. Tully's firſt Mercury is the planet. His ſecond is really Thoth, brother of the Egyptian Eſculapius; but Tully counts Thoth the fifth Mercury.

Intending now to mention the Cretan Theogony, I will here give a ſhort account of that iſland. Crete, once Idæa, now Candia, 100 miles S. W. from Aſia Minor, is about 180 miles long, and where wideſt about 55 broad: it is fertile and well watered. Its fruits are excellent; its wines good but ſtrong; its air pure. Anciently it contained 100 towns: Ptolemy enumerates 40. Cnoſſus its capital, once Ceratus, was 39 ſtadia in circuit: it ſtood 25 from the Egean ſea; 90 from the African; 3125 paces from Gortyna, towards the N. E. Gortyna on the ſkirts of the fertile plain of Meſſaria, and ſix miles from Ida, roſe ſuperiour to all the other cities; by it ran the

the river Lethe. In a little hill to the ſouth of Ida, and 3 miles from Gortyna is the labyrinth: in which the principal alley is 1160 paces long, and about 8 feet high, terminated by two large apartments. Savary. The chief Sinuoſities are about 30 paces from the entrance, on the left hand: others are on the right. The middle of the paſſage is ſo low that it muſt be crept through. Dedalus conſtructed this cave; for Cedrenus ſays the Minotaur occupied a cavern of the labyrinth; but the Minotaur was in the time of Dedalus. Theſe caves were Dio. Caſs. frequent. The Titans retired to a cave of the Getæ. Nottingham is named from artificial caverns under that town. They often were ſacred and oracular cells. So the Sibyl's cave, and that of Trophonius were famous for oracles. Porphyry writes that Zoroaſter conſecrated a cave to Mithras. The cave under Pembroke caſtle was probably an augurial cell of the Druids: for its name is derived from Ogan, Augurium; ſee Rowland on Mona: hence the Oggan character belonged to the Vates. Minos reſorted to the Cretan cave every ninth year, to conſult Jove on politics; Epimenides frequented it during 50 years to ſtudy philoſophy: and there Pythagoras (as Iamblichus writes) ſtaid with him thrice nine days; and afterwards affected a cave at Samos.—Cidonia the oldeſt and ſtrongeſt town in Crete faced Peloponneſus. Apteron, 10 miles from Cidonia, had its name from the victory of the Muſes over the Syrens, whoſe wings they thus proverbially clipped. Rithymna, now Retimo, was a maritime town on the north coaſt. Heraclea is now the port-town of Candia; being oppoſite to Dia and Thera. Dicte is a noted mountain next in height to the famous but infertile Ida, where iron ore was firſt diſcovered, in the centre of the iſland; Dicte is 1000 ſtadia to the eaſt of Ida. Near Dicte, and on the ſouth, Præſos was the capital of the Eteo-cretes.

The Cretan Theogony of Diodorus differs in ſome meaſure from his Atlantean; and is to this effect.

Cretans report that the Titans were contemporary with the *nine* Curetes, ſuppoſed by ſome to be ſons of the Dactyls; whom ſome count five; others, ten; others, 100. Ephorus ſaid, they came into Europe

Europe from Ida in Phrygia, and were verſed in incantations. In Crete they diſcovered fire, copper, and iron. The Dactyl Hercules founded the Olympic games. The Curetes were at firſt *ſhepherds*, and diſcovered *honey*; practiſed hunting and *ſhooting*; invented ſwords, helmets and *military dances*. They formed ſociety, and rules for good order. The Titans lived in Gnoſſia; where even now, ſays Diodorus, Rhea's native houſe is viſible. They were ſix males and five females, born of Cælum who was one of the *Curetes*, and Terra or Titæa. From her, ſays Diodorus they were called Titans; being Saturn, Hyperion, Coeus, Japet, Creius, Ocean, Rhea, Themis, Mnemoſyne, Phœbe, Thetis. Saturn *the eldeſt*, civilized mankind," and is here ſaid to be " a ſtickler for juſtice and virtue: and reigned principally in the weſt. Some write that Jove did not depoſe Saturn, but peaceably ſucceeded him. From Cœus and Phæbe came Latona. From Saturn and Rhea, came Veſta, Ceres, Juno, Neptune, Pluto and Jove. Neptune built a navy and invented horſemanſhip. Pluto preſided over funerals; and ſtole Proſerpine from her companions Minerva and Diana in the flowery lawns of Enna: her mother Ceres, deemed Iſis in Egypt, invented corn, and had Plutus by Jaſion. Jove's daughters were Venus, the Graces, Lucina, Diana, Horæ, Eunomia, Pax, Juſticia, Pallas and the Muſes. His ſons, Vulcan, Mars, Apollo, and Mercury; alſo (in which he is confounded with Ammon) Dionyſius by a Proſerpine, born in Crete and torn by the Titans, as Orpheus related: he invented wine and the preſervation of fruit. *Jove* begot a Hercules, prior to Alcmena's ſon." He is Tully's fourth; the ſon of Aſteria and Demaroon Zeus; who was Jove Thalaſſius and the Neptune who begot Agenor: alſo the Belus Priſcus, who went from Tyre to Babylon, was viſited by Jove, took part with Saturn in the Titanian war; and is Tully's fifth Hercules or Indian Belus, tho' the fire of his fourth: " Effects of whoſe labours are in Egypt, and a city founded by him. Jove had Britomartis or Dictynna (a companion of and confounded with Diana) by Acharmis daughter of Eubulus ſon of Ceres; Pauſanias ſays, of Carmanaor. Some report that Diana was named Dyctinna from nets; by means of which ſhe eluded Minos, brother of Radamanthus and Sarpedon Jove's ſons by Europa: (this Diana was ſiſter

of

of Orus; their father was the youngeſt Jove of Nyſa, Ammon's ſon; not the ſon of Saturn.) Saturn's brother Japet was father of Prometheus. His brother Hyperion was an Aſtronomer. Mnemoſyne invented technical terms, and method in argument, and artificial memory. Themis invented laws, ſacred rites and divination: (Suidas ſays, that in Deucalion's flood ſhe rode an ox.) Jove married Juno in the vicinage of Gnoſia." But this proves the Jove here meant to be Ammon, and Rhea to be the elder Juno: for Saturn's ſon Jove married his Juno at Samothrace. He erected courts of judicature: ſubdued Milinus in Crete, Typhon in Phrygia; alſo the Giants in Crete, whom Muſæus firſt deſerted. Before the engagement Jove ſacrificed to Sol Cælum and Terra: yet, tho' he won the victory, he had other conteſts with them at Pallene in Macedonia, and the Phlegræan or Cumean plains of Italy.—Venus preſided over mature virgins; Lucina over pregnant women: Diana over infants. Pallas invented olive oil, the flute, tools, clothes and architecture. The Muſes, letters. Vulcan preſided over metallic works: Mars over tactics. Apollo invented the bow, the harp and medicine; which laſt his ſon Eſculapius by Coronis improved. Apollo ſo much repented of his ſeverity towards Marſyas after his victory, that he broke his harp. Mercury invented one in the form of a tortoiſe; and the exerciſe of wreſtling; and preſided over leagues, expreſſes, weights, meaſures and trade. Minos built Gnoſſus facing Aſia, Phætos on the ſouth coaſt of Crete, and Cydonia facing Peloponneſus; enacted laws, and became ſovereign of the ſeas. Purſuing Dedal (whom Pauſanias deems coeval with Œdipus) to Sicily, he was there ſuffocated in a bath by the daughters of Cocalus. Radamanthus ſubdued ſeveral Iſlands, as well as Minos; was a ſtrict executor of juſtice: he gave his ſon Erythrus the dominions of the Erythræans; Chios, to Oenopion Ariadne's ſon by Bacchus; Lemnos, to Thoas; Cyrnos, to Egyus; Peparethos, to Pamphilus; Maronea, to Euamis; Paros, to Alcæus; Delos, to Anio; Andros, to Andreus. Minos, being jealous of the fame of Radamanthus, ſent him into exile: who therefore, reſiding in the Iſlands facing Ionia, induced Erythrus to build a city of his own name in Aſia.—Radamanthus is remarked by Theognis for his temperance. He wedded Alcmena's widow,

widow. Euſtathius on Homer's Odyſſey, aſſerts that Radamanthus enacted the oath (uſed by Socrates) Καταχηνος, κυνος, και κριου; this really was by Canaan, Chon and Ammon: hence the firſt Chon was that primitive Hercules who was Miſor: and the firſt Ammon was Ham. Sarpedon acquired Lycia. His ſon Evander had Sarpedon by Deidamia Bellerophon's daughter. Deucalion the ſon of Minos was the father of Idomeneus: his other ſon Molus was Merion's father. As to the inhabitants of Crete in general; next to the Eteocretes, the Pelaſgi viſited the iſle; then Dorians under Teuctamus, who ſeems to be Ammon, ſon-in-law of Cres, king of the iſland. Bryant.

To what Diodorus ſays of the Curetes and Dactyls, who at firſt were the ſame perſons, Rhea's attendants; but afterwards the Curetes (whoſe name is derived from Couris, a ſpear; and Gwr Rhaidd in Celtic is ſpearſman; yet as Plutarch in Artaxerxes and Cteſias in Perſicis aſſert that Kuros is Sol, the Curetes originally may have been prieſts of the ſun) were prieſts who celebrated this Demeter's rites, and in Samos were named Corybantes: let me add that Pauſanias names five Dactyls, Hercules, Pæonius (who ſeems to be Tully's ſecond Apollo) Jaſius Cybele's lover, Epimenides and Idas. He alſo names Pyrrhicus, a divine Curetes, from whom the town of Pyrrhicus had its name; whither Silenus reſorted from Malea; and diſcovered to him an excellent well there, dry only in long droughts. From him their military dances were termed Pyrrhic. From theſe Curetes Pauſanias ſays the nymphs Ithome and Neda received young Jove, and bathed him in a fountain of Meſſene. Apollonius Rhodius names for leaders of the Dactyls, Titias and Cyllenus Anchiale's ſons, and Demeter's, Rhea's, or Antæa's aſſeſſors. His Scholiaſt ſays that Sophocles deemed them Phrygians; and that they were ſix males and five females; but that Pherecydes ſays the firſt were 20; the laſt, 32: and they underſtood huſbandry, medicine, and metallic operations; that their name aroſe from ſaluting Rhea's fingers. Apollonius Rhodius calls them Cretans. Callimachus deemed Tityas a Cimmerian. Hellanicus in his Phoronis names Kelmis, Damna- meneus, and Acmon. This laſt ſeems L, 3.

to be the father of Uranus; for his brother founded Chalybia near the Thermodon, inhabited by Forgemen: he firſt led the Cyclops into Greece, Crete and Sicily; they were Pelaſgi and Titans, but intermixed with Celtæ; thus Homer deduces them from the north; for they were the Leſtrigons; or at leaſt their companions. Nonnus (27) adds Ocythous: and deems (37) Erectheus and Hymeneus (the father of Aſcalon and Tantalus, as Stephanus writes) contemporary with them. Strabo from Pherecydes ſays they were nine ſons of Apollo and Rhytia: and ſometimes reſided in Samothrace, anciently named, as Varro wrote, Parthenia: theſe were later Curetes than the firſt Cretan. The Curetes had the name of Corybantes, ſays Diodorus, from Corybas Jaſion's ſon, who with Cybele and Dardanus brought Demeter's rites to Phrygia. He adds, "Her rites were firſt inſtituted in *Samothrace* in the reign of Orus:" by Myrina; and the iſle was on this account called Samos, ſacred. Thus the Dactyls and their ſucceſſors made a circuit from Phrygia to Greece
13. & 14. and ſeveral iſlands, and then returned to Phrygia. Nonnus mentions Curetes, ſons of Combe and Socus, ſlain by Cecrops.

The Cabiri, Dioſcuri and Anactes were Deities. Their prieſts were the latter Curetes, Corybantes; whoſe founders were the Dactyls and Telchines Rhea's attendants. Pauſanias terms Corybantus, Satrapes. The Telchines, whoſe name is derived from Talchin, a wizzard, were extremely ancient: Strabo counts them nine: Agrippa, ſix Alaſtores, namely Acteus, Megaleſius, Ormenus, Lycus, Nicon, and Mimon. Syncellus informs us that they with the Caryatæ made war on Phoroneus and the Parrhaſii, deemed by Pauſanias a people of Arcady. Apollodorus writes that Apis ſon of Phoroneus loſt his life by Telchin: but Syncellus adds that the Telchines were expelled from Greece to Rhodes; which iſland then received the name of Telchinis, as Strabo affirms. Dionyſius Hal. ſhews that theſe Telchines were Curetes, who with the Leleges, under Deucalion expelled the Pelaſgi from Theſſaly. Apollodorus ſhews that theſe Telchines were Curetes; ſaying, that the ſons of Endymion, Deucalion's great grandſon, ſlew Apis and took refuge among the Curetes:

Curetes: whom Homer joins with the Etolians; the Scholiaſt of Thucidydes ſays that Acarnania was anciently named Curetis. That Endymion's ſon was the perſon who ſought their protection is probable: in thoſe ages, when perſons were longeval and propagated early, ſix or ſeven generations were ſometimes alive at once: and as they continued propagation to old age, the youngeſt children of the firſt generation were often no older than thoſe of the fifth or ſixth. Thus Archbiſhop Uſher relates that "Thomas Parr married firſt at 80 years of age; did pennance for Adultery at 105; and married again at 122." Deucalion's great grandſon Siſyphus wedded Merope Deucalion's couſin-german, and was contemporary with Œnone or Egina daughter of Aſopus, and mother of Œnomaus and Eacus, and ſiſter of Iſmene Niobe's daughter-in-law. Amphictyon was coeval with Cephalus; his widow wedded Radamanthus the friend of Tityus Latona's gallant: Xenophon ſays that Chiron was tutor of Cephalus; Apollodorus, that he was tutor of Acteon grandſon of Cadmus: Apollonius Rhodius ſhews that he was alive during the infancy of Achilles, and muſt have ſeen five or ſix generations. Chron. Sacr.

It appears that the Curetes or Telchines were in Greece before they went to Rhodes; and in Rhodes before they accompanied Rhea to Crete. They certainly came with Acmon to Phrygia; thence to Greece with the Pelaſgi, and alſo to Italy; hence Val. Maximus (2. 2) derives the Tuſcans from the Curetes. Their ſucceſſors came with Dardanus to Samothrace and had the name of Corybantes from his nephew. Some of them accompanied Dardanus to Phrygia. It appears from Herodotus that the Pelaſgi had knowledge of ſome of their rites, which they had inſtituted in Samos; but did not know the names of the Gods they belonged to; which were brought from Crete, after they had been there probably transfered, with additional ceremonies, to the Titans, from the primitive Cabiri, Ham's immediate deſcendents in Egypt; whoſe honours Tuitho taught to the Celtæ, his ſon Mannus continued, and Acmon introduced in Phrygia: for Lucian ſays the names of the Gods were firſt known in Egypt. Pauſanias mentions Curetes contemporary with Jove, Saturn, Cecrops and Lycaon; indeed the myſteries they celebrated had a higher 2. 50. & 52. Dea, Syr.

origin than the Titans; and reſpected the great events and operations of nature; to the diſcharge of whoſe offices profane adulation appointed deified patrons; as Miſor and his conſort at firſt; ſuperceded afterwards by the Titan Dionyſius and Ceres.

Pauſanias tells us, "Hercules the eldeſt of the five brother-Dactyls called alſo Curetes, to whom Rhea conſigned her infant Jove, came from Ida in Crete to Elis, and propoſed a foot race for an olive crown. Some ſay that Jove here contended with Saturn for the empire of the univerſe: others, that he inſtituted thoſe games upon his victory over the Titans; in which Apollo won a race from Mercury, and a boxing-match from Mars.—Clymenus ſon of Cardis a deſcendent of this Hercules, fifty years after Deucalion's flood, came from Crete and celebrated thoſe games. Endymion ſon of Aethlius dethroned Clymenus, and made his realm the prize of a foot-race between his ſons."

Clem. Alex. Strom. Thraſyllus counted 73 years from the invention of iron by the Dactyls up to Deucalion's flood in the time of Phaeton and Crotopus, four generations after Inachus. And from that diſcovery down to Ganymede's rape ſixty five years; this was 15 years before the expedition of Perſeus; which was 34 years before Troy's foundation.

Strabo. 13. The Dactyls were Cyclops and Chalybes; as the Cyclops were akin to the Arimaſpi.

Geor. 4, As to Jove's education in Crete various are the reports. Virgil's fable of the bees alludes to Ariſteus the foſter father of Dionyſius; who was the Jove that Amalthea, ſaid to be his mother, fed with goat's milk; hence his name Attis, and Attagos. The nurſe Meliſſa, deemed by Lactantius the daughter of the Cretan king Meliſſeus, alludes alſo to the honey of Ariſteus, and of his daughter Macris. Apollonius Rhodius and Apollodorus ſay *Adraſtea* was his nurſe. The nymph Ida alludes to the Cretan mountain. Pauſanias gives Neda his Arcadian nurſe the aſſiſtance of Thiſoa and Hagno.

PRIMITIVE HISTORY.

BOOK III. CHAP. III.

CONTENTS.

A Deſcription of ancient Egypt: A ſhort Account of their old Police, Cuſtoms, Laws, and Religion; with Reflections.

EGYPT, that land of wonders both divine and human, demands our particular attention, in all reſearches into the hiſtorical remains of remoteſt antiquity: whether we conſider the importance of a country, which contains the grandeſt operations performed by the hand of Man; atteſting a ſurpriſing ſkill in mechanic arts, when ancient Greece lay in as great obſcurity, as now under the illiterate Turks; and when the ſince-illuſtrious Italy was inhabited by robbers and ſavages, with a few exceptions of adventurers from the allied countries of Egypt and Phænicia: or, whether we reſpect the venerable hiſtorical reliques of the moſt ancient ages, reſcued from devouring time by Eratoſthenes, Manetho, Herodotus and Diodorus; or, whether we lament the intricacy, as well as imperfections of thoſe fragments; mangled, interpolated and corrupted as they are by ſubſequent projectors.

The Table of Eratoſthenes is highly valuable: it ſhews us the number and length of reigns not only to Nitocris (Rhea's daughter, and the mother of Orus Apollo the contemporary of Crotopus, and of Deucalion, Cranaus, Nyctimus, Phaetor and Dardanus) but even down to the Trojan war; from Menes the firſt Egyptian king; who, being Thoth's ſire, is ſhewn by Sanchoniatho to be Miſor. Manetho's Memphite Dynaſties ſhew the number of reigns from the firſt regent there, who was ſoon after Menes the founder of Memphis, down

alſo

alſo to Nitocris. It is fortunate that we are told the Dynaſties contain five Tables of collateral princes: that the ſum of all the years of the Dynaſties are 3555, and of all the ſucceſſive reigns (including the Gods and Demigods) are 113. And all the reigns at Thebes with the 53 omitted by Syncellus, amounted to 91. This ſhews that Africanus and Euſebius tampered with the Dynaſties unwarrantably; by augmenting the number of reigns and of years beyond all probability.

The Mediterranean bounds Egypt on the North; the Arabian gulf, and a line drawn from it to mount Caſſius, on the Eaſt; hence that ſide of Egypt is termed the Arabic: the Nubian mountains on the South: the Lybian deſerts, in which ſtood Ammon's temple, on the Weſt; therefore that ſide was called the Lybian. Two ridges of mountains run from the South, thro' the upper Egypt, on each ſide of the Nile: about Cairo they expand; the eaſtern ridge tending towards mount Colzoum, which ſeems to be Caph-tor, Pliny's Gens Tyra: the Weſtern, towards the ſand hills near Alexandria.

The noble river Nile (a branch of which, as Savary writes, called Aſerac a name akin to Niſrock, joins the Niger, inſulating all the northern Africa) flows thro' the heart of Egypt from Ethiopia to the Mediterranean: diſtributing itſelf into ſeveral channels at the lower Egypt; and overflowing the vale annually, thereby fertilizing the ſoil, and diſpenſing plenty around. The periodical increaſe of its waters about the ſummer ſolſtice ariſes from exceſſive rains in the ſouthern regions. An infinite number of canals interſecting the vale of Egypt invite the waters of the Nile from its main channel and principal branches, into every part of the level country: thro' the ſoil of which they filtre to the roots of the various vegetables, even when the river lacks the abundance neceſſary to effect a compleat inundation. What a providential benizon in a country where the terreſtial effluvia are inimical to the generation of fertilizing ſhowers! Michael of Tripoly the Abeſſine Embaſſador ſays, he often viſited the head of the Nile in the province of Ago twelve days journey from Gonthar.

The

The grand diviſions of Egypt are Thebais anciently undiſtinguiſhed from Ethiopia, the Heptanome, and the Delta: the eaſtern ſide of which was deemed Arabia: the weſtern, Lybia—Its principal cities, beſides Alexandria, were Sais, Butis, Mendes, Tanis, Sin, Bubaſtis, On, Chemmis, Thebes, Abydus, This, and Memphis.

Diodorus Siculus deduces the Egyptians from Ethiopia, meaning undoubtedly the Eaſtern. Ham's iſſue peopled Pathros or P'athyris. or Thebais (both which names ſignify Oxland) before the lower region became habitable, or perhaps viſible. For, tho' Thebais contained 10 Nomes; the Heptanome, 7; the Delta, 10; under Seſoſtris; and ſome of theſe were afterwards ſubdivided: yet the prieſts informed Herodotus that "the ſpace between the mountains even above Memphis, was once an arm of the ſea: that in the reign of Myris, 900 years before his own time, the Nile overflowed the vale, whenever it roſe 8 cubits: but now (ſays he) it muſt riſe 15 to do ſo. In the reign of Menes its firſt king, Egypt was (except Thebais) an entire moraſs; and the region now viſible above lake Myris was overflowed for 3 days ſailing." So Strabo ſays, "the borders of that lake and the region about Ammon's temple reſemble a ſea coaſt;" "All which new territory is the gift of the Nile, and extends, ſays Herodotus, 3600 ſtadia from the Plinthinetean bay to the Serbon lake at mount Caſſius, which is 1000 ſtadia from the Red ſea; and three days journey from Jeniſos a town of Arabian Egypt (Iſaiah's Hanes, 30;) from that mountain to Heliopolis, on the ſide of Egypt the land is low and muddy:" thus Strabo thought the Mediterranean was once joined to the Red ſea at the Elanitic gulf. The ſea is excluded continually more and more; for Damiata a ſeaport, A. D. 1240, is now ten miles from the ſea. "The road thro' the higher ground is 1500 ſtadia, but narrow: a mountain of Arabia, which afforded materials for the Pyramids, and extends eaſtward 60 days journey, confines it on the eaſt, quite to the Red ſea." Diodorus ſays, "thro' this tract Seſoſtris raiſed a rampart to Arſinoe;" which in a direct line (as Agrippa wrote) is 125 miles from Peluſium. "On the Lybian ſide a rocky mountain extends, on which ſtand the Pyramids. Here Egypt is only 200 ſtadia in width; but after-

Herodot.

In Pliny.

afterwards

wards becomes more dilated. The diſtance between Heliopolis and Thebes (continues Herodotus) is 4860 ſtadia; from Thebes to Elephantis, 820''—Helipolis, the capital of a *Nome*, faced Cercaſura on the oppoſite ſide of the Nile, at its diviſion: and was two leagues below the preſent Cairo, which is built in the form of a creſcent, and is five miles in length. It roſe upon the deſtruction of Maſr Foſtat or Tent Fort; *Maſr* being ſynonymous to *Caer*, a fort, it therefore is called Old Cairo, and ſtood at the Nile a little above Al-cairo; having now the name of Maſr Elatic, Old Caſtle. On the eaſtern ſide of it is an ancient caſtle, which was the Babylon built by a colony brought thither, either by Semiramis, Seſoſtris, or Cambyſes. Strabo ſaw the Pyramids from hence. It is the Latopolis of Joſephus, the capital of a *Nome*. Heliopolis ſtood near the old caſtle of Hellai, three leagues above the Apex of the Delta: which is the triangular region bounded on the North by the Mediterranean; on the Eaſt by the Peluſiac or Bubaſtic branch of the Nile; on the Weſt by the Heracleot or Canobic deemed by Ariſtotle the only natural channel; "having its mouth (ſays Pliny) 146 miles from the head of the Delta, and 170 from the Peluſiac;" ſo named from Peluſium or Sin, an ancient town on its eaſtern bank, 20 ſtadia from the ſea, ſeated amongſt lakes, and once walled 20 ſtadia in circuit, and counted by Diodorus 1500 ſtadia from Heliopolis: which altho' its ſite is now a plain, yet as Strabo relates, ſtood upon a lofty mound, near lakes, with which the neighbouring canals communicated; having a moſt antique temple, built in the Egyptian ſtile, dedicated to Sol: and here the Ox Mnevis was adored. Wood ſays that one ſtone of this edifice is ſixty four feet in length. The ruins of this city have one obeliſk ſtill ſtanding 68 French feet high above the baſe, and 6½ feet ſquare: Shaw found its height 54 feet; he gives us a repreſentation of it and its hieroglyphics, explained by Kircher: here likewiſe is a Sphinx of yellow marble proſtrate in the duſt. The Heliopolite Nome was to the South of Bubaſtis and its *Nome*. This city ſtood near the canal on which Seſoſtris, Pſammeticus, Darius, Ptolemy and Trajan beſtowed labour. Ariſtotle ſays Seſoſtris and Darius, fearing the ſea-water would ſpoil that of the Nile, leſt it imperfect. It began, ſays Strabo, at Phaccuſa in the

Savary.

Nome

Nome of the city Phagroriopolis, and contiguous to Philon near the head of the Delta; was 100 cubits wide; and (as Herodotus ſays) juſt above Bubaſtis; paſſing cloſe to Patumos or Pithom (which gave a name to the Nile's Pathmetic mouth) and to the foot of a hill bounding the plain facing Memphis. It goes on to a paſs thro' this mountain opening towards the ſouth. Strabo ſays this canal ended at Arſinoe, near Heroopolis, and at the weſtern extremity of the Arabian gulf; and famous for bitter lakes, corrected by the canal, at the port Daneon, as Pliny writes; being 62 miles long. Magdola hereabouts ſeems to be the Migdol of ſacred writ. Joſephus ſays that Joſeph met his brothers at Heroopolis, and ſettled them near Heliopolis. Some take Heroopolis to be Bubaſtis; which Biſhop Cumberland derives from Beſeth a garden, interpreting it Hortulana, and as Herodotus writes, was built on a high mound. In it ſtood Diana's temple, ſublime and conſpicuous as the minſter at Ely; tho' the Nile brought ſuch an acceſſion of ſoil, that the town by degrees became ſituated on higher ground than the temple. 700,000 perſons reſorted to it in proceſſion.—Baal-zephon was a town near the head of the Red Sea (and mentioned by a poet named Ezekiel, in Euſebius) ſouth of Suez and near Migdol.——Pliny ſets the Bubaſtic and Sethroite *Nomes* near Peluſium. Strabo ſets the Sethroite at the Serbon lake; and ſays, that "tho' eaſtward of the river, it was one of the ten Nomes of the Delta;" tho' authors name many more within it. Stephanus mentions the town Sethros; a name ſignifying Seth's waſte: but it ſeems to be the ſame as Peluſium, called anciently Abaris, interpreted a paſs; but in Celtic *Abar* is filth; which is conſonant to Sin and Peluſium. Authors name here likewiſe Agger Chabræ, Gerra, Pentaſchænos, and Oſtracine: between the two laſt was mount Caſſius, having a temple of Jove Caſſius, and Pompey's ſepulchre. King Chabrias ſeems to have raiſed three famous ſtructures beyond each angle of the Delta; namely the ſecond Pyramid, the town Chabrias beyond Alexandria, and the mound near Peluſium. The Tanite ſtream was next, and proceeded from the Sebennytic (which divided the Delta) at, and now as Savary writes juſt below, Athribis; where the Athribic branch of the Nile, from the upper end of the Peluſiac, joins the Sebennytic, hence

lending its name ſometimes to the Sebennytic; as the Buſirite river, which ran lower down from the Bubaſtic into the Tanite, lent its name to the Tanite, ſometimes alſo called the Sethroite. Pliny ſets the Pharbethite and Tanite *Nomes* near Peluſium. Strabo ſets a city of Venus, and the Pharbethite *Nome* between Tanis and Mendes. *Phar-beth* ſignifies either Pharao's houſe, or Phar, the bullock's. Strabo ſays, "Between the Tanite mouth and the Peluſiac are lakes, and many diſtricts in vaſt fens, and Tanis a very large city:" this was Tzoan, built, according to the Pentateuch, ſeven years after Hebron. In this region alſo was Panephuſis; and the *Nome* of Neout, or Anutios of Herodotus; who mentions the *Muekphorite*, in an iſle facing Bubaſtis. Parellel to the Tanite or Buſirite river the Mendeſian flowed from the Sebennytic or Athribic. Between the Athribic and Buſirite, near the ſea, were the *Nome* and town of Tmuis or Mendes, deemed by Ptolemy and Ammian a large city. Near Mendes was a Dioſpolis, ſurrounded by lakes; alſo *Leontopolis* with its Nome: to theſe Strabo adds Hermopolis and Lycopolis. The Nome and city of *Buſiris* in the centre of the Delta was famous for a noble temple of Iſis; beſide which were Cynopolis, Onuphis and its *Nome;* and the upper Sebenytus and its *Nome.* Next to the Buſirite Nome Strabo ſets the *Athribic*; then the *Aproſopite* with a city of Venus, named by Herodotus Athar-bechis; that is, the city of Athera, or Venus Urania; as Balbec, Balbechis, is Heliopolis. He ſays, this Nome was in an iſle 270 ſtadia in circuit. The Thermuthiac river (named from Athera, Athyr-muth or Ther-muthis) ran from the upper end of the Canobic into the Athribic, juſt below the lower Sebennytus, which was below Buſiris. "Between theſe two ſtreams were Pachna-munis (built probably by A-pachuas) Xois and its *Nome*" (tho' Strabo ſays "the iſle and city of Xois were in the Sebennytic *Nome;*" probably as the county of Haverfordweſt is within Pembrokeſhire) "Taouſa; the *Nome* of Phembouthi (Pliny's Phthembu) and the lower Sebennytus and its *Nome:* juſt below which the Phatnic, Pathmetic or Bucſlic river (now the great *eaſtern* branch of the Nile, bounding the Delta, tho' deemed artificial, by Herodotus) ran from the eaſtern ſide of the Sebennytic, to the ſea: and, parellel

Thucid. Scol 1. 110.

parellel to it on the weſt, the temporary rivulet of Pineptimi: there were ſeveral of theſe occaſional ſtreams. At the Sebennytic mouth was the great city of Butis, famous for Latona's Oracle; and near it Chemmis iſle ſaid by Mela to float with groves and a fine temple of Apollo on it. Herodotus ſays that in his time it was immoveable, in the great lake Butis. In an iſle near Butis was Thermopolis; Pliny names a *Nome* after this city. A branch of the Nile, from the Thermuthiac, parallel to the ſea, croſt the Sebennytic (between Athribis and Buſir) and the Tanite, quite to the Peluſiac. Siuph was in the *Saitic* Nome." The city Sais, the Metropolis of the Delta, Strabo ſets 60 ſtadia from the Canobic river: Apries had a noble palace there. In the Saitic Nome was Naucratis, at the river, and a little above Schædia; near Faoua and Alexander's canal: between Naucratis and Canobus was Anthylla a place of note; and Arcander's city. Between the Thermuthiac and Canobic rivers Ptolemy ſets Sais and its Nome; Cabaſa and its *Nome*; Urbs Nitrion; the Proſopite Nome; Butus; and (Pliny's Ptemthu) the Phthenote or Aphthite Nome. Herodotus ſays, the tombs of the Saite kings are in Minerva's temple near the palace at Sais. Above Sais was the aſylum of Oſiris. Herodotus mentions the *Nome* and city of Papremis, where Mars and the Hippopotamus were held in honour: it is uncertain whether this animal or the crocodile be David's "Beaſt of the Fens." Papremis ſeems from Strabo to have been ſomewhere near Naucratis, the ſcene of war between the Perſians and Inarus. He ſets the Mileſian wall, built as well as Naucratis in the time of Cyaxares, alſo the watch tower of Perſeus, eaſtward of the Bolbitic river, (named from Bolbitinum, now Roſetta, and) now the great weſtern branch of the Nile, tho' deemed by Herodotus artificial from the Canobic to the ſea. Near its mouth the Taly joins it again to the Canobic. On the weſt of this laſt Heraclium ſtood, near Canopus; which had a famous temple of Serapis, and was (as Pliny writes) once an iſland. Bryant derives Canopus or Canobus from Chan Ob or Ophis: but Ariſtides ſays it ſignifies a golden foundation; and that the town was built long before the time of Menelaus: yet the ſupreme God of Egypt was repreſented by a ſerpent, Ophis; he was Cneph, or Can-opas. It was 120 ſtadia eaſt-

Herodotus.

Pſ. 68. 30.

ward of Alexandria. Parties of pleaſure conſtantly crouded the intermediate canal. This was the Elaite or Menelaite *Nome*, named from the firſt Ptolemy's brother. Here alſo was Thonis at a promontory, Tapoſiris parva, Zephyrium; then on a foſs running ſouthward was Schedia: near it Eleuſine and Nicopolis by the ſea, and 30 ſtadia from Rhacotis, ſince Alexandria: famous for its founder and his corpſe at firſt in a golden coffin; for which Ptolemy Coccus ſubſtituted one of glaſs. This beautiful city ſtood on a harbour formed by the iſle of Pharos: on a rock eaſtward of which, and joined to it by a mole, was the celebrated light-houſe built by Soſtrates of Cnidos, 450 feet high. A mole ſeven ſtadia long, from the city to the iſland, divided the harbour. The town walls were 80 ſtadia in circuit. The ſtreets interſected one another at right angles. The grand ſtreet from the gate of Canopus was 30 ſtadia long, 2000 feet wide, interſected by another aswide. On the ſouthſide of the ſouthweſt harbour was the artificial dock Kibotos, near Necropolis, having a canal from the lake Mareotis, ſaid by Belon to be half a league diſtant; now full of ſand. The Ptolemean library of 400,000 manuſcripts, in that part of the city called Bruchion, was deſtroyed in Ceſar's war; as that at the Serapium temple was burnt in the ſeventh century, for the uſe of the public baths, by the illiterate and bigotted Saracens. An act ſo abominably hoſtile to erudition (an accompliſhment highly ornamental to the human mind) as muſt ſtimulate all lovers of ſcience fervently to deſire the expulſion of ſuch avowed enemies to letters, far from the informed nations of Chriſtendom; to propagate Mahomet's fables by fire and ſword, amongſt the Tygers of Numidia, or the Crocodiles of the Niger. For the fact is probable, notwithſtanding the ſilence of Chriſtian writers who were as averſe to Pagan literature, as the Turks remain at this day. The column of Severus is without the ſouth gate: its Corinthian capital is three yards high, equalling the diameter of the ſhaft; whoſe height equals 10 diameters: the baſe is a cube, whoſe root is five yards.

Weſtward of Alexandria is Plinthyne, Tapoſiris, Cynoſſema, port Leucaſpis, a Zephyrium, port Deris, Antiphræ, Pnigeus, the town of

of Apis, the Promontory of Drepanum, and Parætonium a port 100 ſtadia from Apis, and 1300 ſtadia north from Ammon's temple. Strabo ſays the lake Marea in this neighbourhood (whence the town of Marea) was 300 ſtadia long, 100 broad, containing eight iſlands: the Mareotic wine was excellent and durable. On this Lybian ſide of the Canobic river were alſo Hierax, Monocomium, Cobii, Almyræ, *Chabrias* and its diſtrict: and near the river (probably the Alexandrian canal) was Hermopolis: then Gynecopolis and its *Nome*, where many canals ran into the Mareotic lake; Momemphis and its *Nome*; Andropolis; and the Nitriotic *Nome*, ſo named from its produce: near this was the city of Menelaus.

Strabo ſets Cercaſura which Bryant defines the city of Chus, at the ſeparation of the Nile, and facing the Speculum of Eudoxus, in the Litopolite Nome, juſt above Heliopolis, (now Hellai) as Joſephus proves. 2. 5.

Above Cercaſura is a village named Buſiris, now Bou-ſir: it ſignifies the houſe of Sirius. It ſtands near the three great pyramids of Memphis; which are 40 ſtadia (as Strabo writes) from that city; Pliny ſays, ſix miles, and between it and the Delta, and four miles from the Nile, on a barren and rocky hill; whoſe elevation exceeds 100 feet; having ſand and barren hills on the north; the river on the ſouth. In the ſide of this hill are two conſpicuous rows of grottoes forming a right angle; they are half a mile in length; and 30 feet deep: on the north ſide is a line in ſacred characters: but famous grottoes are at Oſyut, having Catacombs within; one grotto, ſupported by vaſt ſquare pillars, can contain 600 cavalry.

Pliny tells us the three Pyramids were 78 years in building. He agrees with Diodorus that "the largeſt employed 360 thouſand men during 20 years;" it is probable that theſe were the Iſrælites, who as Chæremon wrote, joined their brethren at Peluſium. Pliny ſays the baſe of the largeſt Pyramid was from angle to angle 738 Roman feet: Diodorus ſays, 700 Grecian; and that the ſummit is the ſquare

of

of ſix cubits; Pliny ſays, of 20 feet; and the length of the angles, 883 feet. Strabo ſays the height was a ſtadium, and exceeded the ſide of the baſe: and this ſeems to be the truth. But Greaves deems each ſide of the ſummit 13$\frac{1}{2}$ Engliſh feet; each ſide of the baſe, and the length of each hip or angle, 231 yards: thus, if we deem the Apex of the Pyramid to be a point, as it appears from below, tho' formed of 13 huge ſtones, each ſide of the Pyramid would be an inclining equilateral triangle, whoſe perpendicular would be to the baſe, as the ſine of 60 degrees to the Radius; and the Pyramid's axis would be as the ſine of 45 degrees; that is 490 feet. The area of its baſe is eſtimated 1764 ſquare poles: it certainly is the ſquare of 100 Orgyæ, amounting to 16 Aruræ. Vanſleb deems it the ſquare of 682 feet; and 520 feet high; which was the height of the old ſteeple of Saint Paul's Cathedral, as Camden aſſerts. Herodotus ſays, "a cauſey was brought to it from the Nile, five ſtadia long, ten paces broad, eight high; faced with poliſhed ſtones adorned with ſculptures; and under the Pyramid are ſubterranean apartments; and every ſtratum of ſtone formed a ſtep quite round the Pyramid." Some of the lowermoſt are near 4 feet high; the uppermoſt, not 3. Their number Maillet, Thevenot and Savary counted 208. Some of them are diſcontinued, as Shaw writes, at the entrance. Pliny ſays the well within it was 86 cubits deep and ſaid to communicate with the river. Savary ſays, " at 60 feet deep a ſquare paſſage leads to a grotto." Strabo ſays, "at half the height of the Pyramid, a moveable ſtone covered its entrance, into a declining paſſage leading to the repoſitory." This ſtone was on the north ſide, and on the 16th ſtep, 12 feet long, 8 wide. The entry declines at an angle of 26 degrees; is 3$\frac{1}{2}$ feet ſquare; 92$\frac{1}{2}$ long, of the fineſt white marble. Sounds are reecchoed in it ſeveral times. About 10 feet from the end, on the right, is an aſcending paſſage. Being ſhut with ſtones, perſons have broken a way near it 40 feet long or more, and ſome eight or ten high and wide, then turning to the left, broke into this aſcending paſſage; which is entered by climbing up a ſtone ſome eight feet high. This avenue of white marble is 110 feet long; about four feet high at the lower end, not a yard high at the upper: which then becomes wider by a yard, that is ſix feet and a half wide: here

are

are benches on each ſide half a yard wide, 30 inches high, and long, with intervals between them eight inches deep, ſix inches wide: the gallery here riſes above the benches 25 feet high; of which twelve perpendicularly, when a courſe of ſtones projects on each ſide, three inches; and at every three feet higher, a 2d, 3d, and 4th courſe; four feet above which laſt is a flat roof. This elevated gallery, a continuance of the low one, runs up 154 Engliſh feet, at an angle of 26 degrees: where it begins, a ſmall door-way on the right, three feet high, 30 inches wide, opens on the well about a yard in diameter, lined with white marble, having holes in the ſides for deſcent.—— Here is a triangular platform of ſome 15 feet on each ſide. On a level with this, and to the left of the gallery and low paſſage, a low horizontal paſſage, ſome three feet and a half high and wide, and 120 feet long, ends at a vault, near 18 feet long, eight high, three wide: on the eaſtern ſide is a nich three feet wide and deep, eight feet high. Savary perceived a long crack, ſix lines wide, at the end of this paſſage, towards the Nile. Returning to the triangular platform at the well, and aſcending the elevated gallery of white marble, at the upper end of it is a platform near nine feet long, and as wide as the gallery above the benches; beyond which is a low narrow paſſage near eight feet long: it was once blockt up with a huge ſtone wider and higher than the paſſage; which here, ſays Maillet, riſes to fifteen feet high; and at eight feet high expands four feet: others deſcribe this ſpace as two ſmall cabinets ſeven feet long, ten high. On the right hand is the entrance into the ſepulchral chamber of Thebaic marble; its length is 34. 38 Engliſh feet; its breadth, half ſo much; its height, $19\frac{1}{2}$. Six courſes of ſtone reach to the roof; which conſiſts of nine tranſverſe ſlabs: ſeven of them are four feet wide. Two holes in the ſides of the room, almoſt a foot ſquare, are ſuppoſed to communicate with the outſide of the Pyramid. The coffin of the ſame marble, having black, white and red ſpots, is $6\frac{1}{11}$ feet in length; $2\frac{2}{11}$ in breadth; in depth, $2\frac{3}{11}$ Engliſh; open and vacant. Shaw writes that the natural rock appears in the well, the lower chamber, and twice in the narrow paſſage.

Some deem the ſecond Pyramid ſomewhat leſs than the firſt: many of

of the ſteps are filled up with priſmatical ſtones; the ſide of this Pyramid being intended to be a perfect inclining plane. The third ſtands on an area three fourths leſs: but is of beautiful Ethiopic marble. Egypt contains about 18 of theſe monuments. Lucas mentions 12 near the Cataracts; and two elſewhere. Diodorus mentions three other Pyramids, whoſe baſes were about 200 feet ſquare. Savary mentions large Pyramids to the weſt of Saccara, and one at Maidum. Pliny mentions two more in the Memphite Nome, and one in the Arſinoite; and ſome near the Labyrinth. Two Pyramids were built by Mæris, in his lake. Twenty five miles S. W. of the great Pyramid there is one unfiniſhed: the ſide of its baſe is 643 feet: the entry is at a quarter part of its height; and is 42 inches wide; 48, high; deſcending thro' a length of 267 feet to a room 11 feet broad and above 25 long, with a ſharp arch. In one corner is a horizontal paſſage, 3 feet high and wide within, and above nine feet long, leading to a room 21 feet long, 11 broad, with a high arched roof, and having at the weſt end a ſquare hole near 25 feet from the floor; this is the entrance into a paſſage pretty broad, and of a man's height, and horizontal, in length above 13 feet. At the end of it is a room 26$\frac{2}{3}$ feet long; 24 feet 1 inch broad: its floor is the natural rock, having a little, low place in the middle, ſmooth and even, and ſurrounded with the rock. The edifice conſiſts of 148 ſteps of large ſtone, which are crumbling to duſt with age.

Venephes the fourth Thinite king is ſaid to have built Pyramids at a place called Cochome. The eleventh Memphite king named Suphis, a title ſignifying governor, is ſaid to have built the great Pyramid; which Herodotus attributes to his Cheops ſhewn by Bryant to be the building itſelf; the builder is called by Diodorus, Chemmis; who ſays that ſome attributed the great Pyramid to Armais; the ſecond, to Amaſis; the third, to Inaron. Syncellus ſays that Nitocris built the third: hence Suidas counts Semiramis one of thoſe builders. Herodotus ſays the 2d was built by Chephren; the Chabrias of Diodorus: the third, by My-cerinus or Cherinus. A-ſychis, who ſeems to be Strabo's Suchos, built one of brick.

Diodorus

Diodorus ſays the great Pyramid was erected 1000 years before his age. This extreme care about unconſcious carcaſſes aroſe from the Egyptian notion of the ſoul's return to its ancient corpſe in 3000 years; inſtead of obtaining one of a more exalted nature.

The ſphinx, half lion, half woman, alluding to the ſigns under which the Nile overflows, is eaſtward of the ſecond Pyramid, buried in ſand to the back, which is above 100 feet long, and of a ſingle ſtone projecting out of the rock: except that an adventitious ſtone forms the upper part of the head, which towers 27 feet above the ſand; in Pliny's time it was 62. This argues that the Pyramids are much hidden by the ſand likewiſe. A round hole is made down into the head; another, down into the rump. Memphis, or Meneph, 90 ſtadia from the Delta as Strabo counts, and long the capital of the *Heptanome*, and once the ancient and famous city Meſer, was built by that primitive Menes who was Miſor, and his ſons, in the bed of the Nile, after they had diverted the courſe of the river, from mount Pſammius towards the eaſt, by a mound 100 ſtadia ſouth of Memphis; which was in the time of Diodorus 150 ſtadia in circuit. It is now dwindled to the paltry village of Memf; but is named Noph in ſacred writ: both names are abbreviations of Amenophis. In this city was the famous temple of Vulcan, their primitive God; that is Ham, from whom they derived Antediluvian arts. Mæris, as Herodotus calls Amenophis the grandſon of Seſoſtris, the Maro and Mendes of Diodorus, Strabo's Maindes and Memnon, built the northern portico: this Diodorus ſays was the moſt celebrated, Dedal being the architect. Rhamſinitus, that on the weſt, and Proteus an antichapel: Aſychis, Strabo's Suchus, a name (he ſays) ſignifying a crocodile, built the eaſtern portico, attributed by Diodorus to Pſammeticus; but he built the ſouthern.——Another famous temple here was dedicated to Serapis. To this an avenue led thro' rows of Coloſſal Sphinxes, half buried in ſand in Strabo's days, now totally overwhelmed. A calamity likely not only to ruin the noble vale of Egypt, and force the Nile to exonerate itſelf in the Arabian Gulf, but to overſpread all the Maritime regions on the ſouth of the Mediterranean; when providence ſhall commiſſion tempeſtuous Typhons

Herod t.

to ſcourge thoſe abominable ſons of Apoſtates, with its magazines of burning ſands, as Sodom and Gomorra were with ſcorching ſulphur; whilſt every ſon of frailty even amongſt Chriſtians muſt tremble at the inſtant vengance of Omnipotence; conſcious that the tower of Siloam is impending alſo over their own heads; that Sicily has an Etna, and Italy a Veſuvius, not prepared by Heaven in vain, and as tremendous as the volatile ſandhills of Numidia: we muſt with awe conſider that winds and flames are equally God's angels.

At Memphis alſo was a grand temple of Iſis; that is, as Strabo calls it, the temple of Venus; or as ſome alſo rightly ſay, of the moon; for the elder Iſis was Venus Urania. It was built by Amaſis, a king famous on many accounts; particularly, as Herodotus obſerves, for a law (adopted by Solon) demanding an account of each perſon's livelihood, on pain of death; a ſupplement to this law would be to ſhew that ſuch livelihood contributed ſatisfactorily to the public good: for all members of a community ought perſonally to promote the intereſt of ſuch ſociety: men of faſhion and pleaſures may, to the benefits arifing from unneceſſary expenſes, add ſuch as are uſeful and laudable, and perſonal ſervices likewiſe: the public reaps benefit from the ſuperfluous and extravagant expences of individuals; but not equal to what ariſes from diſburſements towards uſeful works, as agriculture, fiſheries, plantations, canals, conſtruction of valuable engines, and all articles tending to render the neceſſaries of life plentiful, and manufactures ſo reaſonable, as that a conſtant demand for exports may create employment for all the ſubjects; otherwiſe than by ſome of them getting a maintenance by the extravagancies of others: and if the public income ſuffer a diminution from a leſs conſumption of ſuperfluities, it will on the other hand be augmented by a greater conſumption of better articles.

At Memphis alſo was a famous temple conſecrated to Apis.—The royal palace and citadel on a hill were towards the weſt: northward were lakes. Four hours journey ſouthward of the Pyramids was the plain of Mummies; a cauſey from Buſiris extends to the Pyramids. The caves of the Mummies contain hieroglyphics in great preſervation

Savary.

preſervation: they are about a perch in width, and exceedingly long, and conſiſt of ſeveral ſubterranean alleys abounding with earthern urns holding a variety of birds embalmed: in ſome are marble coffins; they are entered downwards thro' deep pits: and are inſcribed with hieroglyphics. In this ſandy plain ſtrewed with human bones, broken coffins, idols marked with hieroglyphics, are fifteen Pyramids, in each a long gallery leads to a chamber: three of theſe Pyramids are large.

Beyond Memphis is Acanthus a Lybian city: in it is a temple of Oſiris.——On the Arabian ſide of the Nile, and cloſe to the river, was the *Nome* and city of Aphrodite; where the village of *Atfih* now ſtands, and where a ſacred white ox was treated with great reverence. In thisNome was the city Ancyra.——On the confines of this Nome, and of the Arabian, Ptolemy ſets Babylon of Egypt, Heliopolis, and Heroopolis. In the Arabian Nome Pliny includes that of Heroopolis, and of Ph'agroriopolis. All the eaſtern ſide of the Nile was Egyptian Arabian: ſo Herodotus deems Patumos *in* Arabia; and Butis, *near* Arabia: Strabo deems the Heliopolite Nome, *in* Arabia. As was the Litopolite, called Latopolis by Pliny, and by Joſephus, who places there the Egyptian Babylon: Ptolemy calls it Letopolis. Strabo plainly ſhews its *eaſtern* ſituation. He ſays the obſervatory of Eudoxus, was oppoſite Memphis and was before Heliopolis, in the Litopolite Nome, and farther up was Babylon. Pliny names the Latopolite, with the Heliopolite; and includes all between that and Bubaſtis in the Arabic.—Eaſtward of *Atfih*, at the Red Sea are the ruins of Colzoum. From mount Colzoum (ſouth from the town) are ſeen the mounts Horeb and Sinai in Arabia, and the paſſage of Moſes. The ſhores afford beautiful ſhells and corals of various hues. On the eaſtern ſide of mount Colzoum (a high rock of three miles diameter, hence probably the ancient Caph-tor) ſtands Saint Paul's monaſtry; on the weſtern, Saint Antony's.—Oppoſite to this Nome was the *Heracleot*, in a large iſland. Pliny ſays, its extent was 50 miles, containing the city of Hercules, according to Marſham, on its weſtern ſide: Ptolemy adds Nilopolis, inland, and towards

Savary.

Strabo.

the north end. At the city of Hercules adoration was paid to the Ichneumon, the Crocodile's foe; whoſe throat it enters and gnaws the entrails.——Near this iſland on the Lybian ſide a canal divides into two branches, including a ſmall iſle, and runs into the *Nome* of the city of Crocodiles; animals there adored formerly by the name of Suchos: Banks mentions the veneration that the people of Celebes have for crocodiles: there are many reaſons to conclude that the Egyptians propagated their religion in diſtant countries. This Nome, the flower of Egypt, producing fine olives, fruits, plenty of wine and corn, was afterwards named the Arſinoite; and divided into two. Between this Arſinoe (which was near the preſent Fayoum) and the Memphite Nome Pliny ſets the town Crialon, the labyrinth, and the lake Myris.

Pliny.

The lake Myris was, as Mutian in Pliny reports, 450 miles in circuit; 72 miles diſtant from Memphis. Herodotus ſays it was in circuit 3600 ſtadia; in depth 50 orgyæ, that is 200 cubits, ſays Diodorus. Near the centre were two Pyramids, 50 fathoms above the ſurface; as many, under; their whole height being a ſtadium: and on each a ſedentary Coloſſus of ſtone. This reſervoir received the ſuperfluous water of the Nile, when redundant; and returned it, when deficient. The daily profit of the fiſh at its receſs was a talent; at its ingreſs, 20 pounds. When the redundancy of water was exceſſive, an outlet diſmiſt the ſurplus into the weſtern ſands. The earth ſcoopt out of this Tank is erroneouſly ſaid to have been wafted away by the Nile. Strabo ſays "this lake reſembled the ſea in magnitude, colour and its ſhores; as did the borders round Ammon's temple; many arguments proving that both places were once maritime." Therefore I take this reſervoir to have been once an immenſe pool of ſalt water intercepted from the ſea, by the volatile ſands of Lybia; as the Caſpian lake has been from the Euxine. The canal from the Nile by degrees wafted away the ſalt-water into the Lybian deſert. The immenſe quantity of earth out of this huge baſon could never have been flooded away thro' the level vale of Egypt. As to the Pyramids, Diodorus ſays they ſtood on a bank in the middle,

middle, as well as the ſepulchre of Myris their founder, whoſe ſtatue and his conſort's were on theſe Pyramids. This Myris was the grandſon, not the father, of Seſoſtris: for Diodorus names Egyptus before him, yet places Seſoſtris ſubſequent; who really was Egyptus himſelf the brother of Danaus: after whomSeſoſtris(if not his brother) could not poſſibly be; for Seſoſtris was either the laſt, or ſucceſſor, of the Demi-gods; and Ariſtotle ſays that Seſoſtris was prior to Minos; and his learned ſcholar Dicæarchus ſets him next to Orus the laſt Egyptian God. The Myris, whom Diodorus took to be ſeven reigns before Seſoſtris, was Amenophis a predeceſſor of Orus. He is the Belus of Apollodorus and the father of Seſoſtris; tho' Manetho names ſeven Egyptian regents, or provincial viceroys from him to Seſoſtris; this Belus, being the father of Egyptus, could not be ſubſequent to him: he is the Mæris of Herodotus before Seſoſtris: but the author of the canal is his Myris, who lived ſcarce 900 years before Herodotus; is the grandſon of Seſoſtris, and Strabo's Memnon or Imandes, the Mendes and Maro of Diodorus; that is the laſt king of the 18th Dynaſty. But Sy-mandes or Oſy-mandes, ſignifying ſon of Mandes, was Seſoſtris ſon of that Amenophis who was Belus, Agenor's brother: ſo Tzetzes deems Sy-mandius, king of Syria or Aſſyria; as Seſoſtris alſo was. The Labyrinth was not built prior to his reign: for it contained a court appropiated to each Nome: but Seſoſtris divided Egypt into Nomes. When Diodorus ſays that Maro the founder of the labyrinth was prior to Minos, he miſtakes the Mæris prior to Seſoſtris for the Myris after him. In was an improvement of the Cretan Labyrinth, probably by the ſame architect; as he built the portico of Vulcan's temple for this king: tho' the Cretan is ſaid to be an imitation of the Egyptian.—I diſſent from Strabo, where he ſays both the lower Foſs (whoſe two branches form the Heracleot iſle) and the grand upper Foſs, from the Nile to the lake, were natural: for Savary ſays, this laſt is in many places hewn thro' rocks. This is attributed with probability to the Patriarch Joſeph; who was in Egypt 13 years of the reign of Seſoſtris; under whoſe ſon and grandſon his abilities raiſed him to the firſt offices of the ſtate. Diodorus ſays, " The great canal was 80 ſtadia long; three plethra, each 100 feet, wide.

wide. The lake contained twenty-two ſorts of fiſh."—— Savary ſays the lake is now fifty leagues in circumference. It may be determined by the length of the ancient Aqueduct, how much the Lake has receded from its old boundary on the ſide next towards the Nile. Lucas ſays the inhabitants have a tradition that the lake was anciently more extenſive than now; and a dangerous quickſand diſtant from the preſent water confirms it. He tells us that "two conſiderable ſprings prevent the lake from becoming totally dry;" theſe probably are fed by the quickland aforeſaid: He adds that in ſeaſons when the Nile does not ſupply the lake, fine ruins are perceivable. Ptolemy ſays the city Bacchis was near the lake. Savary remarkt on the north ſide of the lake a headland, formerly an iſle, covered with ruins, probably the inſulated Pyramids. Lucas mentions an iſland in the middle of the lake about a league in circumference. Corpſes being ferried over to ſome ſepulchres beyond the lake by a man named Charon, who got money by this employment, occaſioned the fable of the Stygian ferryman.

Much has been ſaid of Egyptian attainments in *Aſtronomy* and *Geometry*; which laſt ſcience was as Laertius writes improved by Mæris: but certainly their maſter-ſkill was in *Mechanics*. Their Aſtronomy has been hinted at already: indeed we learn from Diodorus that the Egyptians were aware of the earth's diurnal rotation. A perpendicular wall facing the North would ſhew (when the Sun begins to ſhine upon that ſide) his approach towards the northern Tropic; and when he deſiſts, his return towards the Southern, from the Equator; and of courſe how long he is in each hemiſphere: their Solſtitial well determined the obliquity of the Ecliptic: every ploughman knows that the Stars attain the meridian four minutes earlier every night: a ſhort chronicle of Eclipſes could demonſtrate a compleat ſeries of them, and the length of mean lunations. This is the ſubſtance of their aſtronomy. They knew little of the various eccentricities of the planetary orbits; and their inclinations to the axes of the reſpective planets; or of Saturn's and Jupiter's ſatellites, or of the planetary parallaxes. Their Geometry may have been no more

more than is acquired by common ruſtics, who make fences and ditches. It could not be extraordinary. For Pythagoras diſcovered not only that a parabola was to a circumſcribed rectangle, as 2 to 3; but theſe more ſimple propoſitions, namely, that the 3 angles of a triangle equal two right angles; alſo, that the ſquare of the ſubtenſe of a rectangular triangle equals the ſum of the ſquares of the other two ſides. Thales found that every triangle in a ſemicircle, touching the arc and ſubtended by the diameter, is rectangular. As to higher diſcoveries Plato found a way to double the cube; as did his friend Archytas by a ſemi-cylindrical ſection, that determined the two mean proportionals requiſite. Anaxagoras in priſon found that a circle equals a triangle whoſe baſe equals the circle's periphery, and whoſe perpendicular equals the radius. Archimedes found that a ſphere is to a cylinder circumſcribed about it, as 2 to 3; which is the proportion that a ſolid (whoſe baſe is ſquare, and whoſe four ſides riſe to a height equal to half the ſide of the baſe, in quadrantal curves, to an apex normal to the centre of the baſe) bears to a ſemi cube of equal baſe: this proportion was found by comparing the ſquares of equidiſtant lines in the quadrant, after doubling their number continually, to an adequate number of ſquares of the radius: firſt comparing 6 of the firſt ſquares to 7 of the laſt; then 12 to 13; next, 24 to 25; ſo on; an infinite number of ſquares of lines in the quadrant will be to an infinite number of ſquares of the radius, as two to three: the gradation in every ſtage of this proceſs is regular and curious; each increaſe of proportion being double that which next enſues continually. Archimedes alſo found the way to biſſect chords of arcs, to determine a circle's periphery; which yet is thus better done: The chord of an arc of 60 degrees equals the radius; and the ſquare of the ſine of 60 degrees is to the ſquare of the radius as three to four. By extracting the root of the ſquare the ſine is had. Then, as half the ſum of this ſine and chord, is to the chord; ſo is the ſquare of the ſine of 30 degrees (which is half that chord) to the ſquare of the chord of 30 degrees. Having found this chord or the root of its ſquare, then as half the ſum of the ſine and chord of 30 degrees is to this chord, ſo is the ſquare of the ſine of 15 degrees (which ſquare is a fourth of that of the chord of 30 degrees)

degrees) to the ſquare of the chord of 15 degrees; ſo on. And a chord is always a mean proportional between its reſpective ſine and the ſide of a circumſcribed polygon homologous to the inſcribed polygon, one of whoſe ſides is that chord: thus the ſine of 30 degrees is to its chord (which is an *inſcribed* dodecagon's ſide) as this chord is to a *circumſcribed* dodecagon's ſide; which really equals 4 verſe ſines of 30 degrees. Let me ſay that the area of the inſcribed dodecagon is to the ſquare of the diameter as 3 to 4; for each of its 12 compartments is a triangle, whoſe baſe is the radius, and whoſe perpendicular equals the ſine of 30 degrees, or half the radius: Alſo that *in general*, an inſcribed equilateral polygon is to an homologous one circumſcribed; as the ſine of the arc ſubtended by the ſide of the inſcribed polygon, to a ſide of the circumſcribed polygon: and an inſcribed polygon of twice as many angles is a mean proportional between them: and is, to the inſcribed polygon of half as many angles as itſelf; as the chord of the arc ſubtended by a ſide of this laſt polygon, is to the ſine of that arc.——Archimedes was ſatisfied to ſuppoſe the periphery exceeded 3 diameters by a ſeventh part of the diameter; but this exceſs is more nicely a fifth part of the chord of the quadrant's arc. The difference between 20 of theſe chords, and 11 diameters, ſomewhat exceeds the periphery; but the difference between 6412 of theſe chords, and 1853 half radii, doth not exceed 5183 quadrant's arcs, by an unit in fifty thouſand millions. Metius took the diameter, to the periphery, as 113 to 355. Van Ceulen, purſuing the method of Archimedes, determined the periphery to 35 decimals: but Wallis gives a proportion 100 times nicer, in half the number of figures; namely, 842,468,587,426,513,207: 2,646,693,125,139,304,345.

Halley's ſuperiour method of determining a circle's periphery in proportion to the diameter has been purſued to 100 decimals. Of his method the following is *an improvement*. Divide the chord of the arc of 120 degrees (whoſe ſquare is to the ſquare of the diameter, as 3 to 4) by 3; the quotient by 3; the next quotient by 3; ſo on continually. Then to the original dividend add the fifth part of the 2d quotient, the ninth part of the 4th quotient, the 13th part of the

the 6th quotient; ſo on, as to every *other* quotient divided by every *other odd* number, in alternate ſucceſſion. From the ſum thus obtained, deduct the 3d part of the firſt quotient; the 7th part of the third quotient; the 11th part of the fifth quotient; ſo on as to every intermediate quotient divided by the *intermediate odd* numbers in alternate progreſſion; the farther we proceed, the nicer we ſhall determine the quadrant's arc in proportion to the diameter; and, as the above chord, after this proceſs, proves to the diameter; ſo will the ſine of 60 degrees, to its reſpective chord. But in purſuing Halley, I have almoſt loſt ſight of Thoth; the ſkill of whoſe countrymen in *Mechanics* is abundantly evinced by their erection of maſſy obeliſks and ſtupendous pyramids; alſo by the conſtruction of prodigious flood gates to their canals: to open and ſhut thoſe of lake Myris, coſt fifty talents. I may add the large edifice hewn out of a ſingle ſtone, and conveyed down the Nile to Sais, 21 cubits long, 14 broad, 8 high, on the outſide; within, 18 cubits long, 12 broad, 5 high: another was at Butis. Wood meaſured a ſtone hewn for uſe in an Egyptian quarry, 70 feet long, 14 feet broad, and 14 feet 5 inches thick.

Diod. Sic.

Herodot. 2. 155. & 175.

Of the Labyrinth, Pliny ſays, either Peteſucus, or Tithoes, was the founder. Tithoes was a Demigod; and ſeems to be Othoes in the third Memphite Dynaſty. Damoteles held the Labyrinth to be the palace of Motherudes; but we are not informed when he reigned. Lyceas deemed it the ſepulchre of Mæris. Others reputed it the temple of Sol. Diodorus ſays that "ſome reputed Mendes (Strabo's Maindes, Imandes or Memnon, that is the laſt king of the 18th Dynaſty) to be the founder: Others, "Maro who lived long before Minos," meaning the Amenophis prior to Orus, and father of Seſoſtris. Elſewhere he ſays it was Maro's ſepulchre: this is the truth; but this Maro is Strabo's Maindes. Diodorus well obſerves that ſome called him Mendes, and that he lived ſix generations before the Trojan war: this agrees with Herodotus who calls him Myris, and ſays he lived ſome 900 years before himſelf. Diodorus writes that it contained many ſtatues; and if it was *imitated* by Dedal in

Crete, there were no remains of the Cretan in his time:" which proves its great antiquity. Herodotus ſays, the Egyptian was the work of 12 Kings; ſituated the Arſinoite ſide of the lake Mæris, and intended for their ſepulchre. It was a ſquare furlong; and ſurrounded a piazza having 400 columns on each ſide, and roofed with ſingle ſtones, and adorned with pictures of their kings, temples, and other ſacred ſubjects. It had 12 halls; 6 of their gates facing the north; 6, the ſouth: all within the ſame mural incloſure. It contained 1500 ſubterranean apartments, and as many over them. Of the upper ſtory he ſays, the variety of paſſages from the ſeveral apartments, fill'd him with admiration. From halls he went into chambers; thence into other halls, and into cabinets; from cabinets into ſaloons. The Halls were ſurrounded with columns of highly poliſh'd white marble. Underneath, the ſepulchres of the royal founders and of the ſacred crocodiles were reported to be. All was of ſtone abounding with ſculptures every where. Strabo ſeems to ſay, there were fronting theſe halls, (which Diodorus likewiſe ſeems to diſtinguiſh from the labyrinth, ſtyling it the work of the Duodecimvirate) 27 other halls (Pliny ſays, 16; as if he thought they belonged to the Nomes of middle Egypt, which latterly were ſo many) for the ſeveral provinces of the realm, who aſſembled there about matters of juſtice and devotion. Theſe authors and others ſignify, that it was ſurrounded with intricate buildings: that within, were temples, alſo galleries having an aſcent of 90 ſteps, adorned with columns and coloſſal ſtatues. The roof appeared a field of ſtone. The paſſages were ſurprizingly intricate. The doors reſounded like thunder. Some of the many apartments were ſquare, ſome oblong, ſome triangular. Pliny ſays " The ſerpentine turns, returns, and interſections of the paſſages are inexplicable: frequent doors intervene to conceal the avenues, and to decoy us into former paſſages. An Eunuch of king Nectabis, 500 years before Alexander repair'd a part of this Labyrinth." Strabo ſays, Imandes was buried at the end of the Labyrinth, in a Pyramid 400 feet high; its baſe being the ſquare of ſo many. Herodotus ſays, at an angle of the Labyrinth was a Pyramid, the ſide of whoſe baſe was 400 fathoms. It had a ſubterranean entrance, and large ſculptures.

The

The ſite of the Labyrinth is now named Caroun; here Savary ſays mountains of ruins appear. Of a large ruin at Caſr Caroun ſeveral apartments remain: it is full of ſhafts of columns: round it is a piazza half in ruins. Some ſtairs lead to the upper ſtories; others to the lower. Several narrow low and very long cells ſeem to have been thoſe of the ſacred Crocodiles—Other travellers report that a large portico of marble ſtill faces the eaſt, on four huge columns, one of which inclines greatly. The ſides and entablature of the door in the centre are maſſy. A veiled head, with wings expanded along a frieze, is repreſented on it. Above the firſt entablature runs a frieze, on which ſerpents bulky below the head are figured. Above this are ſeveral doors in different ſtories. On each ſide of the middle door is an Anubis covered with hieroglyphicks. Behind this portico is a hall of marble; the roof conſiſts of 12 ſlabs of marble nicely joined, 25 feet long, 3 broad, acroſs the room 40 feet high at leaſt. At the end of it, a Portico facing the firſt, with ſimilar ornaments but leſs, led into a leſs hall rooft with 13 ſtones, and having a portico at the end only for ſymmetry. The halls have paſſages on the ſides leading into rooms, whence ſtaircaſes lead to rooms above and below. Lucas uſing a clue, and ſtrewing chopt ſtraw, viſited 150 different rooms, yet made little progreſs comparatively, and was much obſtructed by rubbiſh.

Diodorus diſtinguiſhes the Labyrinth from the ſubſequent work of the Duodecimvirs: which, he ſays, was a monument at the lake Myris, a furlong ſquare, of beautiful ſtone. Within the incloſure was a piazza ſupported by 400 columns on each ſide. Its roof conſiſted of ſingle ſlabs. It was furniſhed with cells and other offices adorn'd with ſculpture, and diverſified with paintings. It contained the monuments of the kings, chapels and ſanes, decorated with beautiful pictures of admirable execution.

Strabo places the Labyrinth 100 ſtadia from Arſinoe: next to which Nome was the city (named from the fiſh) Oxyrynchus. Savary judges it to be the preſent Behneſa. Thro' this Nome the canal *Bahr Yoſeph* ran to the lake Myris. Next to this and near

the river was the *Nome* of Cynopolis, where Anubis was adored, and ſacred food beſtowed on dogs. In this Nome were the towns Alabaſtros and Acoris.—The *Nome* and city of Hermopolis Major, and the caſtle are on the eaſtern bank of the Nile, where the duty on imports from Thebais was collected. Therefore Ammian and Ptolemy wrongly deem it in Thebais. Savary ſays, Hermopolis is the preſent Achmounain, abounding with grand ruins. Among hills of ſurrounding rubbiſh is a ſtately portico, 100 feet long, 25 wide; having 12 columns, 60 feet high, 24 in circumference, with hieroglyphics near the baſe. The two in the centre are 15 feet aſunder; the reſt, 10. Ten large ſtones cover the whole portico. Two rows ſurmount theſe. Two ſtones, forming a pediment in the centre, ſurpaſs the reſt in ſize. The frieze abounds with fine hieroglyphics. A bright golden colour adorns the architrave round the colonade. The ceiling has golden ſtars on an azure ſky. Ammian counts this a famous city. In this Nome are hermitages in ancient quarries, containing hieroglyphics. Oppoſite, on Joſeph's canal is Abouſir: and a league ſouthward, Babain, on ancient ruins. Beyond, is a grotto cut in a rock, 50 feet wide, ſix deep; a ſculpture repreſents an oblation to the ſun. Near Babain is Touna, Strabo's upper Tanis. He ſets the middle Auaſis, or Oaſis, on a parellel with lake Myris, to the weſtward: it therefore was an appendage of the Heptanome. The northern he deems the region adjacent to Ammon's temple. His ſouthern Oaſis he ſets parellel to Abydus; it therefore was an appendage of Thebais. Herodotus ſays it was ſeven days march from Hecatompylos: the ill-fated army of Cambyſes made their rout that way, thro' ſands, to Ammon's temple: yet it was ſtiled the iſle of the happy, and inhabited by *Samians:* but this term means a holy ſect. Strabo ſays, they were all excellent places of reſidence; particularly this, as abounding in wine, water and other uſeful articles. He defines Oaſes, ſmall habitable ſpots amidſt deſerts. Abulfeda deemed the three to be parellel to the Nile, and three days journey diſtant from it. In the neighbourhood of the ſouthernmoſt Oaſis he ſays are cities buried in their own ruins: this, being a fourth, lies under the Tropic, and is ſeven days journey remote

remote from the next town of Ethiopia, thro' dreary ſands continually ſhifting.

Ptolemy, Ammian and Antonine ſet the *Nome* of the city Antinous (which was on the eaſtern ſide of the Nile) in Thebais. It contains fine ruins, is called Euſina, alſo the city of the Magi near Abydus, famous for the Oracle of the ancient God *Beſa*. Photius ſays this city was called Beſ-antinopolis. South of it was Ancyropolis. Lycopolis with its *Nome*, on the Lybian ſide, Strabo ſets in Thebais. Wolves were in honour here, becauſe (ſays Diodorus) they repelled the Ethiopians. We muſt obſerve that warriors wore ſkins of wolves lions and other animals. Ptolemy mentions the *Nome* and city of Upſelis, which Stephanus deems a village, and Strabo omits: who next names another city of Venus deemed by Ptolemy the head of a *Nome*; the preſent Tatha, furrounded by the Nile. But not ſo far ſouthward was the Aboutis of Stephanus, where the poppy for opium is cultivated. South of this town was little Apollinopolis, at Sattefa. On the Arabian ſide is Selin, now Selinon. South of which, at El-Kebira, was Anteopolis an inland town, the capital of a *Nome*. Here remains a portico of vaſt ſtones, one being 10 yards long, ſupported by huge columns. In this neighbourhood Ptolemy and Antonine ſet Mythu, Iſia and Peſla. Higher up is Achmin, the Chemmis of Herodotus near Neapolis, and a grand city, Strabo's Panopolis, the head of a *Nome*, and famous for linnens and ſtone works; now, for cottons and pottery. Of the ancient temple mentioned by Abulfeda for its enormous ſtones, and numerous ſculptures, Savary ſays the only remains are ſome of thoſe maſſy ſtones, containing hieroglyphics. Danaus was of Chemmis. It ſeems to have been named in honour of Ham. Near it was Chenoboſcia. Phanubuth in this Nome was the native place of Horapollo, as Suidas informs us. Strabo deemed Ptolemais in his time the greateſt city of Thebais, as large as Memphis: Ptolemy calls it Ptolemais of Hermes, who was here adored. It ſtood on the weſtern ſide of the Nile. Savary ſets its ruins ſouth of Menchia, on an eminence, and extending to the river. Weſtward was Ptolemy's Crocodilopolis, where

Ammian 19.

where two monaſtries now ſtand. Near Ptolemais Strabo ſets "Abydus, once the ſecond city of Thebais, having a well of curious architecture. Here adoration was paid to Oſiris, but without muſic vocal or inſtrumental. And here was Memnon's palace: but, ſays he, "if Memnon was Iſmandes, the Labyrinth was alſo Memnon's, and ſome capital works at Hecatompylos." But Herodotus tells us
2. 106. "ſtatues of Seſoſtris were miſtaken for Memnon's." The reaſon is this; Memnon was Maindes, Imandes, Iſmandes; Is, or As, in Gothic ſignifies divine: but Seſoſtris was Sy-mandius, that is ſon of that Mendes, who was Amenophis the predeceſſor of Orus. The repreſentations in the Mauſoleum of Symandius allude to Seſoſtris; the king of Aſſyria (that is Syria) whom Tzetzes calls Symandius: yet the edifice may have been erected to his memory by his grandſon. But as Seſoſtris built a temple in every city to its patron God, it is probable that he erected the temple of Oſiris at Abydus: and this Oſiris ſeems not to be Dionyſius the father of Orus; but the firſt Egyptian Oſiris, Miſor, Ham's ſon; tho' Noah was the original Oſiris, and to him a ſhip was dedicated by Seſoſtris.——However, the firſt Mendes, Imandes or Iſmandes was Canaan's brother Miſor or Menes; who was often confounded with later perſons of the name of Meon, Menes or Amenophis, as Acmon's ſire; Cybele's huſband; the predeceſſor of Orus; Memnon the grandſon of Seſoſtris, and inventor of delicacies; and with the laſt Amenophis or Nilus, who ſucceeded Rhamſinitus, and was drowned in the Heroopolitan gulf. Memnon, as Strabo writes, founded the Labyrinth: Seſoſtris, and his ſon, and grandſon, by ſucceſsful wars brought vaſt riches into Egypt, and laid the foundation of its ſtupendous architecture; as the Cruſades did, of Gothic architecture in Britain, and of the military fraternity of maſons; who, under a regular diſcipline, built temples, guilds and other edifices.——The monumental palace near Thebes, attributed to Memnon, contained, as the images of diſmembered captives teſtify, exploits of Seſoſtris; whom I eſteem Symandius. His mother, the noted Ceres, was Saturn's daughter; and, after the death of Dionyſius, wedded Menon, Amenophis or Belus; and Ninus, after him.

Savary's

Savary's account of Abydus is entertaining. " After an hour's walk eaſtward from Girga, we came to the ruins of Abydus: to the weſt of which is the temple of Oſiris, built by Imandes. The entrance is under a portico 60 feet high: ſupported by two rows of large columns. In this maſſy edifice of marble, and the hieroglyphics with which it abounds, we diſcover the work of the ancient Egyptians. Beyond is a temple 300 feet long, 145 wide. At its entrance is an immenſe hall containing 28 columns, 60 feet high, 19 in circumference at the baſe, 12 feet aſunder. The enormous ſtones of the ceiling are ſo nicely joined as to appear a ſingle ſlab of marble 126 feet long; 66, broad. The walls are loaded with hieroglyphics; as beaſts, birds, human figures wearing pointed caps like thoſe ſtill worn by Egyptian prieſts on feſtivals, with a piece of pendant ſtuff behind, and clad in open robes no lower than the waiſt. The rudeneſs of the ſculpture beſpeaks antiquity, and the art in its infancy. The forms, attitudes and proportions are all bad. We perceive women ſuckling children, and men making them preſents. Travellers recognize Indian divinities here. M. Chevalier remarkt the Gods Iaggrenat, Gonez, and Vichnou, as repreſented in Indoſtan. At the farther end of the firſt hall, a great door leads to an apartment 46 feet long, 22 wide. Six ſquare pillars ſupport the ceiling. Four doors at the angles lead to four chambers. The laſt hall, 64 feet long, 24 wide, contains ſtair caſes leading to ſubterrranean apartments, containing ſculptures and hieroglyphics. The natives ſay, the rooms and columns are ſimilar to thoſe above them. Six lion-heads ſerve as waterſpouts on two ſides of the temple. A geometrical ſtaircaſe (the ſtones of which inſerted in the wall, project ſix feet from it) leads to the ſummit of the edifice. Heads of Coloſſal figures in Baſſo Relievo ſerve as ornaments to the capitals of the columns. On the left of this edifice is a ſmaller one, at the farther end of which ſtands a kind of altar. It appears to be the ſanctuary. Near Abydus Stephanus ſets *This* and its Nome. *This* was one of the five great provinces, whoſe kings are named in Manetho's Dynaſties.——The town of Hau on an eminence is on the ſite of Dioſpolis Parva, the capital of a Nome; as great Dioſpolis was of the Theban.

A league weſtward of Dendera (ſays Savary) is the ancient Tentyra, once the capital of a Nome, and conſiſting of extenſive ruins; among which are two temples. One, 200 feet long, 140 broad, is ſurrounded with a double frieze. It is divided into lofty apartments, ſupported by large columns, having a ſquare ſtone for a capital, on which is ſculptured the head of Iſis. Hieroglyphics in compartments cover the walls. Coloſſal figures ſtand at the external angles; and ten flights of ſteps lead to the temple's ſummit. The ſecond, ſtanding on the right, is ſmaller. The cornice round it, and the gate, are decorated with falcons having expanded wings. A double ſquare ſtone forms the capital of the columns that ſupport the roof. The walls contain hieroglyphics of men, birds and animals. Lucas ſays, the back part of the ſtructure is a vaſt wall, without windows, of large ſtones, covered with Baſſo Relievos, bigger than life, of ancient Egyptian deities in different attitudes, and with all their attributes. Two lions of white marble, as big as horſes, project above half out of the wall. The ſide wall is above 300 paces long loaded with ſculpture, and has three lions projecting out, as the others. The front has a portico in its centre ſuſtained by ſquare pillars of vaſt ſize. A large piazza, ſupported by three rows of columns, each of which eight men can ſcarcely encompaſs with their arms, extends itſelf on each ſide of the portico; having a flat roof of ſtones ſix or ſeven feet broad, and of an extraordinary length. Each column, full of hieroglyphics, has on its cornice a capital compoſed of four women's heads, and above them an abacus or ſquare ſtone, longer than broad, and ſix feet high, ſupporting the roof. A cornice runs round, having over the porch two huge ſerpents interwoven, their heads reſting on two large wings extended. The porch leads into a large hall, where three doors open into different apartments, which lead ſtill into others, ſupported by many fine columns, but dark and full of rubbiſh. Diſtant from the front is a large arch of a beautiful order of architecture, about 40 feet high: it was probably the firſt gate. Tradition ſays this was a temple of Serapis; which ſeems confirmed by a Greek inſcription on the frieze containing the name of that Deity. The number of windows in this temple are ſaid to have equalled the days in a year; and to have been ſo diſpoſed, that the ſun ſaluted the

Deity

Deity of the temple, every day thro' a different window.——Strabo ſays, "The Tentyrites adored Venus; but behind her temple was a fane of Iſis." But the Egyptian Venus was Iſis; hence her head was on the capitals of the temple. Both edifices belonged to the ſame Deity: for he tells us, as to the plan of Egyptian temples, "In front was a paved avenue a hundred feet wide; three hundred or more in length, having on each ſide a row of Sphinxes twenty cubits or more aſunder. At the end porticoes led to a magnificent area fronting the temple, ſurrounded with walls as high as the temple, and diverging from it, ſo as to enlarge the width of the area fifty or ſixty cubits. They abound in ſculpture in the *ancient* Grecian manner, and the *Etruſcan*. Beyond the temple is the ſanctury: and beſide theſe temples is uſually a ſpacious edifice ſupported by numerous columns.

He tells us, "The Tentyrites waged continual war againſt Crocodiles; and with as much addreſs as the Pſylli of Cyrenaica againſt Serpents," The preſent mode of attack is to puſh a deal board into his expanded jaws: the teeth ſtick faſt in the plank, which is drawn aſhore by a rope. Luckily the crocodile, like the ſhark, is awkward in turning; hence Creols attack the latter with a knife.

Giena, Ptolemy's Cæne, is viſible on an eminence, acroſs the Nile from Dendera.——Above it is Cophtos, to which a Foſs was made from the river; it being ſomewhat inland, and the head of a Nome. Thence over an Iſthmus reaching to the Red Sea near Berenice, Philadelphus made a road of ſeven days journey thro' the deſert, deſtitute as it was of water. Not far from Berenice was Myos Hormos, now Coſſeir. Near Cophtos was Apollo's city: thus, ſays Strabo, two towns were at each end of the Iſthmus; which contains emeralds, and other precious minerals. Yet Arrian deems Myos Hormos 1800 ſtadia from Berenice; by which he means the city under the Tropic; as Pliny does, ſetting it at 12 days journey from Cophtos: but probably Ptolemy's Albus Portus was called Berenice. 6. 29.

Marbles and noble fragments of edifices cover the ſite of Cophtos, from which Cobt is a mile diſtant. Plutarch ſays, at this city Iſis received news of the death of Oſiris, and deſperately cut off her hair; hence the name of the place, Cophtos ſignifying privation. Pliny counts it above 300 miles hence to Iuliopolis near Alexandria. The Oſiris, whoſe death occaſioned this name, was Ham's ſon Miſor or Menes, ſlain by a Hippopotamus. When Typhon long afterwards ſlew Ammon's ſon Dionyſius, a Hippopotamus became his emblem. Theſe incidents were afterwards allegorized (as Sanchoniatho writes, and Plutarch proves) into phyſical occurrences: ſo Typhon's dividing Oſiris into 26 pieces, means ſo many ſpring tides in a year: others ſay 14, which means the number of days between ſpring and ſpring; for more ſee Plutarch and Macrobius.——Cous was Apollo's city, and in Abulfeda's time, "the ſecond to Foſtat. The merchandize of *Aden* (the moſt flouriſhing city of Yemen) landed at Coſſeir arrived thence in three days at Cous, thro' the deſert:" for here the Nile winds towards the Red Sea, which is 33 leagues diſtant. "Between Cophtos and Coſſeir (ſays Savary) is a deep vale croſſing the iſthmus, where traces of the ſea appear at every ſtep." Thus inundations of the Nile finding here a channel to the Arabian gulf, and alſo about Heliopolis, formed, between the two outlets, Caphtor iſle, the ſummit of which was mount Colzoum.

At length we arrive at the awful ruins of Egyptian Thebes; that magnificent city, whoſe numerous porticoes, belonging to its many noble palaces, procured it the name of Hecatompylos; thro' theſe 20,000 cavalry iſſued to the wars, alluding to thoſe of Symandius. This account implies feudal tenures. Indeed Seſoſtris granted conſiderable property to his ſoldiery ſubject to military tenure. Homer hints at the vaſt riches of this city; learnt alſo from that king's Mauſoleum. Strabo ſays, the ruins of this glorious city extended 80 ſtadia in length: partly in Arabian Egypt; partly in Lybian, where Memnonium ſtands: above which were the regal tombs, in ſome 40 grottoes of hewn ſtone, and of admirable contrivance.

Near

Near theſe, inſcriptions on obeliſks announce the wealth of the kings, and their domain, reaching to Scythia, Bactriana, India and Ionia: alſo the amount of tribute, and the number of forces, which were about a million.—Euſtathius (on Dionyſius) ſays, this city in its flouriſhing ſtate, was above 52 miles in length. Thebes or Dioſpolis, ſays Diodorus, was 140 ſtadia in circuit. He names its founder, in one place, Oſiris; elſewhere, Buſiris. Herodotus calls him Menes. He was Thoth's ſire, whom Sanchoniatho ſhews to have been Miſor. It was named Thebes in honour of the mother of the ancient Egyptian Iſis, who was Miſor's wife Chamyna, the old Ceres in Pauſanias. Miſor was alſo the Oſiris who built Chemmis in honour of Cham his father. Diodorus adds that Thebes abounded in ſtupendous edifices, magnificent temples, manſions five ſtories high, coloſſal ſtatues, and obeliſks of a ſingle ſtone. It had four principal temples: the moſt ancient of which was ſurprizingly grand; its circumference being thirteen ſtadia, its walls twenty-four feet thick, forty-five cubits high. Cambyſes ranſackt it, as he did all the temples in Egypt.

Four miles eaſt of Carnac village our Univerſal Hiſtory mentions the ruins of a temple, having a grand gate ſtill entire, and near it a Sphinx four feet high.——Savary and other travellers ſaw to the ſouth of Carnac a noble temple. It has eight entrances: three of which have each a Sphinx of an enormous ſize ſtanding in front between two colloſſal ſtatutes, of a ſingle block of marble in the antique ſtile. Theſe majeſtic avenues another traveller deſcribes of a great length: two of them having 60 ſtatues on each ſide. To one of the entrances are four grand porticoes, each 30 feet wide, 52 in height, 150 in length. They are entered thro' Pyramidal portals; the ſtones of the ceiling are of an aſtoniſhing ſize, ſupported by two walls. One portico is of red granite well poliſhed. Without are four rows of hieroglyphics; within, three. On each of the latter are two

human figures larger than life, of fine ſculpture. Coloſſal figures riſing 15 feet above the bottom of the door decorate its ſides. Without, are two ſtatues 33 feet high, the one of red granite, the other ſpotted with black and grey. Within, is another of a ſingle ſtone, headleſs. Each bears a croſs or phallus, the ſymbol of fertility. The ſecond portico is half deſtroyed. The gate has a row of gigantic hieroglyphics towards the ſouth, another towards the north. Each front of the third portico is covered with hieroglyphics of Coloſſal figures. At the entrance of the gate are remains of a ſtatue of white marble: its trunk is 15 feet round, it wears a helmet entwined with a ſerpent. Amongſt the ruins of the fourth portico are parts of a Coloſſus of red garnite, whoſe body is 30 feet round. Our Univerſal Hiſtory adds that ſome Coloſſal ſtatues ſtill remain on thoſe porticoes: whence walls extend to the other gates encloſing the temple and the particular courts. Of theſe Savary writes thus: Beyond theſe porticoes begin the high walls that form the court of the temple. Twelve gates gave admittance. That in beſt preſervation faces the weſt. Before it is a long Sphinx avenue. This gate is 60 feet high, 40 wide, 48 thick, at the foundation. In the front are two rows of ſmall windows, and remains of ſteps in its ſides leading to its ſummit. This gate is in the ruſtic ſtile, and has no hieroglyphics. It leads to the great court; which on two ſides has terraces 80 feet wide, and 6 high: along theſe run two beautiful colonades; each column being above 40 feet high, and 8 in diameter. Beyond, is the ſecond court, leading to the temple, and in extent equalling the majeſty of the edifice. It is likewiſe embelliſhed with a double colonade; each column is above 50 feet high; 18 in circumference at the baſe. The capitals are formed like vaſes, with a ſquare ſtone over each; probably the pedeſtal of a ſtatue. Two vaſt Coloſſal figures, mutilated, terminate theſe colonades:" their pedeſtals are four feet high, ſix long: the pilaſters behind them are adorned with hieroglyphics. "Here the temple appears in all its immenſity. Its walls are marble. Its roof, which riſes in the centre, is ſuſtained by eighteen rows of columns: the moſt lofty are eighty feet high, thirty in circumference. The others are a third leſs." The Univerſal

Univ. Hiſt.

Hiſtory

Hiſtory mentions eighteen rows, one way, ſixteen the other; the two middle rows being eleven feet in diameter; the others, eight. "Its ſides within and without are loaded with hieroglyphics. On the northern wall battles are repreſented with horſes and chariots: one is drawn by ſtags. On the ſouthern are two barks with canopies; at the end of which the ſun appears: the mariners guide them with poles: two men ſeated at the ſtern ſeem to give command and to receive homage. Theſe are allegories. The Egyptians repreſent Sol in a ſhip, conducted by Oſiris, and ſeven mariners ſignifying the planets.——Towards Luxor there are two obeliſks ſixty feet high, twenty-one in circumference at the baſe: a little farther, two others are ſeventy-two feet high, thirty in circumference; each of a ſingle ſtone of red granite: hieroglyphics are on them in various diviſions." Pocock adds that proceeding, thro' the centre of the edifice, towards the eaſt, you come to a ſmall granite room, with a room on each ſide: and all along on each ſide are apartments, but in ruins. Some 160 feet eaſtward a large ſtructure contained ſeveral apartments on each ſide of a colonade. Farther eaſtward are ſigns of a colonade; and beyond it, the grand eaſtern gate. Savary ſays, eaſtward of the temple is the ſanctuary. The gate is ornamented with columns; three of which are grouped under one capital: within are various apartments of granite. Pocock writes that to the north, without the incloſure, a grand gate ſtands before ruins.——Savary informs us, "Near Luxor are avenues and remains of another temple; tho' ruinous, ſpacious; as are its courts; entered by porticoes ſupported by columns forty feet high, beſides the baſe. Pyramidal gates full of hieroglyphics, and marble rows of ſtatues forty feet high, declare the magnificence of the principal edifice, now a mountain of ruins. Add to theſe two obeliſks, each a ſingle block of granite thirty-two feet in circumference; ſeventy-two high, above the ground, into which they are partly ſunk. One is in good preſervation; the hieroglyphics in columns project an inch and a half.

See Macrobius and Mart. Capella.

Savary ſays, the villages of Gournou and Medinet Abou, where the

the weſtern part of Thebes once ſtood, are ſurrounded with grand ruins. A league to the weſt of Gournou, in the grottoes named Biban el melouk, gates of the kings, are ſeen the tombs of the ancient monarchs, at the foot of a hill. Diodorus ſays their original number were forty-ſeven; of which ſeventeen remained in the time of Lagus: but theſe were ruinous about the 180th Olympiad. Savary tells us "Nine only can be entered at preſent. The ſubterranean galleries leading to them are ten feet high and wide. The walls and roofs cut in the white rock preſerve a brilliant poliſh. At the end of four principal alleys longer and higher than the reſt is the door of a large hall, in the centre of which is a marble tomb. On the top of it a figure is ſculptured in baſſo relievo; another, on the wall, holding a ſceptre; a third, on the ceiling, bearing a ſceptre, and with wings deſcending to his heels." Do not theſe repreſent a man in life, on his legs; anon, proſtrate in death; then preſently ſoaring to celeſtial regions.——"The ſecond grotto, ſays Savary, is ſpacious and much decorated: on the cieling are numerous golden ſtars; birds painted in everlaſting colours: hieroglyphics in columns cover the walls. Two men ſit beſide the gate, the paſſage to which is a long gentle declivity. A block of red granite ſixteen feet high, ten long, ſix wide, forms the ſarcophagus of the king, who is ſculptured in Baſſo Relievo on the top of the tomb, and ſurrounded with a hieroglyphical inſcription. Niches are cut in the rock. Fragments atteſt that tombs have been removed from other apartments. One fine grotto contains a marble lid ten feet long, ſix wide. In the farther part of the moſt diſtant cavern is a human figure in Baſſo Relievo, with arms croſſing the breaſt, and two others kneeling, on each ſide. Theſe ſubterranean apartments, ſays Savary, go far under the hills; a ſmall part only being here deſcribed: they are decorated with marble figures of men, birds and various animals, ſome in relievo, ſome excavated, ſome painted in colours indelible." Pocock mentions a tomb of one red granite ſtone, ſeven feet nine inches high, eleven feet eight inches long, above ſix broad. The cover had the figure of a king in relievo, and a hieroglyphical inſcription.

Alſo

Alſo in the great room, a man's ſtatue holding a ſceptre, and on the ceiling a man painted with a ſceptre, and wings covering him to his feet. At the entrance, on each ſide are four men cut in ſtone, with heads of hawks and of other animals: on the inſide a tortoiſe, and a man with a goat's head are cut within a circle, on each of the pilaſters.

Ten ſtadia from theſe ſepulchres, ſays Diodorus, is the mauſoleum of king O-ſy-mandyas. The hall next to the entrance was of variegated marble, two-hundred feet long, forty-five cubits high. Next, was a quadrangular piazza of four-hundred feet on each ſide. Inſtead of columns, animals ſixteen cubits high, all of a ſingle ſtone, ſculptured in an antique ſtile, ſupported the ceiling eight cubits broad, of marble ſlabs decorated with ſtars on an azure ground. Directly forward, an entrance led to another hall, ſimilar to the firſt, but adorned with various ſculptures. At the entrance were three ſtatues of a ſingle ſtone, by Memnon the Sycnite. One was ſeated, and the largeſt in Egypt. His foot exceeded ſeven cubits in length. Of the other two, one was at each knee, repreſenting his daughter and (her) mother. The merit of this group conſiſted not only in its magnitude, but in the excellence of the ſtone and of the artiſt, being totally free from flaw or blemiſh. The inſcription was to this effect, "I am Oſymandyas, king of kings; whoever would know my fame and my tomb, let him eclipſe ſome of my exploits." Another ſtatue was there of his mother, apart, twenty cubits high, and of one ſtone. Three queens were on her head, implying her to be the daughter, wife and mother of a king."——"Next was a more admirable piazza; the various ſculptures of which repreſent the war made by him on the rebellious Bactrians, with 400,000 foot, and 20,000 horſe (the number mentioned by Homer) in four diviſions, commanded by his ſons, under the king; who is repreſented as beſieging a fort, ſurrounded by a river, and fighting in front, ſeconded by a furious lion;" which ſeems an emblem either of courage or royalty. His cavalry

cavalry and the Bactrian war denote him to be Seſoſtris; for either he, or Orus his predeceſſor, ſays Dicearchus, invented horſemanſhip. The figures on the ſecond wall allude ſtill more plainly to Seſoſtris: they were captives deprived of their hands and genitals. Such repreſentations of his effeminate captives are mentioned by Diodorus, and were ſeen by Herodotus. "The third wall contained in ſculptures and paintings, the kings triumphs and oblations. In the centre of the piazza ſtood, ſub dio, an altar of a beautiful ſtone, admirable for its ſize and workmanſhip. At the farther wall were two ſtatues of a ſingle ſtone, 27 cubits high, tho' ſeated. Near theſe were three entrances; and beyond, an edifice 200 feet long on each ſide, and elevated on columns, like a theatre of muſic. It was a court of juſtice. The pleaders and clients were *characteriſtically* of wood: The chief judge amidſt 30 of his fraternity was ſculptured on a wall, with ſeveral books at hand, and the picture of truth pendent at his neck, having its eyes ſhut as blind to corruption, and reſpecting only (its own internal) veracity. Farther on was a parade, ſurrounded with various edifices, in which all kinds of delicate viands were repreſented. Next appears the king in excellent ſculpture, painted in glowing colours, making an oblation to God of gold and ſilver, out of the annual produce of the Egyptian mines: which an inſcription announced to be on an average 32,000,000 Minas of ſilver. After this was the ſacred *Library* inſcribed, The diſpenſatory of the mind. Contiguous were the idols of all the Egyptian Gods, the king paying to each ſuitable oblations, in teſtimony, to *Oſiris* and to his aſſeſſors, of his piety and juſtice. Adjoining alſo to the library ſtood a handſome edifice, containing twenty banqueting couches; alſo the ſtatues of Jove, Juno and the king: his corpſe in all probability being here repoſited. Many edifices around contained elegant pictures of the conſecrated animals. Hence was the aſcent to the ſepulchre. His monument was environed with a circle of gold, a cubit thick, and 365 in circumference; one for each day in a year, having the reſpective riſings and ſettings of the ſtars noted upon it." This was their year, before the introduction of the Sothiac period; which, as Cenſorinus

Cenſorinus ſhews, was 1322 years before the Chriſtian era, about the reign of Amenophis grandſon of Seſoſtris, and (as I think) the Egyptian Memnon: who as Strabo ſays was entombed in a pyramid near the labyrinth. The worſhip paid by the founder of Memnonium to all the Egyptian Gods ſhews him to be Seſoſtris, who built temples in each city to the Gods that patroniz'd it. This was done before Joſeph's miniſtry; as he would have inculcated a truer theology.

Savary informs us, theſe remains are heapt together near Medinet Abou, the city of the father; agreeable to which the Itinerary ſays "Memnonium was called Papa," Ptolemy's Pampane. Their circumference is about half a league. Amidſt the ruins, ſome pyramidal gates ſtill rear their heads; and numerous Coloſſal figures, tho' mutilated, ſtill ſubſiſt. The neareſt to the ruins is of yellow marble, and ſunk, a third of its height, in the earth. On a line with this is another of ſpotted marble, black and white, thirty feet long with hieroglyphics on its back. The intermediate ground is ſtrewed with broken columns and ſtatues denoting the arrangement of the veſtibules or halls. Beyond are two Coloſſal ſtatues quite diſfigured. One hundred fathom farther are two, gigantic, ſeated beſide each other. Their pedeſtals of granite are thirty feet long, eighteen wide. The leaſt, or ſingle, ſtatue is of one ſtone. The largeſt is formed of five pieces of granite, and broken thro' the middle. This is OSYMANDYAS: for two adjacent figures reach the length of his legs; and are of one ſtone with the lower part of the great figure, whoſe foot is eleven feet in length. This is the ſtatue,

whoſe upper part was thrown down, as Strabo was told, by an earthquake: the lower, at ſunriſe, uttered a ſound; which Strabo heard, tho' ignorant whence it proceeded. A croud of Greek and Latin inſcriptions ſtill legible on the ſtatue's legs and baſe atteſt, that princes, generals, governors and other men of note have heard this extraordinary ſound. Clement of Alexandria ſays this ſtatue, which was that of Oſiris who was Apis, that is Miſor or Menes was of factitious materials and of an azure colour.

Bochart ſays, Ptolemy's inland town of Tathyris is Pathyris; and its Nome, the Phaturite, as we ſhould read Pliny.——Armant is a village ſouth of Memnonium, at the foot of an eminence, on which are the ruins of Hermunthis, the capital of a Nome. Strabo ſays, here Apollo and Jove had particular worſhip, and an ox was religiouſly entertained. Savary ſays, Apollo's temple is ſmall and in good preſervation, its walls are of granite. A frize, with hawks, ſurrounds it. The platform has ſtairs cut in one ſide: hieroglyphics adorn it every where: four rows of human figures are ſculptured without; three, within. The edifice is divided into ſeveral apartments. Five falcons with expanded wings decorate the ceiling of the firſt: golden ſtars glitter on the roof of the ſecond. In this are two rams fronting each other, with hieroglyphics artfully ſculptured: hence it ſeems to be Ammon's temple; alſo from two marble oxen, at the extremity of this apartment: round it are women ſuckling infants. A large edifice, the foundation of which only remains (and which probably was the temple itſelf) fronts this ſuppoſed temple, which ſeems to be the ſanctuary. Beyond is a reſervoir for waters of the Nile. Farther on the river bank is an edifice, probably Apollo's temple, now a Chriſtian church. Plaiſter, on which are painted croſſes, hide hieroglyphics

hieroglyphics and inſcriptions.—Proceeding ſouthward, ſays Savary, we paſs two hills, near Gebelein, and ſoon diſcovered Asfoun, near the ruins of Aphroditopolis.

Next, Abulfeda ſays, Eſna is built on the weſtern bank of the Nile, between Aſſouan and Cous, neareſt this laſt. Eſna is the ancient Latopolis of Thebais, where Minerva and the fiſh Latus were adored, as Strabo writes. Savary tells us, it has an ancient temple with thick walls on three ſides. Six large fluted columns, having capitals ornamented with palm-leaves, ſtand in front: eighteen others ſupport the roof compoſed of huge marble ſlabs. A frieze goes round the edifice; and innumerable hieroglyphics adorn the outſide. Thoſe within are executed with moſt nicety.—On the walls of a temple, a league weſt of Eſna, a woman ſeated is ſculptured in many places. This probably was Minerva's temple. The capitals of the columns are adorned with foliage reſembling the Acanthus of the Corinthian order; but without projecting ſo much, being ſometimes only ſketched. Various animals painted on the ceiling retain the brightneſs of the colours; which tho' brilliant, are uniform, as if the art of ſhading was unknown. Strabo next mentions Ilethya, Lucina's city and its temple; this is Pliny's Leucothea. This town is named alſo by Ptolemy and Plutarch, who (after Manetho) ſays red haired men were ſacrificed there alive, and called Typhonians. Theocritus and Diodorus call this Goddeſs Ilethya. In this vicinage were Tuphium, Cnubis, Ombroi, and Toum an inland town. On the eaſt ſide of the Nile was the city of Hawks, where that bird was revered. The inhabitants of great Apollinopolis (the head of a Nome, in Pliny) on the oppoſite bank were foes to Crocodiles. Here now is the village of Edfou. An antique temple here is full of

hieroglyphics, eſpecially of men with heads of falcons. Ptolemy here names an inland town Phthonthis; and Pliny, the Phatnite Nome, a name of one mouth of the Nile. Savary ſays the bed of the river, incloſed here between prominent rocks, is only 50 toiſes wide. The weſtern rocks are hewn into grottoes. Columns, pilaſters and hieroglyphics are frequent here; and a chapel cut into the ſtone. Eaſtward from the Nile is Coum Ombo, at the foot of which mountain are the ruins of a temple that aſcertain the ſite of Ombos, the capital of a Nome, where the crocodile was in high honour.—Ancient Syene fronts the iſland of Elephantina (half a league long, ſays Savary; a quarter, broad); a ſmall town there had a temple of Cneph or Cnuphis, and a cylindrical nilometer of ſtone, in which the Nile roſe, and lines denoted its height. Savary ſays, near a village in Elephantina is a ſtately gate of granite, belonging to Cneph's temple, of which a building, ſurrounded with thick walls, made a part. Pliny ſets Elephantis 16 miles above Syene, deeming it the end of Egyptian navigation. Syene was under the Tropic: a well ſunk there markt the ſummer ſolſtice, the vertical ſun being at noon normal to its profound bottom. The remains of Syene are on an eminence ſouth of Aſſouan. Columns of granite ſcattered here and there denote its ſite. Here is an ancient edifice with apertures at the top, and windows facing the eaſt. Weſtward from Aſſouan a road is cut thro' the mountain, in the ſides of which are immenſe quarries of granite. Pocock obſerved unfiniſhed columns and obeliſks. This road led towards Philæ, an iſland half a league in circumference. Below Elephantina a rock forms a ſmall cataract; which however boats paſs on each ſide. Above is the iſle of Philæ, having a ſmall town, like Elephantina. It contains temples (ſays Strabo) in which the Ethiopian

opian ſpecies of hawks are ſacred. Ptolemy names Hiera Sycaminos hereabouts, probably the town in Philæ; which iſle contains two magnificent temples; the largeſt of which has courts adorned with colonades. The entrance of the firſt is thro' a pyramidal gate, with an obeliſk on each ſide. The temple has ſeveral apartments. Its marble walls preſent rows of hieroglyphics, among which is the ſacred hawk. Eaſt of this edifice is another in form of a parellellogram open on all ſides: the capitals of the columns ſupporting its roof are well ſculptured.

Thus have I finiſhed my account of the ancient towns, temples, palaces and mauſoleums of Egypt, as recorded in ancient hiſtorians; and of their preſent ruins and remains, never to be ſeen or heard of but with the higheſt admiration.

The Egyptian Nomes were at firſt twenty-ſeven: hence middle Egypt was called Heptanomis; Strabo ſays the Delta contained ten; tho' he names more, yet includes the Sethroite Nome in the ten; and authors ſay the number was augmented to thirty-ſix. Indeed writers name above forty; and Marſham well obſerves that the Macedonians altered the names and limits of the Nomes, and ſubdivided them into new Prefectures. I think thoſe in Herodotus are ancient Nomes: yet he mentions more than ten in the Delta, as he wrote after the whole number was augmented to thirty-ſix.——The chief reaſon of ſubdividing and otherwiſe altering the Nomes aroſe from

from new canals producing new boundaries; and, in times of inundation obſtructing perſons in their attendance at their old provincial courts, and rendering others more convenient, or new guilds requiſite.——To this natural reaſon a political one gave additional weight: by making two Nomes of one, their conſequence was diminiſhed; their diſſent to a national meaſure became of leſs importance.

Diodorus and Herodotus.

The kings of Egypt ruled the people, and conducted themſelves according to eſtabliſhed laws. At their deaths, like their ſubjects, their vices as well as virtues, were publicly diſcuſſed before judges; hence many of them were debarred from a honourable funeral: this had a due effect on the ſucceding prince. In Ireland the Craobh character was employed to record ſuch matters.——Of the lands, one portion was for the prieſts, who were next in dignity to the king. The ſovereign had a portion towards the civil liſt. The third belonged to the military, who conſiſted of two bodies raiſed in different diſtricts; the Hermotybians amounted to 160,000 men; the Calaſirians (ſo called from a linnen garb) were 250,000. Each had twelve Arouræ of land. An Aroura is the ſquare of one hundred cubits. The Plebeians conſiſted of huſbandmen, paſtors, and artificers, who like the Scotch Highlanders invariabiy educated their progeny in their reſpective profeſſions; tho' all denizens were equally noble. Youth were taught to revere age, as at Sparta; alſo to live abſtemiouſly;

abſtemiouſly; indeed abſtinence was accounted the beſt phyſic, the effects of which they ſometimes forwarded by emetics. They uſed circumciſion at the age of fourteen. At entertainments a corpſe ſometimes produced in reality, ſometimes in effigy, hinted this lecture, Live to-day, to-morrow die. As they held a tranſmigration of the ſoul during three thouſand years, till its return to the firſt body, they carefully embalmed *this* according to their ability. Some employed an anatomiſt to diſſect the belly with an Ethiopian ſtone: this office was ſo execrable that the operator always fled inſtantaneouſly. Yet embalmers were in high repute. Theſe extracted the brain with a crooked inſtrument introduced thro' the noſe. Next, they took out the inteſtines except the heart and kidneys; and, as Plutarch writes, committed them to the Nile: but Herodotus and Diodorus inform us, they were waſhed with Palm wine, and embalmed. The body was anointed with oil of Cedar, and other unguents daily for a month; then it was rubbed with Myrrh, Cinnamon, and other aromatics, that perfectly preſerved the features and hair. Herodotus ſays, they filled the corſe with pounded Myrrh, Caſſia, and other Perfumes, except Frankincenſe; and covered it with Nitre ſometimes ſeventy days, but never longer: then they laved it, bound it round with ſilken fillets, and overſpread it with gum. In ordinary they injected oil of Cedar, and laid the corpſe in Nitre during ſeventy days: the Oil and Nitre conſuming the entrails and fleſh, left only the ſkin on the ſkeleton. Jacob's embalment continued forty days; the mourning ſeventy; beſides a week afterwards in Canaan. Shaw remarks that the Mummies ſtand in an upright poſition.

Thirty

Plutarch. Thirty of the moſt ſage perſons in the realm were ſelected for judges; one of whom was conſtituted preſident. At his neck hung by a chain of gold a jewel called *Verity*. They were ſworn to prefer juſtice even to the king's command. The eight books of Laws were produced. Both parties were allowed to plead twice in writing: then the preſident preſented the repreſentation of Verity towards the party adjudged to be in the right. Perjury, murder, military cowardice or diſobedience, and wilful neglect to defend another's life, were puniſhed with death: alſo thoſe who followed an illegal, or did not avow their true, vocation. Parricides were cut in pieces and afterwards burnt: but fathers who murdered their children were only bound to embrace the corpſe during three days. Pregnant culprits were reſpited till delivery. Falſe accuſers ſuffered the evil they intended for the innocent. Military traitors forfeited their tongue. Coiners and clippers, both hands. Rape incurred caſtration. Adulteryentitled the man to one thouſand ſtripes; the woman to loſe her noſe. Prieſts could marry but once: but no child was held illegitimate. Thieves, on diſcovery to the Hierarch, had a quarter in value of the booty. For want of other evidence a creditor's oath aſcertained debts; but the body was exempt from arreſt; tho' a perſon could pawn his father's corpſe, and be by debt debarred from burial; a law that in Wales is by the vulgar ſuppoſed in force at this day. Uſury could not exceed the principal ſum.

Bulls, goats, cats, dogs, wolves, river-horſes, lions, eagles, hawks,

hawks, the ibis, crocodiles, ſome ſorts of fiſh, ichneumons, aſps, beetles, were all held ſacred, partly for their uſe, partly as ſymbols: thus a cat was Luna's ſymbol, owing to its nocturnal perſpicuity. Beans, leeks, onions, lentils were thro' religious injunctions never taſted. Saint Jerom on Iſaiah 13. 46. mentions the Crepitus Ventris as ſacred at Peluſium. The bull Apis required a white ſquare in his forehead, the ſimilitude of a white eagle on his back, and of a beetle under his tongue: bliſters and cauſtics could effect this. To this divine Bull they ſacrificed others perfectly white: his funeral was performed with great ceremony. Herodotus calls this Apis a calf. A heifer, 1 K. 12. 28. repreſented the Goddeſs Baal; ſo Apuleius calls Bos, Deæ Matris Simulachrum: and her name being Neith, hence the Neton of Macrobius and the Engliſh Neat; her Prieſts in Proclus are, according to Bryant, Πατα-νειτ. 3. 28.

Peucer aſſerts that there were 666 different ſorts of oblations in Egypt. To Iſis a bullock at Buſiris was ſacrificed with great ſolemnity. To Jupiter at Thebes, a ram, tho' ſheep were venerated by his votaries, who ſacrificed goats, held ſacred by the Mendeſian votaries of Pan. Swine were ſacrificed to the full moon; to Bacchus, a hog; women bearing in proceſſion a moſt maſculine Priapus, and ſinging to a flute. At Momemphis, Aphroditopolis and Chuſa, a cow was held ſacred. Sol was adored at Heliopolis: Latona, at Butis: Diana, magnificiently at Bubaſtis: Minerva, thro' all Egypt, particularly at Sais, with burning lamps. Mars, at Papramis, was honoured in character with an obſtinate combat between his prieſts and votaries. Red-haired men were ſacrificed to Typhon at Buſiris, Abaris, Heliopolis and Idithya. Yet there are thoſe who decry the Meſſiah's advent to effect a reformation of manners civil and religious: as if brutal bloodſhed was more ornamental to mankind than god-like peace and heaven-born amity: but ſuch martial ſpirits had better adventure their ſcalps in the internal regions of North America; than endeavour to inflame any chriſtian powers, whoſe ſelf-intereſt is apt enough to ſtimulate them to the horrid deeds of war, without the inſtigation of writers, who to pretences of valour deli-

Strabo. Elian Animal. 10. 27.

Porphry. Joſephus. Plutarch.

herately ſacrifice their humanity: But when they would have this to be believed, ſpirit, they ſhould ſeriouſly reflect that it is a ſpirit abſolutely inhuman and diabolical. Nothing can juſtify the horrors of war but neceſſity: and this commonly ariſes from an ill regulated conſtitution, which knows not how to employ the increaſing people, in peacable and meritorious vocations. Whilſt there is room for tillage, and fiſheries demand fiſhers; whilſt high roads and canals require labourers to expedite commerce and open new proſpects; there is no occaſion to murder mankind on account of a ſuppoſed redundancy.

PRIMITIVE

PRIMITIVE HISTORY.

BOOK III. CHAP. IV.

CONTENTS.

An Account of the old Egyptian Chronicle. Obſervations on this Chronicle. Manetho's Dynaſties and Panodorus. The firſt Kings of Thebais from Eratoſthenes. Manetho's Two firſt Tomes of Dynaſties from Africanus and Euſebius; with Remarks: The 17th and 18th Dynaſties are alſo from Joſephus. A new Arrangement of the 18th Dynaſty, conſonant to the Number of reigns in the old Chronicle, and to a Hint in Syncellus. A corrected Table of the old Chronicle. Manetho's Fifteen ſucceſſive Dynaſties held 1881 Years; the Years of the Collateral are 1674; total, 3555. A ſhort chronological Table from the firſt Settlement of Egypt to the Trojan War. An Arrangement of the Dynaſties down to that War, and to the Exod, in five collateral Columns.

EGYPT is called in ſacred writ the land of Miſraim, and the land of Ham: and in Plutarch, Chemia: in Stephanus, Hermo-chemia: and Bryant interprets its name Aetia from Ait, heat, which is Cham: Stephanus interprets Ait, Sol: Richardſon ſays that Ait is a wonder; this ſuits Egypt, that land of wonders: which as Jerom ſays was called Ham in his days. Yet the old Egyptian chronicle in Syncellus mentions the Auritæ (derived by ſome from the Hebrew *Aur*, light) prior to the Meſtreans. Theſe Auritæ, or rather Avritæ, inhabitants of Avaris, were the Hycſi, who invaded Egypt before the Meſtreans *of Memphis* reigned in the lower Egypt; what time ſome few Egyptians began to occupy the emerging regions in and about the Delta: that is (as appears from Manetho's 16th Dynaſty in Euſebius, and the period of the ſame Dynaſty in the old

chronicle) when the Theban kings had enjoyed the ſovereignty of what was then Egypt 190 years. Thus Herodotus 2. 15. and Ariſtotle ſay that "Egypt was anciently called Thebes;" as that ſouthern diviſion of Egypt, which was at firſt the whole of that country free from water, was long called Thebais: Herodotus and Hecateus ſtile the lower Egypt an acquiſition from the ſea, and a gift of the Nile. Thebais was deemed part of Ethiopia, "whence Oſiris (ſays Diodorus) is ſaid to have led a colony to Egypt;" which about Memphis was at firſt under water.—Conſtantine Manaſſes ſays "the Egyptian empire laſted 1663 years, till its ſubverſion by Cambyſes," 525 years before the Chriſtian era. It therefore commenced about 160 years after the flood: and the incurſion of the Hycſi was about 350 years after the flood. They kept poſſeſſion of Egypt, as high as the Heptanomis, till the Titans (above five centuries afterwards) finally expelled them; after having abridged their power about 180 years during the firſt part of the 18th Dynaſty: which, as Joſephus writes, laſted 393 years, a period aſſerted by Syncellus to be too long by two years. Tmoſis, the 8th as well as 2d king of that Dynaſty effected their expulſion.

The old chronicle expreſt not the length of Vulcan's reign: for Vulcan himſelf, who was Ham, was no king there, tho' a God. But it aſſigned to Sol 30,000 years; which if days, equal 82 years. Not greatly diſſonant from which Syncellus ſays that Sol reigned 86 years of 365 days; but that the period of 9000 years, aſſigned to Vulcan, was reputed lunar. Saturn and the reſt of the 12 Gods (which number proves the chronicle to be modern, as the moſt ancient Gods of Egypt were eight; and the Titan Saturn was a late Egyptian God; their firſt Saturn mentioned by Eupolemus being Ham, who was their Vulcan) reigned 3984 years: which, if lunar, equal 322 ſolar.—— Eight Demi-gods reigned 217 years.——The 15 generations of the Cynic circle (that is the 15 firſt Dynaſties of this chronicle) reigned 443 years. I take theſe Gods to be the firſt and ſecond claſs in Herodotus, ſelected for their merit out of the general table of kings, partly before the Hycſi, partly after them; the Demi-gods to be princes

princes of ſecondary merit ſelected out of the 18th Dynaſty: and the Cynic circle to be the period of the Hycſi according to this chronologer; who counts it from the commencement of the 17th Dynaſty till their expulſion: and that the whole is allegorically applied to compleat their great aſtronomical period. But the Cynic circle may be the Macedonian, Perſian and 4 Ethiopian kings; ſee Diodorus. The Cynic circle is poſtponed to the Demi-gods, as of inferiour dignity.——Euſebius ſays, Manetho explained at large the phyſical characters of the 12 Gods; as that Jupiter was Ether, Pallas, air. But as deified mortals Herodotus names ſome of the primitive Gods of Egypt; who from 8 were augmented to 12. Beſides which, the Oſiris who was Dionyſius was of a third claſs, and his ſon Orus was, as Diodorus Siculus relates, the laſt of theſe. Among the 8 primitive Herodotus counts *Vulcan*, *Pan* and *Sol*; alſo *Latona*: but if ſo, the Titan Latona known to Tityus, was only a copy of an ancient one the mother of Miſor and his conſort, the primitive Oſiris and Iſis of Egypt. Plato names *Theuth*. Varro mentions *Muth*. Sanchoniatho and Damaſcius mention *Iſmunus*. Therefore if Oceanus and Tethys (who are Noah and his conſort) are not Gods peculiar to Egypt, their 8 Gods were theſe. *Vulcan* or Ham and his wife the eldeſt Thebe or *Latona*; Miſor, Mendes or *Pan*, and his wife Thebe, *Iſis* or Chamyna; *Sol*; *Theuth*; *Muth*; *Iſmunus*. After the expulſion of the Hycſi, the Egyptian Hercules was added to the Gods, and doubtleſs Ammon and Rhea, and probably Saturn. The third claſs were Nitocris or Ceres, Dionyſius, Diana, Orus; theſe were the principal Demi-gods: to them add Amenophis or Belus, Achencheres and Rathoſis children of Orus, and Seſoſtris. After him were the Pir-omi or noble men: from *Om* comes *Homo*, and Della Valle ſays *Pir* in the Eaſt is venerable; in Welſh it ſignifies probus. The ſacred beds at Memnonium prove that the Egyptian Deities were twenty; alſo that this palace was built ſubſequent to the laſt of them.

Prep. 3. 2.

Herodot.

The 16th Dynaſty in the chronicle (that is, the firſt of the ſucceſſive Dynaſties) were eight Thinites; that is, princes of the Theban line,

line, counted by Euſebius 5; who reigned 190 years; as the firſt five kings did at Thebes. Yet the Hycſi did not reign till the end of the firſt Dynaſty of This. The 17th Dynaſty of the chronicle, 4 Memphites, reigned 103 years; Euſebius ſays 4 reigned 106 years: Joſephus aſſigns a much longer period. Inſtead of Apachnas and and Staan, the 3d and 5th in Joſephus, and the 3d and 4th in Africanus, Euſebius names for his 3d and 4th Aphophis and Archles, who ſeem to be Saturn and the Egyptian Hercules; theſe are the 6th and 5th of Africanus, and the 4th and 6th of Joſephus. It appears by the length of reigns in Joſephus that Africanus tranſpoſed the names of his two laſt: and it appears that Joſephus tranſpoſed his 4th and 5th. But more than all it appears that only the two firſt Paſtor kings had quiet poſſeſſion of the regal dignity: the other four ſeem not to have enjoyed power uninterruptedly; ſometimes one being ſupreme, ſometimes another; hence Euſebius and the chronicle have only two kings inſtead of the four laſt of Africanus and Joſephus. I compute this to be the time that Abraham viſited Egypt; when the ſons of Uranus obtained a footing in that country: and believe that Saturn made an alliance with, and in a good meaſure commanded the Hycſi, during part of the long reign of Ammon his rival in love and empire, who ſeems to be Apappus and Phi-ops, the huſband of Ops.

The chronicle ſays, the 18th Dynaſty were 14 Memphites, who reigned, as Euſebius (counting them 16 Dioſpolites, like Africanus) confirms, 348 years: both counting ſhort of Joſephus.—The chronicle and Euſebius ſay the 19th Dynaſty were five Dioſpolites during 194 years.—The 20th were 8 Dioſpolites, during 228 years; Africanus ſays 12, during 135 years; Euſebius ſays 12, during 178.—The 21ſt, ſix Tanites during 121 years; Euſebius and Africanus ſay ſeven, during 130 years.——The 22d, three Tanites, 48 years; Euſebius ſays three Bubaſtites reigned 49 years, as he ſpecifies them; Africanus nine, during 106 or 120 years. The 23d Dynaſty, two Dioſpolites, 19 years; Euſebius counts three Tanites during 44 years; Africanus four, during 89 years. In the 24th Dynaſty, Africanus

canus allows Bocchoris only 6 years; Euſebius grants him 44; which the chronicle attributes to three Saites, who indeed all reigned within that period; tho' during moſt part of it Sabbaco had ſeized their dominions. When Bocchoris had reigned ſix years, Sabbaco made his inroad; and, as Herodotus writes, his ſway continued 50 years; the 6 former added to theſe make 56. But the chronicle like Euſebius allows him only 12; attributing the 44 firſt years of theſe 56 to the three Saite kings; namely Bocchoris, Aſychis and Anyſis. Sabbaco burnt Bocchoris: Aſychis prohably maintained for ſome years regal power in ſome remote territory of Lybia: Anyſis ſurvived Sabbaco's 50 years. Some deem Aſychis to be Bocchoris; and Nechus the father of Pſammeticus to be the 3d king ſupplanted by Sabbaco. The 25th Dynaſty, conſiſting of three Ethiops, reigned 44 years: ſo ſays Euſebius: Africanus counts the length of reigns 40 years. The 26th Dynaſty, ſeven Memphites, 177 years: Euſebius and Africanus ſay nine Saites; during 168 years ſays one; 150$\frac{1}{2}$ ſays the laſt. The 27th Dynaſty, five Perſians, 124$\frac{1}{2}$ years; this period Africanus confirms: He and Euſebius name eight kings; this laſt counting only 120$\frac{1}{2}$ years. Diodorus Siculus ſays they reigned 135 years, except there be an error of a Decad.——The 28th Dynaſty of the chronicle is obliterated: but Euſebius and Africanus ſay Amyrtæus reigned then ſix years.——The 29th Dynaſty were four Mendeſians, 39 years; Africanus ſays 20$\frac{1}{2}$ years; Euſebius, five kings during 21$\frac{1}{2}$ years: here the chronicle appears erroneous. Diodorus ſays the firſt king of the 29th Dynaſty reigned in the 1ſt year of the 96th Olympiad.

The 30th Dynaſty was one Tanite during 18 years. The chronologer here united the eldeſt and youngeſt Nectanebus, and excluded the intermediate king, who reigned 2 years, as Euſebius and Africanus ſhew; but this laſt united the period of the two nameſakes under the firſt; and, to ſerve his turn, united both under the laſt Nectanebus again: I therefore think Euſebius correct here: the intermediate king is named Tachos in Diodorus, and Plutarch, who deems him a couſin-german of the firſt king. Diodorus ſays he revolted from Artaxerxes in the 3d year of the 104th Olympiad:

piad: therefore the 29th Dynasty and the first reign of the next lasted 30 years. Strange are the errors of Africanus and Eusebius in the Dynasties. The differ from each other and from the chronicle even after the time of Psammeticus; when as Herodotus says, history has some certainty. Africanus aware of this assigns that king, Psammis, and Amasis, the same lengths of reign, as Herodotus doth. Eusebius abridges him of 9 years. Africanus abridges his son of 10; and Aphries, of 6. Eusebius transposed the years of Necho and his son: but the first Necho has no pretensions to stand in this Dynasty at all; for Sabbaco slew him, as Herodotus assures us. Necepso was the first king of this Dynasty, which contained seven: he is the only one unmentioned by Herodotus; but Ausonius and Galen mention him. Aristophanes mentions his fellow-student in astrology Petosiris, who dedicated a book to this king, still extant as Reineccius writes: therefore Manetho, in stiling Petosiris his friend, means his writings. Stephinates in this Dynasty seems borrowed from Plutarch's Technatis. Ammeris may have been one of the twelve colleagues. As Herodotus attributes above 145 years to Psammeticus and his successors; Necepsos, according to the period of the Dynasty, as Eusebius counts it, reigned twenty-three years; but according to the chronicle, thirty-two.

I will give a corrected table of this chronicle; as it varies from the truth, to serve a particular purpose. It consists of 113 reigns, which are said to last 36525 years: but this is an astronomical period. And the Gods, Demi-gods and Cynic circle, tho' select individuals of the 16th, 17th, and 18th Dynasties, which are the first of the true successive Dynasties (those set prior to them being really collateral ones) are set apart from the rest princes of those Dynasties (tho' entitled to distinction only by dignity, not by priority of time) to extend chronology for a superstitious purpose. Thus the Cynic circle may have reigned 443 years, but not exclusive of the years of the fifteen last Dynasties: I take it either to be the chronologer's opinion of the whole duration of the Hycsi from their acquisition of Memphis; or to be the period of the 18th Dynasty with that part of the 17th during which the alliance between the Hycsi and Titans subsisted; and

and then the Cynic circle muſt mean that family, who inſtituted the Cynic cycle. The eight Demi-gods ſeem to be ſelect perſons of this family, as Orus, Seſoſtris. The reign of the Gods may be (according to the chronologer's calculation) the period from the Creation to the end of the Egyptian empire. But I deem it lunar, and to be the interval from the firſt occupation of Egypt to the ſeizure of Memphis by the Hycſi. Sol's 30,000 years are to compleat the aſtronomical period, which is this. In the ſothiac cycle of 1460 Julian years are 1461 of 365 days; in 25 of which laſt are 309 mean lunations: thus of 1461 multiplied by 25, the product 36525 conſtitutes the great Egyptian luniſolar cycle, and equals the number of days in 100 Julian years: Thoth wrote ſo many annals or calenders, called (as Diodorus writes) parcels; they were calculations of the Solſtices, Equinoxes, riſings of Sirius, new moons and eclipſes during every year of the period.

Of the 113 reigns, 78 were really ſucceſſive. But of Manetho's 30 Dynaſties, during 3555 years, the 15 laſt were the only ſucceſſive, from Miſor or Menes to the laſt Nectanebus, during 1881 years according to Manetho and the chronicle: this period has an exceſs of 30 years. Manetho's remaining 1674 years belong to collateral reigns. He ſays the whole period reſpects reigns in 5 provinces: they are therefore to be arranged in 5 collateral columns. The principal of theſe columns begins with the 16th Dynaſty of five Thebans, lords paramount over Egypt till the eruption of the Hycſi: theſe Thebans the old chronicle has confounded with the 8 Thinites, in Manetho's firſt Dynaſty, who were collateral princes (in the main) with the firſt five Thebans; indeed the two firſt, Menes and Thoth, reigned at Thebes and This, perſonally: but This had particular princes, after them.——There were 15 Dynaſties collateral with ſeveral of the 15 laſt of the 30. But Africanus and Euſebius formed theſe 15 collateral ones into 8, containing the number of reigns and of years of the whole 15; then invented ſeven others, whom they found in great abundance (tho' moſtly ſhort lived) even in Phenicia and Greece. Among them Africanus introduces 70 Ephimerides from Memphis; whilſt Euſebius allows them a fornight's

reign apiece to five of them: I will therefore ſay little of 16 other kings in 43 years; or of 60, nay 76, in 184; or of 32 Grecians in 518 years, or 43 Thebans in 153 years.——By this means they have augmented Manetho's Dynaſties enormouſly, and even ridiculouſly; as if in order to banter Egyptian chronology, and to prevent a diſcovery that it was more probable, and even truer than the Rabbinical calculations in the Jewiſh: but their deſign ſeems to have been to carry up the Dynaſties from Alexander to the Creation according to the chronology of the Septuagint.

The 8 truly collateral Dynaſties were the firſt and ſecond, conſiſting of Thinites; the 3d, 4th, 6th, and 8th conſiſting of Memphites; the 5th, of Elephantines; the 9th, of Heracleots. Theſe were collateral with the 16th, 17th, 18th, and 19th Dynaſties. Manetho, like the old chronicle, ſelected the great worthies of Egypt, and formed them into a diſtinct claſs from the general catalogue of kings. Thus he placed at the head of the Egyptian Hiſtory, 16 Dynaſties; a name derived from the Celtic Dhyn; they conſiſted of ſeven Gods, Vulcan, Sol, Agathodemon, Saturn, Oſiris with Iſis, the 6th is omitted, the 7th is Typhon: and theſe 9 Demi-gods, Orus, Mars, Anubis, Hercules, Apollo, Ammon, Tithoes (whom Pliny deems a builder of the Labyrinth, and I take to be Othoes in the Dynaſties) Soſus, Jupiter. This is an incorrect and irregular medley. The ſacred Couches in Memnon's palace were 20, and ſhew that to be the true number of Egyptian Deities. Five reigns are interpoſed between Saturn and his rival Ammon; who is ſubſequent to his grandſon Orus, whoſe contemporaries are ſet in ſucceſſion after him: and Saturn's ſon Jove is after Soſus, who ſeems to be Seſoſtris. I take Ammon to have been erroneouſly ſet in the lower liſt, inſtead of the upper. Anubis was ſon of Miſor or Oſiris. The Titan Saturn was late enough to be Chiron's ſire. His daughter Juno was educated by Temenus ſon of Pelaſgus. His daughter Ceres was a gueſt of Prometheus the ſire of Deucalion the contemporary of Cranaus and of Crotopus, who expiated her ſon Orus. He therefore was much later than the firſt Menes or Mercury of Egypt, father of Thoth Hermogenes.

Pauſanias.

Statius.

Manetho

Manetho says the Gods reigned 1985 years. These being lunar are the period between the flood and the commencement of Misor's reign, making 160 solar years. Vulcan's 9000 years are diurnal, that is 27 solar years, during which Egypt belonged to Ham's portion, before Misor became peculiar king of it. Time was counted by days before the lunar period was ascertained; hence the Arcadians deemed themselves Prosilenians. Thus Diodorus mentions 473,000 years prior to Alexander: Tully, 470000. The diurnal periods were, as well as years, termed Jomin. Afterwards time was counted by Moons; Diodorus, Solinus, Pliny, Macrobius and Plutarch mention the lunar years of Egypt. Herodotus counts 11340, that is 917 solar from the first Egyptian king to Sethos; who is the predecessor of Rhamsinitus; and this is near the truth. Syncellus says, some historians deemed Vulcan's period lunar, and assigned the following solar periods to the seven Gods, and nine Demi-gods. In which account having omitted the Cynic circle, he reckons one Demi-god more than the old chronicle, who seems to be Ammon, borrowed from the class of Gods. Divinat.

Seven Gods.	Years.	Days.
1. Vulcan, ——	724½	: 4
2. Sol, Vulcan's son,	86	
3. Agathodemon, -	56½	: 10
4. Saturn, - -	40½	
5. Osiris and Isis, -	35	
The 6th omitted The Paschal chronicle has,	24	
6. Thulis		
7. Typhon, —	29	
	995½	: 14

Nine Demi-gods	Years
Orus, - - - - -	25
Mars, - -	23
Anubis (Thoth omitted in the Paschal chronicle)	17
Hercules, - -	15
Apollo, - -	25
Ammon, - -	30
Tithoes, - -	27
Sosus, - -	32
Jupiter, - -	20
	214

Thulis and Anubis have exchanged classes. The Paschal chronicle sets 45 years for Vulcan, 34 for Sol, 39 for Hermes, whom he

ranks firſt: he being Agathodemon. Panodorus (like the old chronicle) excludes Vulcan from the claſs of regal deities; as he counts only ſix conſtituting ſix Dynaſties, amounting to 11,988 years of 30 days each: but tho' the number of years ſtand ſo in Syncellus, the ſubſequent account proves it to be 11789½. Yet the error was probably in the third numeral only, and the original number was 11788; which he might deem 969 ſolar years. Theſe (ſays he) with 1058, amount to 2027. Panodorus allows a period of 214½ ſolar years to nine Demi-gods. This (ſays Syncellus) was to compleat the Antediluvian period of 2242 years; the Egregori, exiled in the year of the world 1000, having 58 years afterwards taught mankind the length of the ſolar and lunar periods; whence to Enoch's birth, ſet by him in the year 1282, was 224 years. But the Septuagint ſets it in the year 1122. Syncellus ſays the tranſgreſſion of the Egregori was in Enoch's 165th year. From the above 1058 years to the flood, Panodorus counts 1183½; being the 969 of the Gods, and the 214½ of the Demi-gods.——But he was miſtaken in ſuppoſing theſe to be Antediluvians; for Abydenus ſays that "Saturn's war was ſubſequent to the Babylonian diſperſion:" and he was Chiron's ſire.

In Syncello

Manetho ſays "his Dynaſties belong to five different provinces of Egypt." So Iſaiah 19. 2. ſpeaks of ſeveral kingdoms in Egypt. Yet ſome of the ſovereigns as Menes, Thoth, Nitocris, Seſoſtris, reigned over more than one. Theſe provinces are excluſive of the kings of Thebes, except the firſt five; who were paramount over all Egypt, till the invaſion of the Hycſi. Eratoſthenes drew up a compleat liſt of the Theban kings: a part of which, reaching ſomewhat below the Trojan war, Snycellus has fortunately preſerved. It ſhews plainly that Thoth's father Menes, who, as Sanchoniatho writes, was Ham's ſon Miſor, began his reign at Thebes a little above 1000 years before that war. It alſo ſhews that Manetho's firſt Dynaſty was collateral with the firſt kings of Thebes; Miſor and his ſon Thoth having reigned in both provinces. Thoth's ſon and nameſake ſucceeded him at Thebes, at leaſt for many years; Euſebius ſays he was Tat. This Tat, Teutat or God Tat, went to Carthage, thence

to

to Spain: Livy ſays "he was there entombed;" but not till he had diſtinguiſhed himſelf by his firſt name Teuth, or Tuitho: his ſon Mannus was Acmon's father, and grandfire of Uranus.

I will next inſert the table of Theban kings; then, Manetho's firſt Tomes of Dynaſties, according to Africanus and Euſebius: and having obſerved the improbability and extravagance of ſome of them, will arrange ſuch as are credible and admiſſible in columns collateral with the kings of Thebes: and ſhew that the true Dynaſties contain reigns, partly ſucceſſive, partly collateral; and that the ſum of all the reigns amount to 3555 years: 1881 of which were deemed ſucceſſive by Manetho, and the old chronicle: but by a correction of this period from Joſephus and Euſebius it is no more than 1850 years.——That the numbers in the old chronicle want correction appears from the 29th Dynaſty, and from the 17th, alſo the 18th, the period of which is 348 years; tho' Joſephus ſays Manetho deemed it 393; Syncellus ſays, 391. It alſo appears, from the preſent numbers (with the addition of the period of the 28th Dynaſty) proving inſufficient to compleat the great period 36525; which requires that theſe fifteen Dynaſties ſhould comprehend 1881 years.

The Dynaſty of 38 kings of Thebes, extracted from the ſacred records there, by Eratoſthenes the Alexandrian Librarian, at the command of Philopator; tranſcribed by Apollodorus ſome 20 years afterwards; and preſerved by Syncellus. It contains a ſpace of 1076 years, reaching a few years below the Trojan war.

Years.

1. "Menes or Mines a Theban of This, ſirnamed Dionius;" he was the firſt Egyptian Mercury, as appears from his ſon's ſirname. He was alſo king of This. Marſham notes this Mercury, ſon of Vulcan, or Ham. He reigned 62

2. "Athoth ſon of Menes was ſirnamed Hermogenes." He alſo was a king of This. Sanchoniatho ſays he was "Miſor's ſon," therefore Ham's grandſon and councellor.

Miſor

Years.

Miſor is the Oſiris called by Plutarch Agathodemon: hence Marſham rightly ſays that Syncellus calls Agathodemon the *father* of the ſecond Mercury, whoſe ſon was Tat. So Euſebius ſhews that Tat was the ſon of Trifmegiſtus, the eldeſt Thoth—this is material; for Tat was Livy's Mercury Teutates, entombed in Spain, the great divinity of the Celts, Teutho great grandſire of Uranus; this developes the Titan line. He reigned at Thebes - 59

3. "Athoth the ſecond" was Tat or Teutat, ſon of the ſecond Mercury, and was himſelf the Celtic, after he had reigned at Thebes - - - - - 32

4. "Diabies (ſon of Athoth) ſirnamed the Amicable," reigned - - - - - 19

5. Pemphos, (or as Jablonſky ſhews, Semphos) the interpretation of his name ſignifying Heraclides (which compare with the 26th king) was another ſon of Athoth, and reigned - - - - - - 18

From the 16th Dynaſty in Euſebius, prior to the Hycſi, and from Manetho's account (at the firſt Dynaſty) that Thoth built a palace at Memphis, it appears that theſe five reigned over the Heptanome. The prevalence of the Hycſi induced the next prince of Memphis to keep his court at Thebes. He was,

Years.

6. "Toegar, a Memphite ſirnamed Amachos Momchiri" (or as Jablonſky obſerves, Mono-cheir) that is matchleſs ſinglehanded. Eratoſthenes ſays "his name implies gigantic limbs. He reigned" - - - - 79

7. "Stæchus (his ſon's name) ſignifies ſenſeleſs Mars." Jablonſky thinks it is ſenſeleſs Noſe (Aris for Ares) a proverb for ſtupidity. He reigned - - - 6

8. "Goſormies is interpreted Eteſipantos;" that is unanimouſly, or by univerſal deſire. He reigned - - 30

9. Mares

Years.

9. Mares (his ſon's name) ſignifies Heliodorus;" Mar is Sol: He reigned - - - - - 26

10. Anouphes ſignifies ſon of the community: Jablonſky corrects Epicænus into Epiclinus, illuſtrious. He reigned - - - - - - 20

Bryant ſhews from Heſychius that Κοινος means a deſpot.

11. Sirius (which Scaliger reads Siroes) ſignifies ſon of the Cheek, or as others ſay, unenvied." I read Υιος Κορης (not Κορρης) ſon of Proſerpine. Sirius is derived from the Celtic Syr, a ſtar. Yet I think this Sirius is confounded with a later who was Dionyſius, ſon of the elder Proſerpine or Rhea; He reigned - - - - - 18

12. "Cnoubos Gneuros is Chryſes, ſon of Gold." Jackſon remarks that Ariſtides interprets Canobus, golden ſoil. He reigned - - - - - - 22

13. Rauoſis, or Archicrator, reigned - - - 18

14. Biyris reigned - - - - 10

15. "Saophis is interpreted Comatus, hairy; or Chrematiſtes, negotiator;" as Suphis ſignifies a councellor. He and his ſucceſſor ſeem to be 11th and 12th kings of Memphis. He reigned - - - - - 29

16. Sen-ſaophis, the ſecond, reigned - - 27

17. "Moſcheres, or Heliodotus;" hence Cheres alſo is Sol: he ſeems the Bicheres of Memphis, and reigned 31

18. Mous-this - - - - 33

19. Pammus Archondes - - - - 35

20. Apappus the ſupreme, ſeems to be Jove Pappeus or Ammon; alſo Phiops, and Epaphus ſtiled by Diodorus Jove of Nyſa, that is the elder Dionyſius. He reigned a ſingle hour leſs than - - - - - 100

21. Acheſcus

Years.

21. Acheſcus Ocaras reſembles Mente-ſuphis in reigning 1

22. "Nitocris (Neith or) Athenæ Victrix." To Neith, derived from Nyddu (pronounced Neithee, in Celtic) to ſpin, whence the Latin, *Neo*; was added the Arabic Cahr, victory. Plato mentions her as the patroneſs of Sais. She is the 23d ſovereign of Memphis; and reigned at Thebes 6

23. Myrtæus, Ammonodotus, was certainly Ammon's ſon Dionyſius, brother and ſpouſe of Nitocris, and Manetho's Chebron; his name was given to the city of Arbe or Hiarbas. He reigned at Thebes - - - 22

24. Thyſiomares, Potent Sol, is Orus Apollo their ſon; he reigned at Thebes - - - - - 12

25. "Thinillus, interpreted the Augmenter of his paternal empire," a character ſuiting Seſoſtris; probably ſome of the ſubſequent potentates were viceroys in his abſence; as ſeems to be the caſe of thoſe between him and Orus, in the 18th Dynaſty. He reigned - - 8

26. Sem-phroukrates, that is Hercules Harpocrates, reigned - - - - - 18

27. Chuther, or king Taurus.—He ſeems to be Saturn's ſon Jove Lapis, if ſo; he was before Orus Apollo - 7

28. Meures Philoſcorus - - - 12

29. Choma-Ephtha, or Coſmus Phil-Ephæſtus - 11

30. An-chunius, or king Ochy, a name derived from canals, probably conſtructed by him, about the time that Joſeph planned the great Lybian aqueduct bearing his name at this day. He ſeems to be the Phero or Pharo of Herodotus. Some call him Scuni-O-ſochor - - 60

31. Pente-Athyris (prieſt of Athera or Venus, ſays Jablonſky) reigned - - - - 42

32. St'amemenes

Years.

32. St'amemenes, called "the ſecond;" becauſe, tho' no other of this name appears in this Table, he is Amenophis the laſt king of the 18th Dynaſty, Strabo's Memnon and Imandes, the Mendes and Maro of Diodorus; Myris in Herodotus; and ſeveral years ſubſequent to Amenophis ſire of Seſoſtris. He is alſo the 6th king of the 12th Dynaſty, ſome of whom are tautological; for he is alſo the fourth there named by Africanus; which ſeems the reaſon that Euſebius omits the name. That Dynaſty proves itſelf collateral with others; for Seſoſtris there is the 16th king of This: for which reaſon I apprehend an Interregnum between the 1ſt and 2d Dynaſty; otherwiſe Seſoſtris would ſtand too near in time to Menes.——This reign was - - - - - - - - 23

33. Siſt-oſicher-mes, ſtrength of a Hercules, reigned 55

34. Maris reigned - - - - 43

35. Siphoas (or as Jackſon obſerves, Si-phthas) is called Vulcan's ſon Mercury; Eratoſthenes confounding him with the firſt Egyptian Mercury, ſon of Vulcan, who was Ham, their primitive God; like Tully, who confounds Thoth with the Argicide. As no Hermes lived within 460 years of the Olympiads, Eratoſthenes ſeems to mean, and of courſe to miſplace, Armais or Danaus, Elian's Hermes, councellor of Seſoſtris; the reigns being of the ſame length. Manetho, in Joſephus, and Eratoſthenes ſeem to ſuppoſe a ſecond Armais, owing to the ſucceſſors of his brother affecting his pompous name of Rameſis, Thunder, reſembling the Celtic Thor and Taranus. Thus Manetho in Joſephus confounds the Rameſis, who was Seſoſtris (by him before mentioned) with the firſt king of the 19th Dynaſty, the Cetes or Proteus of Herodotus, and father of Pliny's Rameſis, who (denominated as uſual after his father) was the Proteus of the Trojan war, and the Ramſinitus of He-

Years.

rodotus, the Treaſury builder in ſacred and profane hiſtory. This Siphoas reigned - - - - - 5

36. Is an anonymous king, who reigned - - 14

37. Phuron or Nilus was contemporary with Ramſinitus, or Ramiſes, and juſt before the Trojan war; for Diccarchus ſaid he was 436 years before the Olympiads, which began 408 after that war. He reigned - - - 5

Ramſinitus was ſucceeded by the NilusPoſtrenus of Diodorus. who was the Amenophis drowned at the Exod. Diodorus ſuppoſed ſome kings intermediate between him and Ramſinitus: more probably, collateral.

38. A-muth-antæus reigned - - - - - 63

(Biſhop Cumberland makes the whole, 1055 years.) Total, 1076

Syncellus ſays he omitted 53 ſubſequent. The whole number of courſe was 91. There ſeems to be only 45 ſucceſſive princes in lower Egypt, after the Trojan war. Tho' the ſame prince having ſeveral denominations, appears to be ſeveral perſons. Titles and appellations of Egyptian princes were endleſs. Seſoſtris was called Egyptus, a name of the Nile; hence Vec-choris, a name compounded of Chor, a torrent: ſo Pliny calls his ſon ſucceſſor and nameſake, Nun-choreus, a name alſo compounded of Chor: Herodotus calls him Phero, or the Pharo. This king at his acceſſion to the crown had the dream interpreted by Joſeph. A change of ſovereigns ſeems the reaſon that the cupbearer obtained not Jeſeph's enlargement.——Herodotus makes the number of Egyptian kings 330, that is collaterally: 18 were Ethiopians, that is Thebans: he ſeems here to mean the 18th Dynaſty. Having named Menes the firſt king, he ſays that Nitocris was no native; ſo Arnobius ſays that Ceres was born in Sicily. The brother whoſe death ſhe avenged was either Mente-ſuphis, or Dionyſius. He next names Mæris the predeceſſor of Seſoſtris; which ſhews that Mæris and Amenophis are ſynonymous

ſynonymous appellations. He diſtinguiſhes not any Egyptus from Seſoſtris: which Manetho confirms. Indeed Diodorus proves againſt himſelf this diſtinction to be erroneous; for he ſays the ſoldiers of Seſoſtris founded the colony at Cholchis, yet tells us that Danaus was the founder. But by calling their father, Nilus, he teaches us that Nilus and Amenophis are ſynonymous names. Herodotus wrongly attributes the famous northern portico of Vulcan's temple at Memphis to this Mæris; for Dedal the architect was later than Seſoſtris. Myris who built it was the predeceſſor of Rhemphis or Ramſinitus, Strabo's Maindes, the Mendes, Myris and Maro of Diodorus: who deriving wealth from his ſire, and his grandſire Seſoſtris, executed all his noble works almoſt at once, under Joſeph's conduct, who died in this reign, and was unknown to Ramſinitus. Herodotus omits this Myris, or rather confounds him with the former.

TOME 1. from Manetho's Dynaſties; according to *Africanus*.

The FIRST *Dynaſty. Eight Thinites.*

	Years.
1. Menes, a Thinite, ſlain by a Hippopotamus, reigned (as at Thebes) - - - - -	62
2. Athoth his ſon, who built a palace a Memphis, and whoſe anatomical books are extant, for he underſtood medicine, reigned - - - - - -	57
3. Cencennes, Athoth's ſon, reigned - -	31
4. Venephes his ſon, built Pyramids near Cochome; in his reign a famine afflicted Egypt. He reigned -	23
5. Uſaphædus his ſon - - - - -	20
6. Miabidus his ſon - - - - -	26
7. Sememphis his ſon, when a plague viſited Egypt	18
8. Bienaches his ſon - - - - -	26
	263

N. B. The ſum in Syncellus is 253.——Athoth probably reigned only 47 years at This, as Euſebius allows him leſs than that; except as I ſuſpect, Venephes has ſtolen in Euſebius 20 years from Thoth. Between this Dynaſty and the ſecond there was an interregnum of many years at This: for there were eight centuries between the commencement of the reign of Menes, and that of Seſoſtris, in the next Dynaſty.

TOME 1. From Manetho's three Tomes of Dynaſties; according to *Euſebius*.

The FIRST *Dynaſty. Eight Thinites.*

	Years.
1. Menes the Thinite (whom Euſebius confounds with Memnon grandſon of Seſoſtris) was ſlain by Iſpus Hippopotamus, and reigned - - - - - -	60
2. Athoth his ſon founded a palace at Memphis, practiſed medicine, wrote of anatomy. He is Anubis, counted by Diodorus the ſon of Oſiris, who is Miſor Thoth's father in Sanchoniatho. He reigned - - -	27
3. Cencenes his ſon; - - - - -	39
4. Venephes built Pyramids at Cochome, and reigned (when a famine did) - - - - -	42
5. Uſaphaes - - - - - - -	20
6. Niebes - - - - - - -	26
7. Sememphes - - - - -	18
In his reign many prodigies appeared, and a plague deſolated the land.	
8. Ubienthes - - - - - -	26
Total	258

The

The ſum in Syncellus is 252. Reconcile theſe two accounts thus. Menes reigned 62 years. Athoth, 47. Cencenes, 31. Venephes, 22. The latter four agree with Africanus: according to whom the ſum of the two firſt Dynaſties is 555, which the true ſum of the ſecond Dynaſty in Euſebius and the particular lengths of reigns in his firſt exactly anſwer to: ſo that the whole period of the two firſt Dynaſties appears to be 555 years.

The SECOND *Dynaſty, according to* Africanus. *Nine Thinites.*

Years.

1. Bo-chus reigned (when ſeveral lives were loſt in a chaſm of the earth, at Bubaſtis) - - - - 38

2. Chæa-chus, when the bull Apis at Memphis; Meneus (or Mnevis) in honour of the king of that name, entitled Sol or Mitres (as in Pliny) at Heliopolis; and the Mendeſian goat, had divine honours; reigned - - 39

Strabo ſays Apis (repreſented by this bull) was Oſiris: he alſo was Mneues the legiſlator in Diodorus; and the Mercury, to whom all inventions of Menes belonged and were attributed

3. Binothris - - - - - - - 47

"In his reign female rule was admitted" in favour of Acheneres daughter of Orus.

4. Tlas - - - - - - - 17

5. Sethenes - - - - - - - - 41

6. Cheres, probably the firſt Achen-cheres of Dioſpolis 17

7. Nepher-cheres, probably the ſecond Achen-cheres of Dioſpolis, - - - - - - 25

In his reign the Nile was mellifluous during eleven days, a Poetical phraſe.

8. Seſochris,

Years.

8. Seſochris, whoſe height was five cubits and three palms, reigned - - - - - 48

9. An anonymous king reigned, as the ſum of all the reigns evinces, and Euſebius confirms - - - 30

The period of this Dynaſty is counted 302 by Africanus: tho' there are two diſlocations in Syncellus. Africanus is dropt at the account of Nephercheres, p. 55; his account of Seſoſtris being transferred to page, 57. where the words of Euſebius (that next follow) belong to page 56, next to the account there by Euſebius, that Cheneres reigned 30 years, inſtead of the words there following; which are (as is there expreſt) the concluſion of the 2d Dynaſty by Africanus, inſtead of Euſebius: as the ſum of the two Dynaſties (there alſo expreſt) clearly evinces. This is confirmed, page 57, where the ſum of the ſecond Dynaſty according to Euſebius is ſaid to be 297; for that of the firſt Dynaſty was 252, and the ſum of both, 549. This compound diſlocation of Africanus from page 55, to page 57, and to page 56 (where this laſt ſtands, inſtead of the paſſage of Euſebius removed to page 57 in company with the ſtraggling paſſage of Africanus concerning Seſoſtris) it was neceſſary for me to reduce properly; other writers having failed in the attempt.

The Second *Dynaſty of* Euſebius *mentions,*

Years.

1. Bochus; and the fatal chaſm at Bubaſtis in his reign.

2. Chous: alſo the ſacred honours of Apis, Mneuis, and the Mendeſian goat. Syncellus ſets the adoration of Apis, under Aſeth or Typhon: Jackſon deems this a renewal of his rites; probably ſuſpended during the power of the Hycſi.

3. Biophis; and the eſtabliſhment of female rule at this time: the other kings are omitted to the ſeventh; when he alſo mentions the Nile's being mellifluous during 11 days: then proceeds thus.

8. Seſoſtris

Years.

8. Seſoſtris, five cubits high, three *broad* (if this laſt be not an error) reigned - - - - 48

9. Cheneres reigned - - - - 30

Theſe nine, ſays Euſebius, performed nothing memorable: by which he aims to diſguiſe Seſoſtris, who appears again at Dioſpolis in the 12th Dynaſty. He adds that the years of the ſecond Dynaſty were 297; and the ſum of the two, 549; tho' the particular years of the firſt, and the ſum of the ſecond, Dynaſty in Euſebius make their ſum 555: as ſet down by Africanus.

The THIRD *Dynaſty, according to* Africanus, *Nine Memphites.*

1. Necherophes reigned (when the Lybians revolted from the Egyptians, but ſubmitted at ſeeing the moon of an unuſual magnitude) - - - - 28

2. Toſothrus (ſirnamed Eſculapius for his ſkill in medicine, invented the art of hewing ſtones in building, and ſtudied to improve the art of writing:) he reigned - 29

3. Tyris reigned - - - - - 7

4. Meſochris - - - - - - 17

5. Soiphis - - - - - - 16

6. Toſertaſis - - - - - 19

7. Achis - - - - - 42

8. Si-phuris - - - - 30

9. Cherpheres - - - - - 26

Total 214

The ſum of the three Dynaſties were 769 years.

The

The Fourth *Dynasty according to* Africanus; *Eight Memphites.*

	Years.
1. Soris	29
2. Suphis (or as Kircher read in a MS. Sothis)	63

He erected (as said here) the largest Pyramid: and was as Eusebius more correctly shews, a contemner of theGods; but afterwards wrote a religious book, which as a curiosity Africanus bought in Egypt: it is said to be the astrological book called L'ambre Sacree-

3. Suphis	66

I think these two last kings are Saophis and Sensaophis of Thebes; the name is a title of dignity, like the Persian Soph, a word adopted in Greece:

4. Men-cheres		63
5. Ratæsis		25
6. Bi-cheres	These resemble 3 in the 18th Dynasty	22
7. Sebercheres		7
8. Tham-phthis		9
	Total	284

Syncellus names the sum 274; which makes the sum of years during the four Dynasties 1043. He counts it 1046. The particular years amount to 1063.

The Third *Dynasty, according to* Eusebius, *eight Memphites.*

He like Africanus had 17 in the 3d and 4th Dynasties, tho' Eusebius erroneously attributes so many to the fourth only.——Eusebius mentions the Lybian revolt, under the first king, whom he names Nacherochis; and their submission at sight of the moon's large appearance.——He calls the second king, Sesorthus, deemed in Egypt Esculapius for his skill in medicine. He used hewn stones in building,

ing, and excelled in forming letters. The other ſix did nothing notable.

	Years.
The ſum of their reign was - - - -	198

And the period of the three preceding Dynaſties, 747; but the particular dates ſet down amount to 753.

The Fourth *Dynaſty* Euſebius *calls Memphites; in number* 17, *which is the true ſum of the two Memphite Dynaſties aforeſaid.*

To the third king he attributes the great Pyramid; and ſays that repenting impiety he wrote a religious book held in great eſteem by the Egyptians. Euſebius ſays (very improbably as the time of Nitocris in Eratoſthenes ſhews) that this Dynaſty laſted 448 years; and that the four Dynaſties (terming them Poſtdiluvian) laſted 1195 years. The particular dates amount to 1201.

The Fifth *Dynaſty according to* Africanus. *Nine Elephantines.*

Euſebius ſays, 31; who ſets in this Dynaſty Othoes and Phiops, belonging to the ſixth Dynaſty as Africanus wrote: and Euſebius allows Phiops a reign of 94 years; thus according to his ſum of the five Dynaſties, only ſix years are left for his other 30 kings. The names in this Dynaſty ſhew it was collateral with the ſecond Dynaſties of This and of Memphis.

		Years.
1. Uſer-cheres	- - - -	28
2. Se-phres	- - - -	13
3. Ne-pher-cheres (ſee the 7th of the 2d Dynaſty, and the 3d of the 21ſt.)	- - - -	20
4. Si-ſiris	- - - -	7
5. Cheres	Four kings borrowed from the laſt Dynaſty; their periods are varied, but the ſum of them is the ſame.	20
6. R'athuris		44
7. Mar-cheres		9
8. Tar-cheres		44
9. Ob-nus	- - - -	33
	Total	218

Sum of years in Syncellus is ſet down 248, and added to the preceding four ſums is counted 1294; tho' only 1291. But as the particular lengths of reigns now ſtand, they only amount to 1281 years. Euſebius ſays 1295; tho' his particular lengths of reigns come to 1301.

The SIXTH *Dynaſty according to* Africanus. *Six Memphites.*

	Years.
1. Othoes reigned, as appears by the ſum of the Dynaſty,	36
Euſebius ſays his guards ſlew him: he ſeems to be Tithoes. His death reſembles that of the 2d king of the 12th Dynaſty.	
2. Phius - - - - - -	53
3. Methu-ſuphis - - - - -	7
4. Phiops, who began to reign at ſix years old -	94
5. Mente-ſuphis, probably the Theban Aches-chus,	1
6. Nitocris, the 23d ſovereign of Memphis; the 22d of Thebes, - - - - -	12
Africanus ſays, Nitocris was the moſt excellent and beautiful woman of her time; of a fine bloom, and flaxen hair: and built the third Pyramid.	
Total	203

Africanus counted the general duration of the ſix Dynaſties, 1497. tho' the ſeveral ſums ſet down in Syncellus make 1494. The particular lengths of the ſeveral reigns amount only to 1484. Euſebius ſays the ſix Dynaſties laſted 1498 years; the lengths of his ſeveral reigns amount to 1504.

Africanus deemed the *Seventh* Dynaſty, 70 Ephimerides; whom Jackſon thinks were daily ſlain by the Hycſi; but they were expelled before

before the reign of Nitocris and her ſon Orus——*Euſebius* counts *this* Memphite Dynaſty, five, during 75 days. This is one of ſeven fictitious Dynaſties to ſupply the number of Manetho's ſeven Gods: the eight collateral Dynaſties ſupply the Demi-gods.

Africanus deemed the *Eighth* Dynaſty, 27 Memphites during 146 years. He ſays, this period added to the former amounts to 1639 years; they really come to 1640. Yet the particular lengths of reigns make only 1630 years. As theſe reigned not ſix years each, his account of this Dynaſty is improbable.——*Euſebius* in the 8th counts five Memphites, during 100 years.

He ſays (tho' Syncellus here names Africanus for Euſebius) the 8 Dynaſties laſted 1598 years. The particular lengths of his reigns make 1604 years.

Africanus deemed the *Ninth* Dynaſty, 19 Heracleots during 409 years. This is improbable. *Euſebius* counts four Heracleots, during 100 years. A round period adopted by him, when at a loſs. They both name *Achthoes*, a cruel, odious, inſane prince devoured by a crocodile: ſo probably this king and three others were real.

Africanus and *Euſebius* deem the *Tenth* Dynaſty 19 other Heracleots during 185 years. Name none; probably becauſe there were none.

Africanus and *Euſebius* count the *Eleventh* Dynaſty 16 Dioſpolites during 43 years only! beſides Ammenemes during 16 years. He is probably borrowed from the next Dynaſty.——Africanus ſays theſe eleven Dynaſties conſiſted of 192 kings during 2350 years and 70 days. The Dynaſties particularly announce 201 kings during 2283 years. The ſums of each Dynaſty as ſet down by Syncellus amount only to 1942 years and 75 days.

Manetho's ſecond Tome. By *Africanus*.

The TWELFTH *Dynaſty. Seven Dioſpolites.*

Years.

1. Geſongoſes, or Seſon-choris, ſon of Ammenemes reigned 46

2. Ammenemes reigned - - - 38

Was ſlain by his Eunuchs: therefore was ſubſequent to Semiramis, who invented caſtration of men. He is Othoes, or Tithoes; alſo the king whom Nitocris (in Herodotus) avenged; being his ſiſter: hence ſhe is Anuſſis ſiſter of the firſt Amenophis in the 18th Dynaſty.

3. Seſoſtris, (ſee the 8th king of the 2d Dynaſty) reigned 48

"He ſubdued all Aſia in nine years, and Europe as far as Thrace. In each country he erected monuments, recording bravery by maſculine diſtinctions; effieminacy, by feminine. The Egyptians honoured him next to Oſiris." This Dynaſty was not prior to the 18th for Seſoſtris was later than Orus.

4. Lachares choſe the Labyrinth for his Mauſoleum: this ſhews that he is Memnon who built it, and the Amenophis ſubſequent to Seſoſtris - - - 8

5. Ammeres the firſt Amenophis of the 18th Dynaſty, here miſplaced - - - - - 8

6. Ammenemes - - - - 8

7. Scemi-ophris his ſiſter: ſhe is Nitocris, and her predeceſſor is the ſame perſon as the 2d king here, and is the 2d Amenophis of the 18th Dynaſty, both are wrongly placed ſubſequent to Seſoſtris. She is ſaid to reign - 4

Total 160

I take each Amenophis here to be the ſire of Seſoſtris, and to be Menon ſpouſe of Semiramis, mother of Orus by Dionyſius. Some ſay Menon deſtroyed himſelf out of the way of Ninus, who was Jove Picus. Rhea and her daughter had in common the names of Cybele, Ceres, Demeter, Iſis, Dione and Venus Urania; alſo of Semiramis: thus Cedrenus ſays that Semiramis (meaning the elder) was the mother

mother of Ninus and Jove Belus; but Sanchoniatho ſhews that Zeus Belus was the ſon of Cronus ſpouſe of Rhea.

The TWELFTH *Dynaſty in* Euſebius, *were ſeven Dioſpolites.*

	Years.
1. Seſynchoris, ſon of Ammenemes - - -	46
2. Ammenemes, ſlain by his Enunchs - - -	38
3. Seſoſtris (who ſeems to be the ſame as the firſt king here)	48

He is the 8th king of the ſecond Dynaſty, as appears from the account of his ſtature, tho' not exactly the ſame; an exceſs of a cubit in the former account being probable. Here it is 4 with $3\frac{1}{2}$ palms. In all other particulars Euſebius copies Africanus.

4. Labaris made the Arſinoite Labyrinth for his ſepulchre: this ſhews him to be the Amenophis who was Memnon. Euſebius ſays his poſterity reigned 42 years; and the whole Dynaſty laſted 245; yet he ſpecifies only 182, including the ſaid 42.

The Labyrinth was built after Seſoſtris, who divided Egypt into Nomes. Diodorus ſets the Proteus who lived during the Trojan war in the ſixth generation from the founder of the Labyrinth; whom Herodotus ſets 900 years before himſelf. There are tautologies and diſlocations in this ſhort Dynaſty. Scemiophris is the Ameſſis of the 18th Dynaſty, who is before Orus, and of courſe before Seſoſtris. She is Nitocris the wife of Dionyſius and mother of Orus, alſo the younger Semiramis; tho' the Babylonian *Nitrocris* was Atoſſa.

The *Thirteenth* Dynaſty in *Africanus* were no leſs than 60 Dioſpolites, during 184 years only. They reſemble Triennial ſenators.

Euſebius allows them 453 years; ſo eaſily he creates centuries.

The Fourteenth Dynaſty by Africanus is loſt. It may have comprehend

prehended 350 years: for he ſays the ſecond TOME of Dynaſties contained 2121. So ſays Euſebius; who yet ſpecified periods, at each Dynaſty, different from Africanus.

For the *Fourteenth* Dynaſty *Euſebius* has obtained a race of 76 kings from the city of Xois; who reigned either 184 or 484 years!

For his *Fifteenth* Dynaſty, *Euſebius* has unnumbered Dioſpolites who reigned 250 years.

Africanus, loth to croud all the fictitious and anonymous Dynaſties together, introduces the Hycſi into the *fifteenth* Dynaſty: thus removing them above 670 years from the founder of the 18th Dynaſty, their conqueror.——In the *Sixteenth* Dynaſty *Africanus* has 32 *Greek* Paſtors. He ſays they reigned 518 years. This is really the period of the 18th Dynaſty, and of the two firſt kings of the 19th in Joſephus.

In the *Seventeenth* Dynaſty *Africanus* has 43 *other* Paſtors, and 43 Thebans, reigning all in concert during 153 years. The 15th Dynaſty of Africanus ſhould immediately precede the 18th as Joſephus ſhews us, and Euſebius; who ſet this 15th of Africanus after his own 16th; which really is the firſt of the ſucceſſive Dynaſties; being the five eldeſt kings of Thebes, and monarchs of Egypt, before the Paſtoral invaſion.—The old chronicle names here the eight Thinites of the firſt Dynaſty: but its duration ſhews, as well as their appellation of Thebans, that the five eldeſt Theban kings conſtituted the Dynaſty preceding the Hycſi; yet it was collateral with the firſt Thinite Dynaſty; the two firſt kings in each being the ſame: the firſt of them founded Memphis, and the ſecond built a palace there.

Africanus and Euſebius call the Hycſi Phenician Paſtors. Indeed the Titans from Phenicia ſeem to have joined them, till Ammon and his ſon routed them all. The old chronicle ſtiles them Memphites; probably as, during this Dynaſty, Memphis was the ſeat of their empire.——Joſephus gives a liſt of the Hycſi and their ſucceſſors till the Exod from Manetho, very impartially; tho' he oppoſes

poſes that hiſtorian, and thinks the Hycſi were the Iſraelites; and Syncellus only accuſes Joſephus of an error amounting to two years, probably ariſing from the odd months, which he was ſo particular as to inſert, and thus proves Manetho's original accuracy.

The ſecond Tome of Dynaſties by Africanus and Euſebius prove exceedingly erroneous; for beſides thoſe of the 14th Dynaſty, Africanus ſpecifies 214 kings in this ſecond Tome, which begins with the 12th and ends with the 19th. His general ſum is 96 kings.—So Euſebius ſpecifies 173 kings beſides thoſe of the 15th Dynaſty; his general ſum declares 92.—Their accounts are corrupted: and liſts of petty archons of diſtricts or towns are miſtaken for kings.

Syncellus is right in ſuppoſing repetitions in the beginning of the 18th Dynaſty; as there is in the 19th. The old chronicle rightly counts only 14 kings in the 18th Dynaſty, ſtiling them Memphites; by which they appear much the ſame as the ſixth Dynaſty. Africanus and Euſebius count 16. Joſephus, 18; whoſe firſt and ſecond ſeem to be his 7th and 8th alſo; who with the 9th, ſhould ſtand firſt, ſecond and third. Yet the chronology ſeems tolerably true; for the Titans were remarkably longeval. Thus Apappus (who is Amos, Amoſis, Thmoſis, Tethmoſis, was Ammon, as Plutarch ſhews by calling him Amos) reigned 100 years; a period ſo long, that it is palliated in the Dynaſties, by ſaying that he (who is there named Phiops) lived 100 years and reigned 94. But he was Cinyras king of Syria, who lived 160 years; therefore the reign of Apappus began when he was 60, not 6, years of age: and at any rate he may well be Tethmoſis in Joſephus, and Tmoſis. But I think only Amenophis was between the firſt part of his reign, and the ſecond. To accommodate this Dynaſty to the old chronicle's number of reigns, we may arrange it thus: but we muſt then conclude that the Hycſi, who were expelled by Amoſis, entered the Sethroite Nome in the reign of the third king of Thebes; tho' they may not have poſſeſt themſelves of Memphis till the end of the fifth king of Thebes

A new arrangement of the 18th Dynasty: suitably to the number of its kings in the Old Chronicle.

	Years.	Months.
1. Haliſphragmuthoſis, or Miſphrag-muth-oſis, reigned	85	10
2. Thmoſis, before the expulſion of the Hycſi	9	8
Amenophis (the old Maro afterwards left in Thrace) regent in Ammon's abſence	30	10
Thmoſis, the aforeſaid ſecond king; after the Hycſi, as Theophilus to Autolicus relates.	25	4
3. Chebron or Dionyſius; his firſt name ſignifying ſocial	13	—
Amenophis, regent in the Indian expedition, and ſecond huſband of Ceres; by whom he had Egyptus and Danaus: ſhe was Semiramis; and he Menon, alſo Belus	20	7
The Titan war ended now with the death of Dionyſius.		
4. Ameſſes, Nitocris, Chebron's wife and ſiſter Ceres, regent till her ſon Orus ſlew Typhon.	21	9
5. Mephres, viceroy during the abſence of Orus in Greece;	12	9
6. Orus ſon of Dionyſius and Ceres	36	5
7. Achenchres, long regent of Memphis, and daughter of Orus	12	1
8. Rathoſis ſon of Orus: theſe reigned whilſt Seſoſtris or Rameſis was abroad	9	
9. Achen-cheres, 1 } The Cheres and Nephercheres of This, and regents under Seſoſtris.	12	5
10. Achen-cheres, 2 }	12	3
11. Armais or Danaus, who ſettled the Egyptian colony at Cholchis, in the reign of Seſoſtris; at his return he uſurped the crown	4	1

12. Rameſis

	Y.	M.
12. Rameſis or Seſoſtris, or Egyptus, had reigned chiefly by regents; and on his return, after his brother's expulſion, reigned - - - - - -	1	4
13. Rameſis Miamun, Phero, or Nun-coreus, the ſecond Seſoſtris - - - - - -	66	2
14. Amenophis, Memnon, Imandes, Mendes, Myris, Maro - - - - - - -	19	6
Syncellus, counts 391 years.	393	

I will now ſet down Manetho's 17th Dynaſty (the 15th of Africanus) with the 18th and 19th Dynaſties from Joſephus, Africanus and Euſebius: I ſhall then have deſcended lower than the collateral Dynaſties; none of which, (Seſoſtris having formed Egypt into a monarchy) are ſo low as the 19th; which concludes Manetho's ſecond Tome. But let me premiſe that Syncellus ſays, "Manetho counted the reign of Certus 44 years, Joſephus (whom he profeſſes to follow) 29." Yet no Certus appears in Joſephus, Africanus or Euſebius; but is ſet by Syncellus before Aſſis or Aſeth the laſt king of the Hycſi, in the 17th Dynaſty, yet after Sethos, the firſt of the 19th Dynaſty. Syncellus meant Melecertes or Arcles, the Phenician Hercules.

The Hycſi, in Africanus Six Phenicans.

	Years.
1. Saites -	19
2. Byon, or Beon	44
3. Pachnan -	61
4. Staan -	50
5. Archles -	49
6. Aphophis -	61
	284

The Hycſi, in Euſebius. Four Phenicians: the old Chronicle ſays 4 Memphites.

	Years.
1. Saites -	19
2. Beon -	43
3. Apophis -	14
4. Archles -	30
	106

The Hycſi, in Joſephus, in the reign of Timaus, or Thamus.

	Years.
1. Salatis -	19
2. Beon -	44
3. Apachnas	36 : 7
4. Aphophis	61
5. Janias -	50 : 1
6. Aſſi	49 : 2
	259 : 10

Africanus ſays, they took Memphis. He and Euſebius ſay, the Nome of Sais had its name from Saites. It is more probable that Pachnan founded Pachnamunis.——Plutarch mentions Apopis, and ſhews he was the Titan Saturn; and Amos, or Amoſis, Ammon.—Bochart thus explains the names of this Dynaſty, calling the ſecond king (as from Africanus) Anon; and counting Staan's reign only 8 years. "Sais ſignifies white, from Parian marble. Anon, in Phenician, ſignifies compaſſionate. Pa-chnan is a contraction of Pea-Chnan, Dux Canaaneus. Staan, or Eſtaan, firm. Archles is from Arkel, Celer; hence the Greek Argaleus (and perhaps Hercules; as Aſſis is from Aziz, ſtrong). Aphobis is from Abob, Dilectus." I derive Apophis from Ap-ophion, ſon of Ophion.——The Tyrians of Memphis, in Herodotus (2) were not a remnant of the Hycſi: but probably fled thither from Joſhua; as Procopius found monuments of their companions, farther to the weſt in Africa.

Th 18th Dynaſty from Africanus, 16 Dioſpolites.

1.	Amos	0
2.	Chebros	13
3.	A-meno-phthis	21
4.	Amerſis	22
5.	Miſa-phris	13
6.	Miſphragmuthoſis	26
7.	Tuthmoſis	9
8.	Amenophis	31
9.	Horus	37
10.	A-cherres	32
11.	Rathos	6
12.	Chebres	12
13.	Acherres	12
14.	Armeſes	5
15.	Rameſes	1
16.	Amenophis	19
		259

Sum in Syncellus is—263

The ſame from Euſebius, 16 Dioſpolites

1.	Amoſis	25
2.	Chebron	13
3.	Amenophis	21
4.	Mi-phris	12
5.	Miſphragmuthoſis	26
6.	Tuthmoſis	9
7.	Amenophis	31
8.	Orus	36
9.	Achen-cherſes	12
10.	Athoris	39
11.	Chencheres	16
12.	A-cherres	8
13.	Cherres	15
14.	Armes	5
15.	Egyptus	68
16.	Menophis	40
		376

Sum in Syncellus is——348

The ſame from Joſephus, Kings of Thebes.

1.	Haliſphragmuthoſis	60	—
2.	Thummoſis or Tethmoſis	25	4
3.	Chebron	13	—
4.	Amenophis	20	7
5.	Ameſſis, Soror	21	9
6.	Me-phres	12	9
7.	Me-phra-muth	25	10
8.	Thmoſis	9	8
9.	Amenophis	30	10
10.	Orus	36	5
11.	Achenchres, Filia	12	1
12.	Rathotis, Frater	9	—
13.	Achencheres	12	5
14.	Achen-cheres	12	3
15.	Armais	4	1
16.	Rameſſes	1	4
17.	Rameſſes Mamun	66	8
18.	Amenophis	19	6
		393	—

The

The 19th Dynasty.

Dioſpolites.

1. Sethos -	51
2. Rapſaces	61
3. Ammenephthes	20
4. Rameſis	66
5. Ammenemes -	5
6. Thuoris or Polybus Alcandra's ſpouſe	6
	209

1. Sethos -	55
2. Rapſes -	66
3. Ammenephthis	40
4. Ammenemes	26
5. Thuoris, ſpouſe of Alcandra	6
	194

1. Sethoſis, Sethos, Rameſes or Egyptus (reputed) brother of Armais or Danaus, reigned	59
2. Rapſes or Ramphes his ſon	66
3. Amenophis	13
4. Sethos, Rameſſes or Rampſes 18 years old at the Exod	138
	—

The firſt king of this Dynaſty is the Proteus of Herodotus; Sethos being the firſt Egyptian king.

Manetho's Second Tome is ſaid to laſt 2121 years: yet the particular ſums of each Dynaſty amount to 1771, the 14th Dynaſty being omitted: the particular periods ſet to each reign amount to 1788; according to *Africanus*.——As *Euſebius* ſet down the ſums of each Dynaſty, their total amount is either 2267, or 2270. But the particular lengths of each reign amount to 2237.——Africanus contrived the period of his 18th Dynaſty to be the real period of the regal Paſtors.

The intermediate reigns between the 1ſt and 2d parts of the reigns of Amos or Ammon, who was Cinyras and lived 160 years, if truly arranged in Joſephus, were vicegerents during the Titanian wars; which laſted 10 years, after their renewal by Dionyſius or Chebron, and during Ammon's exile and abſence in Lybia, Crete, Greece, Cyprus and Phrygia——However that be, the Amenophis next to

Chebron is the Belus father of Seſoſtris and the Belus or Menon who went to Babylon with Semiramis or Iſis, after the death of Dionyſius. Ameſſis is this Iſis, and avenged his death. Mephres was a viceroy, while Iſis and Orus abdicated Egypt on Typhon's murder. The next three ſhould ſtand the three firſt in the Dynaſty; two of them are the firſt two in Joſephus; the third is old Maro, afterwards left in Thrace by Dionyſius, and the true regent in the Titan war. Rameſis or Seſoſtris had viceroys whilſt he attended the wars, till Armais retnrned to Egypt and uſurped the crown; which within five years occaſioned his expulſion.

The 15 ſucceſſive Dynaſties, according to the years in the old Chronicle corrected from Joſephus and Euſebius.

Dynaſty.	*Reigns.*	*Years.*
16	8 Thinites	190
17	6 Hycſi	260
18	14 Memphites	391
19	5 Dioſpolites	194
20	8 Dioſpol.	228
21	6 Tanites	121
22	3 Tanites	48
23	2 Dioſpol.	19
24	3 Saites	44
25	3 Ethiops	44
26	7 Memphites	177
27	5 Perſians	120
28	1 Saite	6
29	4 Mendeſians	21
30	3 Tanites	18
	78	1881
Cynic Circle,	15	443
Demi-gods,	8	217
Gods	12	33984
	113	36525

I think the 17th and 18th Dynaſties were partly collateral.

The 15 laſt Dynaſties: with a chronology regulated from ſuch accounts as appear moſt accurate.

Dynaſty.	*Years.*	
16	253	Thinites.
17	260	Joſephus corrected by Syncellus
18	391	
19	138	Joſephus
20	178	Euſebius
21	130	
22	49	
23	19	The Old Chronicle.
24	44	
25	44	
26	177	
27	120 1/3	Euſebius
28	6 1/3	
29	21 1/3	
30	20	
	1851	1851
From the Flood to Menes		159
From Nectanebus to the Incarnation		338
From the Flood to Chriſt		2348

Doubtleſs Manetho's 113 reigns relate to the ſame claſſes as in the Old Chronicle: but his 3555 *years* regard all the Dynaſties, both collateral and ſucceſſive.

The ſum of the years of Manetho's 30 Dynaſties are 3555

The 15 ſucceſſive Dynaſties held	1881
The Years of the collateral are	1674
	3555

The collateral Dynaſties are

1. Thinite	253
2. Thinite	302
3. Memphite	214
4. Memphite	284
6. Memphite	293
8. Memphite	100
5. Elephantine	218
9, Heracleot	100
Sum of the collateral periods	1674
Succeſſive period	1881
Total	3555

Diodorus

Diodorus ſays, 52 of the line of Menes reigned above 1400 years this, with the reign of Menes, would coincide with a Sothiac period; and would reach to the end of the 22d Dynaſty. Herodotus ſays they had 330 kings from Menes to Myris; Euſebius counted above 360: Africanus above 480: being collateral.

Time, from the flood to the fall of Troy, probabaly elapſed in Egypt after this manner: yet ſee B. 2. Ch. 2.

159 Years, Anarchy
253. During the firſt Dynaſty of Thinites, coeval with the firſt Thebans and Memphites.
260. Hycſi under kings.
391. Years during the 18th Dynaſty
59. Cethos or Proteus the elder.
42. Years Rampſinitus had reigned before the fall of Troy.

1164

159 years, Anarchy.
190. Five Thebans, before the Hycſi ſeized Memphis.
500. Hycſi before, during, and after the 17th Dynaſty.
214. From their expulſion by Amoſis (who appears twice in the 18th Dynaſty) to the end of that Dynaſty.
101. Thence to the fall of Troy.

1164

The Hycſi made an impreſſion on Egypt during the 16th Dynaſty, who were the firſt Theban kings. At the end of that Dynaſty they got poſſeſſion of Memphis 11 years after their advent: at the end of the firſt Thinite Dynaſty they aſſumed regal power and maintained it 260 years; but were ſuppreſt, ſome years before their expulſion by Amos before the 2d part of his reign.

COLLATERAL

COLLATERAL KINGS OF EGYPT.

Thebes.	Years
1. Menes	62
2. Athoth	59
3. Athoth 2	32
4. Diabies	19
5. Semphos	18
6. Tægar	79
7. Stæchus	6
8. Gos-or-mies	30
9. Mares	26
10. Anuphes	20
11. Sirius	18
12. Cnubus	22
13. Rauoſis	13
14. Biyris	10
15. Saophis	29
16. Sen-ſaophis	27
17. Moſ-cheres	31
18. Muſthis	33
19. Pammus	35
20. Apappus	100
21. Eches-chus	1
22. NITOCRIS	6
23. Myrtæus	22
24. Thyſio-mares	12
25. Thinillus	8
26. Semphroucrates	18
27. Chuther	7
28. Meures	12
29. Choma Ephtha	11
30. Anchunius	60
31. Pente Athyris	42
32. Stamemenes	23
33. Siſtoſichermes	55
34. Maris	43
35. Siphthas	5
36.	14
37. Phuron, or Nilus	5
38. A-myth-anteus	63
	1076

1.) This.	
First Dynaſty.	Years.
1. Menes	62
2. Athoth	47
3. Cencenes	31
4. Venephes	23
5. Uſaphædus	20
6. Miabidus	26
7. Semempſis	18
8. Bienaches	26

An interregnum now, on the incroachments of the Hycſi; when probably the Memphite kings were either nominal, or ſubordinate to the Hycſi: who had regal power 260 years.

Second Dynaſty.

1. Bo-chus	38
2. Chæa-chos	39
3. Binothris	47
4. Tlas	17
5. Sethenes	41
6. Cheres	17
7. Nepher-cheres	25
8. Seſochris	48
9. Cheneres	30
Total of the two Dynaſties and the Hycſi	815
Deduct Seſoſtris and his ſucceſſor	78
	737

Thus Seſoſtris began his reign 737 years after the commencement of the empire: but probably *This* did not recover its power as ſoon as the Hycſi were reſtrained.

2.) Memphis.	
Third Dynaſty.	Years.
1. Necherophes	28
2. Toſorthrus	29
3. Tyris	7
4. Meſochris	17
5. Soiphes	16
6. Toſertaſis	19
7. Achis	42
8. Siphuris	30
9. Cherpheres	26

Fourth Dynaſty,

10. Soris	29
11. Suphis	63
12. Suphis	66
13. Men-cheres	63
14. Ratæſis	25
15. Bi-cheres	22
16. Seber-cheres	7
17. Thamthis	9

Sixth Dynaſty.

1. Othoes	36
2. Phius	53
3. Methu-ſuphis	7
4. Phi-ops	94
5. Menteſuphis	1
6. Nitocris	12

Eighth Dynaſty.

EUSEBIUS counts

5——————————100

I think the fourth Dynaſty has the four kings of the 18th Dynaſty next after Orus; and that each Suphis are Theban kings alſo. And I believe the four kings aforeſaid properly are the four penultimate kings of the 5th Dynaſty.

The duration of the four reigns in each Dynaſty is 117 years.

Manetho's

COLLATERAL KINGS OF EGYPT.

Manetho's ſucceſſive deſcents were to the end of all the Dynaſties, 113 like the old Chronicle. Yet only 78 were real: the others being probably the ſame fictitious reigns as in the old Chronicle: tho' Africanus allowed only 16 Gods and Demi-gods: but Herodotus ſhews that the claſs of Gods was augmented from 8 to 12. and the 20 ſacred beds at Memnonium prove the Gods and Demi-gods ſo many. Theophilus Antioch has only two reigns making 22½ years between Orus and Armais.

3.) The Hycſi are the ſeventeenth Dynaſty: the 16th being the firſt kings of This 253 years.

1. Salatis -	19 :	
2. Beon (or Anon)	44 :	
3. A-pachnas	36 :	7
4. Apophis -	61 :	
5. Janias (or Staan)	50 :	1
6. Aſſis -	49 :	2

Eighteenth Dynaſty.

	Y.	M.
1. Haliſphragmuth	60 :	
2. Tethmoſis	25 :	4
3. Chebron -	13	
4. Amenophis	20 :	7
5. Ameſſis (Soror)	21 :	9
6. Mephres -	12 :	9
7. Mephramuth	25 :	10
8. Thmoſis -	9 :	8
9. Amenophis	30 :	10
10. Orus -	36 :	5
11. Achenchres	12 :	1
12. Rathotis -	9 :	—
13. Achen-cheres	12 :	5
14. Achen-cheres	12 :	3
15. Armais -	4 :	1
16. Rameſſes -	1 :	4
17. Harmeſſes	66 :	2
18. Amenophis	19 :	6

Nineteenth Dynaſty.

1. Sethos, Rameſis	59
2. Rampſes or Ramphis	60
3. Amenophis -	13

When the Exod.

Note, Theophilus Antiochen: calls the 14th king Mercheres; ſee Elephantis; Mer is Lord; Chan is king.

4.) Elephantis.

Fifth Dynaſty. Years.

1. Upher-cheres	28
2. Sephres -	13
3. Nepher-cheres	20
4. Si-ſiris -	7
5. Cheres -	20
6. Rathuris -	44
7. Mar-cheres -	9
8. Tar-cheres -	44
9. Obnus -	33

I think the four penultimate kings here are the four penultimate in the 4th Dynaſty, and the four kings after Orus, in the 18th Dynaſty: which if we deduct; the reign in that Dynaſty will be 14, the period 348 agreeable to the old Chronicle.

5) Heracleots.

Ninth Dynaſty.
Euſebius counts

Years.

Four, during——————100
Among whom Achthus or Achtoes.

In the Chronicle of Euſebius the ninth king of Thebes is ſaid to reign during the 16th Dynaſty; rather the 17th.

The fictitious Dynaſties are the 8th, 10th, 11th, 12th, 13th, 14th; and 15th of Euſebius.

The 16th Dynaſty were the five firſt kings of Thebes; all the enſuing Dynaſties were ſucceſſive. The old chronicle counts 8 Thinites in the 16th Dynaſty. It allows them as doth Euſebius, a period of 190 years; the ſum of the reigns of the firſt five Thebans.

PRIMITIVE

PRIMITIVE HISTORY.

BOOK III. CHAP. V.

CONTENTS.

Hiſtory of the firſt Egyptian Kings. Of Miſor or Menes Thoth's Father, and of the primitive Egyptian Iſis. Of Thoth and his Literature. Manetho's Account of the Hycſi; hinted at by Polemo and Tacitus; and by Herodotus, who ſays they afterwards *ſtole Io, of whom an Account. Touching on the 18th Dynaſty of Manetho, his Account of the firſt King of the 19th, whom he miſtakes for Seſoſtris, next follows. Manetho's Account of the Exod; alſo Cheremon's, with Remarks. The Account of Exod by Lyſimachus and Tacitus. Artapanus and Juſtin mention the Diviſion of the Red Sea. A Verſion of the Hymn of Moſes.*

EGYPT ſo named from Αια ϛυπλων, land of Copts, emerged, before any other country, from obſcurity; as part of it did from the ſea. Only a jejune liſt of kings appears in the Aſſyrian hiſtory; except a ſolitary remark, that Evochus altered the manner of recording time from Sari of years containing 360 days: till Moſes Chorenenſis tranſmits a few occurrences of ſome four reigns preceding the Titanian war. Many remarkable particulars, that occurred ſeveral centuries before that event, have been recorded concerning the Egyptians: ſuch as the foundation of Thebes; and of Memphis; ſcience in politics, letters, and medicine, acquired by their firſt king Menes or Miſor Thoth's ſire: Vaſt improvements in the ſciences by Thoth himſelf; by communicating which in weſtern countries his ſon Tat who probably removed from the Hycſi, obtained divine honours: all theſe three ſucceſſively acquiring the name of Mercury, the God of intelligence. From this precedence in improvements, Ariſtotle deems the Egyptians the moſt ancient people; and Apollonius

lonius Rhodius calls Egypt, "The mother of the eldeſt men." Aſtronomy and medicine particularly engaged the attention of theſe early princes. Thus Theuth, Anubis or Triſmegiſtus determined the ſolar year to a day. His kinſman Iſmunus learnt the powers of night-ſhade from Phut: long before the Grecian Eſculapius diſtinguiſhed himſelf by the paltry cures of ſore eyes with a liniment of hog's lard and vinegar. Thoth wrote a Treatiſe on the Eye. Macrobius and Aulus Gellius ſays, the Egyptians found that a delicate nerve of the fourth finger of the left hand communicated with the heart; hence it became the ring-finger. Even the interruption given to thoſe heroes, by the inroad of the Hycſi, makes a conſiderable figure in hiſtory, more early than, for aught that appears, any ſociety was formed in Europe; before the Arcadians themſelves, who vied with the moon in antiquity, had learnt under Pelaſgus to Raleigh. erect cots, and to regale themſelves on acorns. Egypt therefore deſervedly claims a preference to all other nations in that hiſtorian's page, who would collect and communicate thoſe remains of higheſt antiquity, that have eſcaped the ravages of remorſeleſs time.

The firſt Egyptian king ſaid to be ſubſequent to the Gods, who were the 8 Cabiri in the Ark, was Ham's ſon *Miſor* or Menes, Thoth's father; and ſo much the father of his country, that (tho' Ham the firſt Camillus, and Caſmillus, from Caſam, dius; had precedence thro' priority of birth, and became their Vulcan and Prometheus and eldeſt Cronus, and Zeus: his wife Thebe, who was Nemeſis daughter of Oceanus Noah, or Ius, and of his wife Nox, being the primitive Leda, Letous or Latona; and firſt Iſis, a name aſſumed by her daughter, as well as, ſome 7 centuries afterwards, by two of her Titanian deſcendents) yet Miſor was their favouriteDeity, being their firſt Oſiris, Camus, Thamus, Agathodemon, Omphis, Pan, Sol, Hercules, Bacchus or Mithras Bromius, Herm-Apollo, and Mercury; whence Eratoſthenes calls his ſon Hermogenes: and, as this Oſiris, who like his grandfire ſtudied huſbandry, cultivated the vine alſo like him; and is probably the Mercury who diſcovered the virtues of the Olive, attributed to the Minerva who was his wife,

not the Titan Athene, who only imitated her; I repeat as this Oſiris is by Diodorus and Plutarch ſaid to be Serapis; it accounts for the title of Oſiriſerapis, and for the aſſertion of Pauſanias that the Mercury, who was the guardian of ſheep, had an Oracle in Achaia ſimilar to that of Serapis, and a well named Hama. To him relates the ſolar table in the palace Mattei, having badges of Apollo, Sol, Omphis, Hermes and Hercules. Miſor was alſo Plutarch's Oſiris who was Nilus and Agathodemon: hence Phornutus ſays that Pan (who was Miſor, Menes) was Agathodemon. He is the Perſian Suruſh; and Al Namus, the ſcribe, alluded to in the inſcription Nama Sebeſio, and Tully's Hercules Scriba; and Muſagetes; alſo Hercules Sol, or Adonai in Montfaucon: and the Dionyſius who is the Priapus of Lamſaca in Atheneus: alſo Peor derived from Payar, denudavit. This Menes hiſtorians diſtinguiſh from others by epithets expreſſive of his antiquity. Thus Herodotus ſays "Menes, the *firſt* king of Egypt, embankt the Nile, which ran by Mount Pſammius towards Lybia and diverting its courſe about 100 ſtadia ſouth of Memphis, built that city in the old channel of the river: he alſo built Vulcan's famous temple at Memphis." Diodorus calls him Uchoreus; becauſe Meon like the Arabic Camus (whence he is Neptune, and the Britiſh Camu, with a ear of corn) ſignifies Oceanus, a name (as he tells us) of the Nile, and Chor ſignifies a torrent: but in ſtiling him Ogdous (the eighth) he confounds him with the Choreus, who was Cybele's ſpouſe Meon or Saturn; the eighth from Ham: and thus he makes him to be that Buſiris who was 8th king from his firſt Buſiris; who is this Miſor; the king Oſiris, who, as he elſewhere tells us, founded Memphis; this proves Oſiris to be Menes; whoſe ſon Thoth founded a palace there. And, as he ſays that founder was deemed Egyptus, this was the old Egyptus long before Seſoſtris. Menes alſo founded Thebes and This, and was king of both. Varro ſays that Thebes was built 2100 years before his nativity. The Cadmus, by Iſidore deemed the founder of this city: and by Diodorus, a native of Egypt; is Lycophron's Cadmus, who is this primitive Mercury, or Miſor, father of Thoth Hermogenes: the Tuſcans named him Camillus, young Cham; tho' Cadmillus

In Herodotus Dionyſius Halic.

millus is from Chadam, Phenecian for Ich Dien, the motto of the Prince of Wales. The Scholiaſt of Apollonius ſays that Thebes was the oldeſt city of Egypt. Pliny ſays, it was built long before Sicyon. 7. 56. Nonnus ſays it had this name from the primitive Thebe. Hence Diodorus ſays, the Egyptians boaſted of cities founded by the *ancient* Gods. He alſo ſays that this "Menes (calling him the firſt king after the Gods, who are the eight perſons of the Ark) taught men religion:" but he confounds him, as to delicate viands, with Memnon; as the repreſentations in Memnon's famous palace evinces; for that part ſeems an addition to the edifice of Seſoſtris: add to this that Diodorus ſays, "the ancient Menes invented Lotus bread; mankind before uſing herbs, roots and fruits." If *Iſis* diſputes this honour, it makes no difference, ſhe being the ancient Iſis his wife, named Chamyna by Pauſanias, and counted by Varro 2000 years before himſelf. Elſewhere Diodorus, calling him Mnevis, ſays "This ancient king of a magnanimous ſoul and of an excellent life, induced his people to conform to written laws." He was indeed the Mercury to whom they were attributed. This tends to prove him the Menes ſaid in Pliny to have iveented letters 15 years before the reign of Phoroneus; who of courſe (if that date be true) was an elder perſon than Niobe's father; as he alſo prove to be, by having Greece allotted to him by Thoth at the diſtribution of the earth. Miſor is alſo the Oſiris who founded Chemmis, accounted by Herodotus a noble city: and who ſucceeded Vulcan or Ham, Zeus Epheſtius. Plutarch ſays "Oſiris was Nilus;" as indeed was every Meon, Menes or Amenophis. Miſor or Menes may be, altho' I believe Noah to be the Oſiris, ſaid by Plutarch and Diodorus to be Serapis or Pluto; thus he is Clement of Alexandria's Bacchus who was Orus. He is Strabo's Apis; whence the Memphite bull, the repreſentative of Oſiris (who was the martial and radiated Neton of Spain, in Macrobius) had that name; as the bull of Heliopolis was named Mnevis, or as Elian writes, Menis, the name of this royal legiſlator in Diodorus; who ſays that both theſe bulls were conſecrated to Oſiris. But the bull Apis was ſacred to that Oſiris who was Serapis; for when he licked the veſt of Eudoxus, his approaching

death was predicted. Suidas ſays, Apis communicated medicine to Greece, was rich, and a king of Memphis. But Plutarch informs us that "ſome deemed Apis, the ſon of Oſiris:" this is moſt probable, for the Arabians deemed him Miſor's ſon, but Sanchoniatho ſays, he was his nephew, and being the 8th Cabir was Iſmunus. As ſons frequently aſſumed the titles of their fathers, both probably were named Apis. Clement of Alexandria tells us Apis practiſed medicine: ſo did Iſis, as Diodorus relates: hence ſhe is Minerva Medica, Jove's daughter by Metis, ſee Phornutus. This ancient Iſis, when a widow, led a life of chaſtity. Plato attributes pieces of muſic to her. She is the ſecond Thebe daughter of that Prometheus, who was Ham; the firſt Thebe was her mother, and the Ilythya or Pepromene older than Saturn. She is alſo Clement of Alexandria's Minerva the daughter of Vulcan, that is of Ham: I think his ſecond Minerva was not younger than this, but her mother; whoſe father Nilus or Oceanus was Noah the chief the 8 Egyptian Cabiri preſerved in the Ark. She is Montfaucon's ancient Cybele daughter of Protogonus. She and Miſor ſeem to be the Iſis and Oſiris who were entombed at Philæ an iſland ſacred to Oſiris: the Oſiris ſaid by Lucian to be buried at Biblus being the Titan Dionyſius. This Iſis built Peluſium, as Plutarch writes; and Bubaſtis, as Diodorus from an Arabian column relates; who deems her 23000 (lunar) years before Alexander. Biſhop Cumberland, from Plutarch and Jerom, ſhews that Miſor was Peor and Priapus. Miſor is the Oſiris, in honour of whom (Athenodorus ſays) "Seſoſtris erected a ſtatue:" it may be the famous vocal ſtatue; for Menes or Miſor was Oſiris, who was Serapis, whoſe temple Lucian calls this edifice. Pauſanias writes that the Egyptians of Thebes deny it to be Memnon's, affirming it to repreſent Ph'amenophis. Ph is a prepoſitive, as in the Ph'anak of Auſonius; and Ph'arao may ſignify the God of war, Mars; tho' Phiruz is victory; Pherruch, felicity in Perſic, and Amenophis is the ſame as Meon. Strabo ſays that ſome deemed it to repreſent Seſoſtris himſelf. Philoſtratus obſerved that it is made with legs contiguous, the ſtile antecedent to Dedal; who certainly made a portico at Vulcan's temple in Memphis for Memnon: but

Scneca Pauſanias.

Diodorus.

Clem. Alex.

Suidas

Suidas ſays thas the feet were made in the Dedalian ſtile, that is *paſſant*. Pliny ſays the marble was of a dark colour. Polyænus writes that Cambyſes broke it, ſuſpecting magic.——Menes being ſlain by river-horſe, this diſaſter occaſioned the funeral or tragic dirge *Maneros*, Peri-manis, Gingris, Adoniaſmus, or Linus from *Lun*, to lament, others derive it from *Lin*, Arabic, whence *Lenis*, tender. After the ſun was dedicated to Oſiris or Sirius, Achilles Tatius writes it was annually ſung at that luminary's departure from the northern tropic; when they lighted lamps, to ſignify the diminution of day: ſee Clement of Alexandria, Apuleius, and Herodotus, who ſays that Maneros was ſon of their firſt king, by whom is meant Menes or Miſor. Julius Pollux ſays that Maneros or Menes was the inventor of agriculture and diſciple of the Muſes: but that Gingris was ſon of Cinyras; who was the Titan Ammon here miſtaken for Ham. Clearchus (in Heſychius) deems him the firſt pupil of the Magi, in aſtronomy and religion; but who were thoſe early Magi? He rather laid the foundation of their inſtitution. Phornutus, Epig. 29.
Suidas and Auſonius make Oſiris and Adonis to be the ſame perſon. Stephanus ſays, the Cyprians named him Adonis-oſiris: yet I think they complimented the Egyptian Dionyſius with the titles of this ancient Oſiris. Jerom interprets Thamuz, Adonis; and ſays the lamentations for him were in June; to which month the Hebrews gave his name. Lucian ſays the lamentations for Adonis were ſimilar to thoſe for Oſiris. Miſor is the ancient Radamanthus of Ephorus (in Dea. Syr.
Strabo) whom Minos imitated. Joſephus ſays Menes lived long before Abraham, and full 1300 years before Solomon. Menes (or Ant. 8. 6.
Men, as Herodotus 2. 99. calls him) ſignifies Sol. Diodorus (1) ſays Oſiris was Sol. Menes probably was a dual divinity, hence Miſraim. And hence this Oſiris is (in Plutarch) Agathodemon; for Macrobius ſays, the Egyptians by Demon meant the ſun. Jackſon obſerves from Jamblichus, that Pythagoras forbid his pupils to eat a white cock, as ſacred to Meni, the ſun: that Kircher proves *Nergal* in the Samaritan language to be a cock; which Ariſtophanes calls the Perſian bird, as the ſymbol of Sol; and ſo uſed by the Avi. 483.
Kuthites, 2. K. 17. 20. Socrates offered a cock to Eſculapius, but 834.
the Egyptian Eſculapius, Epius or Apis, was Oſiris. Suidas on Pythagoras

Pythagoras ſays, a white cock was conſecrated to the ſun. Diodorus ſets Sol and Oſiris at the ſame diſtance from Alexander, thus rendering it probable they were the ſame, or brothers. Being the firſt Hercules who embanked the Nile, he was Plutarch's Arſaphes, or the Oſiris who was Miſor; he and his ſire are the *Great Gods*, Jove and Hercules.

Thoth the celebrated ſon of this venerable king inherited his dominions, his talents and his virtues: by theſe accompliſhments he acquired the glorious name of Triſmegiſtus. He was alſo the Egyptian Anubis, Plutarch's Hermanubis, ſo called from canine ſagacity, fidelity and vigilance, and before the invention of the loom mankind wearing dog's and other ſkins, he probably gave riſe to the fable of the Cynocephali; yet this is only a Grecian pun. Eratoſthenes ſays that Anouphis was Epicoinos, and Heſychius interprets Coinos, a deſpot or dynaſt. He reigned over This, as well as Thebes: and, as he built a palace at *Memphis*, his viceroy muſt have exerciſed his regal power over that province likewiſe. Diodorus means Miſor and Thoth, when he ſays Oſiris conſulted Hermes on all occaſions, who invented letters, inſtituted religious rites and ſtudied aſtronomy. Biſhop Cumberland derives Hermes from Yarom, Sagax. Suidas miſtakes Maya's ſon for Thoth, when he ſays he viſited Egypt in the reign of Meſtres. The Cælum, Saturn and Mercury (in Lactantius) whom Triſmegiſtus (or Thoth) ſtiles his comtemporaries are Noah, Ham and Miſor; hence Thoth is by Eratoſthenes called Hermogenes; tho' he had alſo the name of Hermes. Charondas the legiſlator, who, as Plato ſays, was celebrated in Italy and Sicily, attributed the laws he inſtituted for the Carthaginians to (this eldeſt) Saturn: amongſt which, ſays he, was that inhuman law of ſacrificing their ſons to Saturn. This Charondas was, as Ariſtotle tells us, a Locrian, and ſtudent under Zaleucus, who was a fellow ſtudent with Lycurgus under the Cretan Thales, whom he diſowns to be contemporary with Onomacritus the Locrian; coeval with all whom Clement of Alexandria ſays that ſome deemed Acuſilaus of Argos, ſome Pherecydes of Scyros: Charondas enacted a law againſt falſe witneſſes. As Diodorus names the ſecond legiſlator of Egypt Saſyches, and ſetting him

Polit.

him before Seſoſtris ſays, he augmented their former Code, reſpecting piety, and invented geometry and aſtronomical rules, he muſt be Thoth, and Strabo's Suchos, Pliny's Peteſucos; and Plato's ancient Egyptian God, to whom the Ibis was conſecrated. In the Antho- Phædrus.
logia he is ſaid to cultivate the vine. He invented arithmetic, geometry, aſtronomy and dice (which his deſcendents taught the Lydians; they, the Trojans; who taught Palamedes) alſo letters; or, as Plato ſays in Philebus; "He diſtinguiſhed vowels from conſonants, liquids from mutes, and conſtructed grammar rules;" that is, Thoth invented an alphabet; the Chineſe characters denote words; the Hebrew, ſyllables. Thamus, ſays he, was then king of all Egypt. Him Plato miſtakes for Ammon; he was Thamuz, Oſiris or Miſor; who as Plato adds taught Theuth ſeveral matters in the ſciences, but allowed him to be the father of letters. Plutarch and Diodorus ſay he invented grammar, and letters; framed new words; improved pronounciation; taught the rhythm and harmony of ſounds, and added three tones to the harp of his iuvention. Apuleius has a canine deſcription of Thoth, Virgil's Latrator Anubis; whom Diodorus deems the ſon of Oſiris that is of Miſor, whom yet he confounds with Dionyſius. Manetho wrote (as Marſham rightly tranſlates Syncellus) that "the ſecond Mercury, Agathodemon's ſon (not father) and Tat's ſire, compoſed books, laid up in the Egyptian temples, from the hierographic ſculptures of the firſt Mercury" (whom he calls Thoth, tho' Eratoſthenes calls Thoth Hermogenes, thus ſhewing us that Triſmegiſtus was the ſecond Mercury) "on ſquare pillars erected in the Syriadic region." Theſe, Euſebius ſays, Manetho tranſlated into Greek, and Sanchoniatho into Syriac. Joſephus mentions a Jewiſh tradition that "*Seth* erected two ſquare pillars, on which *people* engraved all inventions, and that remained to his time in Syriad." Sculptures there were near Scirath in Ephraim: but Valeſius thinks Manetho wrote "in the region of the Syringes." Theſe Pauſanias ſays were at Thebes, beyond the Nile, near Memnon's vocal ſtatue. Ammian (22) ſays, "They were ſerpentine receſſes, where perſons verſed in ancient rites, preſaging the Deluge, engraved hieroglyphics on the walls. Seth in Joſephus ſeems to be Plutarch's, who was Typhon; and the Aſeth of Syncellus, Manetho's laſt Paſtoral

toral king Aſſis; for whom Africanus and Euſebius ſet Arcles, or the Egyptian Hercules, who as well as Typhon were Titans. Capella ſays, the pillars contained the progeny and reigns of the Gods; which ſays Syncellus, were in the genealogical books of Hermes, and in the Cyranic (which ſeems to mean the Cyriologic) character. This may be aſtronomical, as κυρ in Plutarch's Artaxerxes is Sol. Clement of Alexandria interprets "it as conſiſting of the primary elements;" theſe probably are to be found amongſt the Chineſe at this day. For, if Adam's ſon Seth inſcribed pillars, letters were an Antediluvian invention, probably preſerved by Noah in the Ark.

Clement of Alexandria, in his account of an Egyptian proceſſion, lets us know the ſubjects of ſome of Thoth's books.——"Firſt a Chanter bearing ſome ſymbol of muſic receives two of Thoth's books; one of them containing Sacred Hymns; the other, Rules of regal Life. Next is an aſtrologer, bearing a dial and a palm, *ſymbols* of aſtrology. He ought to be a proficient in Mercury's four books on that ſubject: one deſcribing the fixt conſtellations; the ſecond, eclipſes, the ſolar light, and lunar phaſes, the reſt, their riſings. Then a ſacred ſcribe, having his head adorned with a plume, carries a book and rule, with a pen and ink. He ſhould underſtand hieroglyphics; coſmography; geography; the order of the ſun, moon and planets; the chorography of Egypt; a deſcription of the Nile; a catalogue of the Pontificals; their ſacred repoſitories; meaſures; ſacred utenſils. Subſequent is a marſhal holding a cubit of juſtice, and calice: his ſkill lies in inſtitutions, and ſacred victims. Ten books relate to divine worſhip and the Egyptian religion, as ſacrifices, firſt fruits, hymns, prayers, proceſſions, feſtivals, and the like. Laſtly comes the Seer, carrying a watervaſe in his boſom publicly, and attended by bearers of proceſſional bread. He, as Hierarch, ſtudies ten Sacerdotal books, containing the canons, theology and church diſcipline. He likewiſe has the management of all tribute. In ſhort, theſe ſtudied 36 books of philoſophy. Six more reſpect medicine; namely anatomy, diſeaſes, inſtruments, remedies, the eye, women. Galen wrote that a book, attributed to Thoth, concerning plants and

and 36 aſpects of the planets affecting them, was ſpurious.—So are the 15 books of Hermaics mentioned by Cyril; alſo the ſermon to Aſclepius in Apuleius. Caſaubon deems the Pæmander a medley from Plato and ſacred writ. Diodorus Siculus ſays (1) the Egyptian laws were contained in 8 books.

Thoth was ſucceeded at Thebes by his ſon Thoth the ſecond, or Tuitho, Tat, Mercury Teutates; of whoſe appearance among the Celts, his divine honours, and his tomb ſaid by Livy to be in Spain, I have already mentioned whatever has occurred to me: and likewiſe concerning the Egyptian Eſculapius.—Five princes of Thebes reigned over Egypt 190 years, till the Hycſi got poſſeſſion of Memphis. But theſe Paſtors ſeem not to have acquired regal power till towards the end of the firſt Thinite Dynaſty, above 250 years after the commencement of the Egyptian monarchy; when ſix princes reigned over them 260 years; the two laſt of whom at leaſt were certainly Titans. One of theſe (as appears by his name, and his war, mentioned in Plutarch's Iſis) is undoubtedly Saturn. Some call the other, Aſeth or Aſſis; Plutarch ſays, Seth was Typhon. Others call him Arcles, as if he was the Egyptian Hercules; probably each at intervals had the ſupreme command; for Syncellus divides the reign of Aſſis between his Aſeth and Certus, that is Melecertes a name in Lycophron for the Tyrian Hercules, or Melcander king of Biblos in Plutarch: yet the true compoſition of his name is Melec-artes; the potent king. He is Strabo's Tearcho, the Tarachon of Suidas coeval with Atlas, Cecrops and the Sibyl; alſo the Tarchon of Solinus coeval with Marſyas; alſo the O-tſor-chon of Africanus, that is Chon of Tyre. The Hycſi were however finally expelled Egypt, during the 18th Dynaſty, and "about Deucalion's flood," as Africanus writes, by Amoſis or Amos, who as we learn from Plutarch, was Ammon; Jove Pappeus, or the grand Theban Apappus. Joſephus has preſerved this extraordinary piece of hiſtory; and ſhewn from Manetho (tho' contrary to his own calculation, in which he has been *erroneouſly* followed by a cloud of Chriſtian hiſtorians) what interval of time elapſed between their expulſion, and

the Jewiſh Exod. I will here inſert the ſubſtance of Manetho's account: he was an Egyptian Hierarch, who compoſed his hiſtory by order of Ptolemy Philadelphus, from the ſacred regiſters in his cuſtody. Plutarch and Porphyry held him in repute.

God (ſays Manetho) being diſpleaſed with the Egyptians, ſubſequent (*επι τουτου*) to the reign of Timaus (Plato's Thamus, or Thamuz, who is Miſor) an ignoble race of men from the eaſt, ſome ſuppoſing them Arabs, invaded and ſubdued that country without a blow. They ſeized their princes, burnt their towns, deſtroyed their *temples*, ſlew the inhabitants, and enſlaved their wives and children. *At length* they appointed a king of their own, named Salatis, who reſided at *Memphis*, rendered the *Upper* and Lower Egypt tributary, and ſtationed garriſons in proper poſts. He chiefly fortified the eaſtern barrier; fearing an invaſion from the *potent* Aſſyrians. Finding in
Africanus. the *Sethroite* Nome, on the eaſtern bank of the Bubaſtic river, a convenient town, called in the *ancient Theological* dialect Avaris, or Abaris, (probably from Abar, Celtic for filth, as ſin and peluſium ſignify mud) he improved and fortified it with a wall, and ſet a garriſon there of 24,000 men. Hither he uſually came at harveſt to collect *corn*, and to pay and exerciſe his troops. The length of his reign, and of his five ſucceſſors, has been already ſet down from Joſephus. "Theſe were their *firſt kings*, and they were deſirous to extirpate the Egyptians. Theſe people were called Royal Paſtors; *Hyc* in the
Prep. 10. ſacred tongue being a king, and *Sos* in the vulgar tongue a Paſtor; yet Hyc aſpirated ſignifies a captive." Hyc or Uch, Ucha, in Celtic is ſuperior: and as Euſebius calls them Ucouſi, they ſeem to come from the upper Uz, or Damaſcus: and were Arabian Shemites; for the Arabs extended themſelvs ſo far northward. Manetho's word Aſemòi, ſeems relative to Shem. But notwithſtanding the above definitions, the name is derivable from hog and ſow, and implies ſwine herds. Their power was prior to Joſeph's; as probably on this account the Egyptians were averſe to Paſtors. But as Abraham and his cattle had kind entertainment, the Hycſi or at leaſt their allies ſeem to have been there, at the time of his viſit; which was during Ammon's

Ammon's difficulties. Memphis was founded prior to this invaſion; therefore Menes its founder was Miſor: and, as there were temples and corn at this time in Egypt, the Menes who built the firſt temples was Miſor; and the Oſiris who ſowed the firſt corn, was Miſor. It is alſo notable that the Aſſyrians or Syrians were thus early growing formidable; probably under Nimrod's ſons: and the Hycſi were Shemites perhaps ſufferers thro' Nimrod's invaſion, and making retaliation on his kinſmen. Ammon was "the Theban king Amos, who with 480,000 men beſeiged the Hycſi in Abaris; to the limits of which place containing 10,000 Aruras, each 100 cubits ſquare, his father had confined them; he at laſt induced them to the number of 240,000 to retire towards Syria. Being afraid of the Aſſyrian *power*, they built Jeruſalem in Judea," Melchiſedec's Salem, Homer's Solyma, the ancient Jebus.——As the Titanian war was above 320 years before the fall of Troy, the longeval Ammon (a name perhaps from Amwn, ſignifying as Pownal aſſerts, to defend) flouriſhed above 1500 years before the incarnation. Nitocris, who aſſiſted Dionyſius in the latter part of the Titanian war, reigned at Thebes about 676 years after the commencement of the Theban kingdom. Africanus ſets her at Memphis about 700 years after the firſt Memphite king began his reign. Tacitus writes that a conflux of Aſſyrians got poſſeſſion of a part of Egypt, and afterwards occupied regions nearer to Syria. Diodorus in Photius tells us many of theſe were followers of Cadmus to Greece; alſo of Danaus. Hiſt. 5. 2.

Polemo, a hiſtorian in the reign of Ptolemy Epiphanes, relates that, in the time of Apis ſon of Phoroneus, part of an Egyptian force quitted Egypt, and ſettled in Syria, not far from Arabia. Ptolemy of Mendes in the reign of Auguſtus, Apion, Theophilus of Antioch, Tatian and Origen place this event in the time of Amoſis, Inachus and Ogyges; which ſhews it relates to the Hycſi, proved by Manetho to be long before Moſes. Tacitus (Hiſt. 5.) informs us that in the reign of Iſis a multitude of *Jews* (miſtaken by him for the Hycſi) left Egypt, and were conducted into a neighbouring country, under the command (ſays he) of Hieroſolymus and Judeus. Yet he preſently Euſeb. Prep. E. 10. 10.

ſently tells us that " writers concur, that this exit was in the reign of Bocchoris, and that the people obeyed the directions of Moſes." This ſhews that two different events are blended together: the Hycſi left Egypt in the time of the elder Titanian Iſis, or Rhea. Diodorus
7. 89. in Photius plainly alludes to two events. Herodotus mentions that the Phenicians (by whom he means people inhabiting Phenicia, tho' not ſtrictly the progeny of Canaan) declared they had anciently reſided near the Red Sea, and removing thence, took poſſeſſion of the coaſt of Paleſtine. He alſo tells us from Perſian writers that " *after* this event they exerciſed themſelves in naval traffic, and carried off to Egypt Io the daughter of Inachus." His daughter in a remote ſenſe; for ſhe was the daughter of Jaſus. Lycophron ſays ſhe was ſtolen from Lerna for the Lord of Memphis. Strabo informs us that Triptolemus went in queſt of her. Euſebius ſays "ſhe wedded Telegonus ſon of Orus the Paſtor," Apollo Nomeus. Argus Panoptes grandſon of Jaſus was her guardian. Yet ſhe was confounded both with the elder and younger Titan Iſis, who are Rhea and Ceres. Thus Apollodorus feigns her the mother of Epaphus the father of Lybia, Agenor's mother: and Diodorus calls " Io's ſon, the ſecond Dionyſius," his father Ammon being the firſt Diodorus however ſhews here that Ammon's ſon was Epaphus, who, as Apollodorus writes, wedded " Memphis daughter of Nilus," that is of Meon or Saturn Cybele's huſband. Diodorus ſays this Memphis was the wife of a Nilus the father of Egyptus: he was Amenophis, Menon or Belus her ſecond huſhand; thus ſhe was the younger Iſis or Venus Semiramis. But when the hiſtorian adds that he careſt her in the form of a bull, he confounds him with her firſt huſhand Dionyſius, the Egyptian Bacchus, whom Lycophron calls Taurus; this Jove of Nyſa being often confounded with Europa's gallant. Yet this name of Taurus, and Apis, belonged originally to the primitive Menes or Miſor. Amenophis the father of Egyptus was the Belus (being Menon ſpouſe of Semiramis) whom Diodorus and others tell us went to Babylon. He, like every Meon, Menon or Amen-
Scol. Apollon 3. 1185. ophis, was a Nilus; thus Pherecydes ſays that Cadmus was Agenor's ſon by his ſecond wife Argiope daughter of *Nilus*; the Scholiaſt on Euripides

Euripides calls her Autiope daughter of *Belus*. Lycophron likewiſe fets Io as high as Iſis, when he ſays, Europa was ſtolen from Sarepta to avenge Io. So Moſchus ſays, Agenor's wife Telephaſſa, Lybia's daughter, made a preſent to Europa, on which Io was figured: this account ſets Io much higher than Argus Panoptes: thus have the Greeks confounded his aunt with the elder Titanian Iſis, or Rhea, whoſe ſtatue Apollodorus ſays Io erected. Herodotus ſays, The Phenicians reported that Io being pregnant by a commander of a ſhip eloped voluntarily with him, to avoid parental anger, and conceal her fault. Apollodorus, Aratus and Pauſanias deem her the daughter of Jaſus the brother (according to Apollodorus) of Criaſus the Argive king, and of Piranthus, deemed by Heſiod and by Acuſilaus to be her father; as Inachus was, by Eſchylus, Pherecydes, Ephorus and Caſtor: Eſchylus deems her four generations before Danaus; Lybia the daughter of Io's ſon Epaphus being the mother of Belus father of Danaus. Parellel to theſe, Phorbas the ſucceſſor of Criaſus was ſucceded by Triopas, whoſe ſucceſſor Crotopus was father of Sthenelus the contemporary of Danaus; this argues her to be the daughter or niece of Jaſus. By comparing Plutarch (in Euſebius) with Heſychius, we find Io was Callithya (or Callithea) firſt prieſteſs of Juno of Argos, and daughter of Piranthus or Piras, founder of her temple. Yet Africanus deems her coeval with Atlas. Theon on Aratus ſays, her ſon Trochilus firſt harneſt horſes to a chariot; Euſebius adds, to the number of four. Dionyſius of Halicarnaſſus ſets Alcinoe, the third prieſteſs, in the third age before the Iliac war, when the Siculi left Italy. On the whole it is moſt probable that there were two Io's.——But as to the Hycſi, Diodorus in Photius ſays the Egyptians anciently expelled great numbers of aliens.

Phæniſſæ.

Syncellus.

Manetho in Joſephus naming the kings after Amoſis, to Orus and his children, and after them each Achencheres of that Dynaſty, next names Harmais and Rameſſes, who undoubtedly are Danaus and Egyptus or Seſoſtris; and Harmeſſes Mamun his ſucceſſor is the Phero of Herodotus. The next king is Amenophis, Strabo's Memnon, Imandes, Maindes, the Mendes or Maro of Diodorus, the Myris

Myris of Herodotus. After him Manetho names Sethos, Sethoſis or Rameſſes, and invents a ſecond Harmais his brother; and gives us the following account of them, tho' it belongs to the firſt, and indeed the only, Harmais and his brother. "Sethoſis having great armaments on ſea and land, made Harmais regent of Egypt, reſtraining him only from the queen and royal concubines. The king reduced Cyprus, Phenicia, the Aſſyrians and Medes, partly by force, partly by the terror of his arms. Elated with ſucceſs he proceeds farther, and ranſackt the towns and regions of the eaſt. In the interim Harmais diſobeyed his brother's injunctions at Diſcretion; aſſuming the crown, and the king's ladies. The Egyptian Hierarch, named alſo Rameſes, ſending an account of theſe proceedings by expreſs to Sethoſis, he returned expeditiouſly to Peluſium, reſumed the crown, and named the realm, Egypt; that being alſo his name, as Harmais was Danaus." Joſephus, profeſſedly copying Manetho thus far, remarks that his countrymen (he taking them for the Hycſi) prove hence to have been ſettled in Judea 393 years before Danaus arrived in Greece: tho' Manetho ſets the Exod, above 130 years later than this Danaus. This remark of Joſephus alſo ſhews that he omitted 60 years ſomewhere in the reigns of the 18th Dynaſty. But beſides this, it is plain from Herodotus and Diodorus, who both went to Egypt, to learn the hiſtory of it, that this Sethos was Cetos or the elder Proteus, and probably Pliny's Sochis or Sothis: and the hiſtory of Harmais is improperly deferred to this reign. Manetho's next king Rhamphes or Rapſes (from whom, ſays he, his grandſon Setho had the name of Rameſſes or Rhamſes) ended his reign 518 years after the commencement of that king's, who firſt reſtrained the Hycſi. This Rhamphes began it about the nativity of Moſes, and is the Rhemphis of Diodorus, the Raamſis of Moſes and Tacitus, Pliny's Ramiſes during the Trojan war, and Ramſinitus the Treaſury builder of Herodottus, and his junior Proteus, who ſurvived the capture of Troy.——" His ſon Menophis or Amenophis (the laſt Nilus of Diodorus) grew deſirous of a divine viſion, in imitation of *Orus* (who of courſe was long prior to the Exod): his kinſman, named alſo Amenophis, ſon of Paapis, aſſured him of its poſſibility, if he would rid Egypt of leprous and contaminated perſons. Theſe amounting to

80,000,

80,000, he drove into the ſtone-quarries on the weſtern ſide of the Nile, incorporating them with *other* excluded Egyptians, having among them ſome learned prieſts afflicted with leproſy. The king's kinſman, having apprehenſions both for himſelf and the king, from the Gods, if a viſion ſhould be extorted; at the ſame time dreading the vengeance of a diſappointed monarch; put an end to his own life, leaving a *written* declaration "that the exiles would obtain aſſiſtance, and bear ſway over Egypt 13 years."——"The exiles at length petitioning the king, he granted them Abaris, called *formerly* in the ſacred records Typhon's city, and deſolate *ever ſince* the departure of the Hycſi, for a place of reſidence. Providing it for their rebellious deſigns, they made a Heliopolitan prieſt named O-ſar-ſyph their captain. He inſtituted a law that they ſhould not adore the (Egyptian) Gods, nor reſpect their ſacred animals; but kill and eat them; thus depriving the Egyptians of any communication with the conſpirators. He decreed many other laws; commanded the town to be ſtrongly fortified; and preparations for a war againſt Amenophis. Next, he ſet an embaſſy to the *Hycſi* at Jeruſalem, to join them in an invaſion of Egypt, promiſing to entertain them at Abaris with good accommodations, and to ſubdue Egypt for their benefit. 200,000 Hycſi joined them at Abaris immediately." It is ſurprizing that rumour ſhould ſo magnify Aaron's journey in queſt of Moſes, then on his return from the Iſhmaelites, with only his own family and attendants; who, as ever uſual in the eaſt with perſons of note, may have been ſomewhat numerous. Manetho tells us, "the king on their arrival, being much diſconcerted, as he recollected his late kinſman's prediction, collected the ſacred animals, and *concealed the idols*, leaving his ſon Sethos then five years old with a friend: but after collecting an army of 300,000 effective men, not daring to engage the foe, leſt he ſhould *contend with God*, retreated firſt to Memphis, and thence with Apis and the other divine animals, and his barges, and a multitude of Egyptians, fled to Ethiopia (that is to Thebais) to his viceroy Charitius, till the expiration of the fatal 13 years.——In his abſence the Solymites and Lepers burnt the towns, and devoured the divine animals, whom they compelled the prieſts and deacons to ſlay. Their general afterwards aſſumed the name of

Moſes.

Moſes. At length Amenophis and his ſon encountered, defeated and purſued thoſe Lepers to the confines of Syria." Thus the Exod was, according to Manetho, 531 years after the commencement of that king's reign who firſt controuled the Hycſi, but how long after their final expulſion is not ſpecified.

From this account we find the Iſraelites were employed in, and reſided near the Arabian quarries, and that infectious perſons were compelled to live with them; hence ſo many laws concerning the leproſy in the Pentateuch: and the Exod is here declared to be ſubſequent to the Hycſi, Typhon and Orus. Chæremon (before the Chriſtian era) wrote that no leſs than "250,000 leprous Iſraelites were expelled Egypt, owing (as he ſays, to an admonition in a dream from Iſis: that theſe exiles under Moſes and Joſeph (ſo imperfect was this hiſtorian's information) called by the Egyptians Tiſithes, and Pete-ſeph, joined at Peluſium 380,000 men, whom *Amenophis* would not introduce into Egypt; which theſe combined bodies of men invaded. On this the king fled to Ethiopia, leaving behind his conſort pregnant; who in ſome receſs was delivered of a ſon named Meſſenes. He, when grown up, purſued the Jews to Syria, and relieved his father." We find here two great bodies of men, who removed from Egypt in conjunction: both make up the amount of the Iſraelites. Each company ſeem to be Hebrews; the one, thoſe ſettled about Patumos; the other, perſons employed abont Memphis. This author miſtakes the king's infant ſon, for his brother who was five years older. We find that tho' the ſettlement of the Iſraelites was about Heliopolis, Pibeſet or Bubaſtis, and Patumos, yet latterly they rendezvouſed about Peluſium, which was Typhon's city, but had been deſolate ever ſince the exit of the Hycſi; this not only proves that the Hycſi removed long before the Jews; but it accounts for the wonders performed near Tanis or Tzoan; whence a *ſea-wind* wafted the locuſts into the Red Sea. Joſephus ſays, Moſes marched by the deſolate town of Latopolis, where the Egyptian Babylon afterwards ſtood, and on the third day arrived at Baalzephon by the Red Sea. Moſes ſays he went firſt from Rameſis to Succoth, which

anſwers

anſwers to the preſent name Foſtat, the origin of which in Elmacin's Arabian Hiſtory is a romance; Foſtat and Succoth being ſynonymous words: here was Babylon, and here the lower Latopolis. Thence he marched to Etham; next turned to Pi-hahiroth between Migdol or Magdola and the ſea, but near both, and near Baalzephon, which is interpreted *concealed idols*; a name Manetho above aſſiſts us to account for, by mentioning an act of the Egyptian king, the very performance of which muſt have been owing to a conviction of the inefficacy of ſuch deities; to confirm which and the vanity of contending with God, may have been the intention of providence in conducting Iſrael this road. This ſingular and entire piece of hiſtory from Manetho in Joſephus I have purſued to the end, to diſtinguiſh between the Hycſi and Jews; tho' it reaches lower down than the period I meant to ſtop at; anſt ſhall now mention what other ancients have recorded in confirmation of that wonderful emigration, before I return to other events long antecedent to it, tho' not commonly ſo reputed.——Lyſimachus and Tacitus ſet the Exod under a Bocchoris. He cannot be the Boc-choris of the 24th Dynaſty. We are to recollect that *Chor* and *Meon* are names of a ſimilar import; thus Cybele's huſband Meon is Choreus in Herodotus and Dionyſius, and U-choreus in Diodorus: Boc-choris here is Amenophis. He (ſays Lyſimachus) conſulting Ammon's Oracle concerning a dearth (owing undoubtedly to the divine plagues) was ordered to baniſh from ſociety all impious perſons, and to throw *the Lepers into the ſea*. The king commanded it to be put into execution. The perſons affected by this ſentence held a conſultation; and when (the) night came, they kept watch with fires and candles lighted; and on the ſecond night obſerving a faſt, they implored the Gods for preſervation. Thus Moſes Exod 11. 22. ſays, a thick darkneſs was on all Egypt three days; but Iſrael had light in their manſions. Lyſimachus adds that Moſes adviſed them to remove at all events, do all the miſchief in their power, and deſtroy the temples and altars. With this reſolution they took their way into the Deſert; and after many diſtreſſes arrived at a cultivated land; where uſing barbarities to the people, and deſtroying their Fanes, they came at length to Judea. So Holy Writ ſays, they ſpoiled the Egyptians; defeated

Exod. 14. 9.

Numb. 33. 7.

Amelec; deſtroyed Arad the Canaanite, and his towns; and Og and Sihon; and Midian; and Jericho, and Ai, and Hazor. Tacitus confirms the account of Lyſimachus; tho' he knew not how to diſtinguiſh it from the retreat of the Hycſi, which he rightly ſets in the time of Iſis, that Iſis who was Demeter. But he ſays that numbers of writers concur in the following account. "When Egypt was overrun with a peſtilential diſeaſe contaminating living bodies, and preſenting a foul ſpectacle, Boc-choris the king, applying for a remedy to the Oracle of Ammon, was ordered to purge his realm, and to remove thence that generation of men ſo deteſted by the Gods. When they were *collected* together, and the multitude were conducted into the deſerts, and there abandoned; whilſt all continued expectant, under aſtoniſhment and deſpair, Moſes one of theſe exiles exhorted them to entertain no hopes of relief from the Gods or men (of Egypt) ſince both had relinquiſhed them; but to confide in him as a leader commiſſioned from *Heaven*, and by whoſe *aid* they would ſurmount their preſent miſery and diſtreſs. They aſſented, and totally ignorant of whatever was to befall them, proceeded at random. Yet nothing afflicted them ſo ſorely as want of water. But when they were lying diſperſed over the plains, ready to periſh, a herd of wild aſſes, leaving their paſture, ſcampered up a rocky mountain, covered with a thick wood. Moſes followed them, and conjecturing from the ſingular verdure of the Herbage, preſently diſcovered ſome copious ſprings." Apion allowed that Moſes aſcended mount Sinai, ſituated between Egypt and Arabia; and, continuing there 40 days, at his return promulgated laws to the Jews.——Strabo ſays, "Moſes an Egyptian prieſt diſliking the condition of his place of reſidence, removed to Judea in company with many, who had religion at heart. For he held the Egyptians abſurd in applying the images of brutes to God; alſo the Lybians and Greeks, in giving a human figure to a deity. God comprehending the earth, ſea, univerſe, all nature, no intelligent perſon could ſuppoſe any terreſtrial objects to be his reſemblance."

As to the miraculous diviſion of the Red Sea for the Iſraelites, Diodorus

Diodorus (3) ſays, "the Ichthyophagi have a tradition derived down thro' ſeveral generations, that the *whole* ſpace of the *gulf* (of a virid colour) was formerly laid dry by a mighty ebb; the ſea recoiling upon the *oppoſite* ſhores: then, after the ground was made bare to to the bottom of the ocean, the ſea was, by a *violent* return of the tide, reſtored to its former bed. In Photius he ſays, the Jews were expelled Egypt on account of a plague raging among them. Tacitus ſays, they refrain from pork in memory of that calamity, having been infected with ſuch leprous eruptions as Swine are ſubject to.—Artapanus relates, that tho' the Memphites attributed the fortunate paſſage of the Iſraelites to the ſkill of Moſes in the ebb and flood-tides, yet the Heliopolites (who lived near the ſcene) affirmed that Moſes divinely inſpired ſtruck the ſea with a rod; on which, the water accumulating on each ſide, he led his people dry acroſs the channel: but the Egyptians attempting to purſue them, lightnings flaſhed in their faces, and the recoiling ſea overwhelmed them totally. Trogus Pompeius wrote that "when the Egyptians purſued the Iſraelites, tempeſts compelled them to retreat." Diſagreement in particular circumſtances proves the general fact moſt unqueſtionably, as it ſhews the intelligence concerning the main point to have been obtained from various quarters. It is viſible that the accounts, related by authors of diſtant ages and countries, had the ſame origin as that circumſtantial one compoſed by the general of the enterprize; whoſe narrative of this wonderful event, with all the miraculous incidents that brought it to an iſſue, as the metamorphoſis of Aaron's rod; the ſtench of the fiſh and Nile; the frogs; the lice; the flies; mortality of cattle; boils in the human body; hail and fire; the locuſts; the Triduan night preceding the death of all the firſt-born of Egypt, would be prematurely deſcribed here; as it would preclude the inimitable hiſtory of Joſeph the moſt famous and meritorious of Jacob's 12 ſon's; who, from the hardſhips of captivity thro' the envy of his brothers; and from impriſonment for his virtue, thro' the diſappointment and revenge of a leud miſtreſs; was, for his divine ſkill in the interpretation of dreams (mentioned even by Trogus Pompeius) promoted to the prime miniſtry of Egypt; whither the famine predicted and obviated

In Euſeb.

viated by him compelling his family to ſeek relief, they grew ſo populous as to alarm the Egyptians, particularly their prieſts; therefore the male children of the fourth generation were deſtroyed; and their fathers harraſſed in building Patumos and the treaſury of Ramſinitus, till divine plagues obliged his ſucceſſor to conſent to their Exod. This providential event occaſioned the nobleſt hymn of all antiquity; Exod. 15.

To God I'll ſing; the Lord has gain'd renown;
The horſe and horſeman in the ſea o'erthrown.
My ſtrength, my anthem, is the mighty Lord,
Who deigns to me ſalvation to afford.

He is my God; for him a fane I'll raiſe;
My father's God; I'll celebrate his praiſe.
Jehova is the dreadful Lord of war;
Jehova doth his ſacred name declare.

In ocean Pharaoh's chariots, and his hoſt,
God ſunk; in the Red-ſea their chiefs are loſt.
Whelm'd in th' abyſs they're inſtantly o'erthrown;
And on the bottom lodge as pond'rous ſtone.

Thy right-hand, Lord! thy glorious proweſs ſhews;
Thy right-hand, Lord! has conquer'd all the foes.
Thou thoſe, by pow'r reſiſtleſs, haſt conſum'd,
Who to defy Omnipotence preſum'd.

Thou didſt commiſſion thy tremendous ire:
Them it devour'd, as ſtubble is by fire.
Accumulated, lo! on either hand,
Thy potent breath bids ocean ſever'd ſtand.

Stagnant the floods; the refluent waters riſe
In chryſtal mounds, ſuſpended in the ſkies.
"Lo, I'll purſue, and win (the en'my cried)
And the whole ſpoil triumphantly divide.

My

My ſoul ſhall own ſatiety of joy;
My ſword I'll draw, and ev'ry head deſtroy."
Thy breath prevails; the ſea o'erwhelms the foe;
As lead, beneath the raging floods they go.

Almighty God, who can thy equal be!
What potent Lord can we compare to thee!
In ſanctity and fame you peerleſs ſtand;
Unrival'd in the wonders of your hand.

O glorious God! your right-hand you extend—
Devour'd by yawning earth their lives they end.
In mercy, Lord! thou didſt thy people lead;
Reſcu'd from woe by thee, from ſlav'ry freed.

You are, O Lord! their all-ſufficient guide,
To the devoted ſpot where you reſide.
Pagans the fatal boon alarm'd ſhall hear;
And Paleſtine be ſeiz'd with general fear.

The furious dukes of Edom be diſmay'd;
And Moab's valiant warriors all afraid.
All Canaan deſp'rate conſternation know;
Struck with ſad omens of impending woe.

Aw'd by thy hand inactive they'll remain,
As ſtone; till, till thy heirs a paſſage gain.
Thoſe you obtain'd your bounty to poſſeſs;
Thoſe you, Almighty God! conſent to bleſs.

Thoſe thou wilt guide and ſettle in thy hill;
Th' inheritance they owe thy heav'nly will:
Lord, built by thee thy reſidence rever'd;
The hallow'd ſanctuary thy hands have rear'd.

Unlimited ſhall be Jehova's pow'r;
The Lord ſhall reign, when time ſhall be no more.
Lo, impious Pharaoh's charioteers, and horſe,
Thro' the cleft ſea attempt their way to force.

The

The Lord o'erwhelms their army with the waves;
And the whole hoſt entombs in wa'try graves.
But Iſrael's ſons a wonderous paſſage found;
Dry at the ocean's bottom was the ground.

Sing ye to God; the Lord has gain'd renown;
The horſe and horſeman in the ſea o'erthrown.



PRIMITIVE

PRIMITIVE HISTORY.

BOOK III. CHAP. VI.

CONTENTS.

Of Phoroneus. Of Ogyges. Of the Pelaſgi, Liſts of the Sicyonian, Argive, Athenian, Arcadian, and Bœotian Kings. Of Cecrops and his ſucceſſors. The Titan War, and Typhon's. Saturn's Retreat to Italy. Of his Son Belus. Of Prometheus. Typhon's Acts in Egypt. The Egyptian Dionyſius and his Conſort. Her Son Orus. Her ſecond Huſband Amenophis, Menon, or Belus. Marſyas. A ſummary Account of Seſoſtris: The Continuation of this Hiſtory being to commence with Seſoſtris, Danaus, Cadmus, Minos; and with Jacob's Nuptials: This preſent Account ends with an Enumeration of the principal Heads, reaching down to the Trojan War and the Exod.

SOON after the firſt ſettlement of Egypt Egialeus king of Sicyon, and his brother Phoroneus, uſually deemed ſons of Inachus, acquired poſſeſſions in Greece: yet I ſuſpect there was, more ancient than Niobe's father; a Phoroneus whoſe reign commenced ſoon after the diſcovery of letters in the time of Miſor and of his ſon Thoth, who is ſaid to have made an allotment of territory in Greece to Phoroneus, whoſe mother was that ancient Niobe the mother of Apis, and of Caſus and Belus, founders of Antioch: that Inachus or Anach who was their father ſeems to be Ham. Pauſanias deems Lybia's ſon Lelex 12 generations after Car, ſon of this ancient Phoroneus; and ſays, the Pelaſgi deemed Phoroneus the inventor of fire. He and Acuſilaus ſtile Phoroneus the firſt man of Greece; whom he affirms to have firſt taught mankind to aſſociate together. Euſebius reputes him the firſt legiſlator. Tho' Scymnus Chius brings them out of Thrace. Ephorus in Strabo deems (his iſſue) the Pelaſgi the oldeſt Euſeb. Chro.

oldeſt people of Greece. Anticlides deemed him the moſt ancient
Clem. Alex. king of Greece; and that Menes of Egypt (ſee Pliny 7. 56) invented letters 15 years before his reign. But if the Menes who diſcovered letters was near the time of Niobe's ſire, he probably is Acmon's father: for Nyctimus, ſon of Lycaon great grandſon of Phoroneus, was coeval with Deucalion, grandſon of Japet grandſon of Acmon; whoſe father Manes or Mannus had letters from his father Tuitho or Teutat ſon of Thoth. As to Niobe's ſire, who as Pliny writes was held to have founded Argos before Cecropia was built, Pauſanias
Supp. denies Apis to be his ſucceſſor. Eſchylus calls Apis (poetically) Apollo's ſon; being a phyſician who rid the country of noxious animals, whence it was named Apia: tho' Apia, as Heſychius ſays of Graia, ſignifies Gaia, Aia, Terra. This induces me to ſurmize that the moſt ancient Phoroneus was Ham, or ſon of Ham, the Egyptian Vulcan and Prometheus: for Clement of Alexandria writes that this phyſician Apis was an Egyptian prior to Io; and that Ariſtippus deemed him the founder of Memphis: thus he is either Lycophron's Epius, the Egyptian Iſmunus and 8th Cabir; or Strabo's Apis, who was Oſiris or Miſor. Plutarch ſays that Oſiris was called Apis, yet that ſome reputed Apis to be his ſon. Apollodorus ſays that Apis ſon of Phoroneus fell into an ambuſcade laid by Thelxion and Telchin, and died without iſſue.——Niobe's ſire was, according to Acuſilaus and Plato, coeval with Ogyges, whoſe flood overwhelmed Attica, and having preceded Deucalion's, which occurred in the 9th year of Cranaus, 248 years, could not much exceed 1760 years be-
Pauſanias. fore the Chriſtian era. Ogyges was king of the Ectenæ in Bœotia. Biſhop Cumberland derives them from Iectan. Indeed they ſeem to be Arameans, who followed the fortune of Ogyges, of whom probably Balaam ſays concerning Iſrael, "His kings ſhall be higher
Numb. 24.7 than Agag." The Scholiaſt of Apollonius 3. 1176 ſays, "Bootes was his ſire." He wedded Thebe the daughter of Jove Uranus. Cedrenus ſays he reigned 32 years. A gate at Thebes bore his name; and Lycophron terms the Thebans the ſeed of Ogyges, alſo the Spartans. He ruled Attica and Arcadia likewiſe. Syncellus deems Theſſalus ſon of Graicus contemporary with Ogyges. Stephanus ſays that Graicus was ſon of Theſſalus: and that Hemon ſon of Chlorus

Chlorus and grandſon of Pelaſgus was father of Theſſalus, who gave his name to the country called Hemonia after his ſire, and famous for the mountains Olympus, Pelion and Oſſa; Tempe's vale, the Pharſalian plains, Lariſſa the native town of Achilles, and Pegaſa a town where the ſhips of Jaſon Perſeus and Bellerophon were built; alſo Pythion famous for games; as this country likewiſe was for oxen and horſes. The Meliac bay ſeparates it from Eubea: on the weſt were the Dolopes. Some deem Ogyges to be the father of Cadmus: Bochart ſays that Tyre, founded as Curtius informs us by Agenor, was called Ogygian: but that epithet ſignifies ancient, and alludes to Paleotyre, named Sarra by Gellius and Silius Italicus: Solinus deems Tar-chon (or Chon of Tyre) a Tyrrhenian, Tyr-hen in Celtic ſignifying old Tyre: thus the Tyrians told Alexander that the temple of Melcart (or this Tar-chon) was at old Tyre. Thus Cadmus ſeems not to have come from Ogyges, but from Ogygian Tyre. Acuſilaus, Philochorus, Polyhiſtor, Caſtor and Thallus counted 1020 years from Ogyges to the firſt Olympiad. Pauſanias ſays, his daughter Alalcomene nurſed Minerva. Suidas names a daughter of his Thelxinia. The city Eleuſis bore his ſon's name. Plato ſays that Attica was potent long before the reign of Ogyges: before whom Euſebius deems Calydnus the contemporary of Bootes: who is mentioned by Lycophron and counted the ſon of Uranus, by Stephanus, who is never at a loſs on ſuch occaſions.—Tully ſpeaks of a Jove as an ancient king of Athens and the father of the Anaces. He was Ammon, for his ſon Dionyſius was one of them; another was Eubuleus a name of Hermes; the third called Tritopatreus was Orion. Yet the Phenician Anakim, who dwelt at Chebron, ſo called from the Egyptian Chebron or Dionyſius, were later than theſe, being the ſons of Arbes or Jarbas, ſon of Jove and Garamantis. Between Ogyges and Cecrops Pauſanias ſets Colænus, from whom Diana was called Colænis: alſo Porphyrion, who erected a temple to Venus Urania amongſt the Athmonians who inhabited Attica, deeming him the predeceſſor of Acteus. Biſhop Cumberland deems him to be the Hercules who invented purple; this may be the reaſon of the Iſthmian games in his honour. Antonine Liberalis mentions Periphas as a virtuous prince prior to Cecrops, Yet Philocherus quoted by Africanus

Euſeb. Prep. 10. 10.

In Timeo.

Africanus wrote that Attica lay deſolate 189 years after the Deluge of Ogyges, till the reign of Cecrops; which Iſocrates ſhews to have begun 1560 years before the Incarnation. A peſtilence deſtroyed
Pauſanias. the Ectenæ. Their ſucceſſors were the Hyantes and Aones, old inhabitants, whence the region was named Aonia. They are Javan's deſcendants, and were called Graicoi from the Celtic *Grec*, old; alſo Tyr-heni, Celtic ſignifying old-landſmen. They were called Pelaſgi from Lycaon's father, and were ſettled in Argos, Attica, Arcady, Theſſaly, and all over Greece, and were the ſubjects of Phoroneus, who probably led *alſo* a colony (who were the genuine Pelaſgi) thither from Acmon's people in Phrygia. The Scholiaſt of Apollonius
l. 580. thought them barbarians or foreigners: ſo Strabo (7) interprets Homer. Herodotus (1. 57.) deems their language foreign or barbarous; yet ſays (2. 51.) they were mixt with Athenians, but lived before at Samothrace, and introduced their obſcene Hermes at Athens; and were called there Cranai, *before* Cecropidæ. He ſhews (8. 44) that the Pelaſgi were in Attica prior to Cecrops; and brought the Deities Juno, Veſta and Themis, alſo the Cabirian rites (2. 51) into Greece: and probably letters; which Solinus ſays they brought into Italy. This colony certainly gave their name to the original inhabitants, Aones, Graicoi and Tyrrhenians. Herodotus 7. 94. ſhews that the old inhabitants of Achaia were called Pelaſgi-litorales. Ephorus in Strabo, Dionyſius of Halicarnaſſus, Thucidydes and Sophocles ſhew, the Pelaſgi, or rather the people to whom they gave their name, to have been the oldeſt inhabitants of Greece; for they ſtile them the Tyr-heni, who anciently inhabited Athens: Tyr-heni ſignify old-landers, old men of the land. Strabo 7. and Herodotus 2. 56. deem them the moſt ancient inhabitants of Hellas, which included Theſſaly; and there Ariſtotle places the ancient Selli and Graicoi. A colony of Pelaſgi were expelled from Theſſaly to Crete by Deucalion, who came from Scythia, but his father Prometheus tho' a Scythian king was ſon of Japet ſon of Uranus. Pauſanias ſays that Deucalion erected the moſt ancient temple of Olympian Jove, at Athens; near which ſtood Deucalion's ſepulchre.——Lycophron ſhews that Attica was once named Mopſopia, as ſaid, from a king Mopſopus.

Oceanus

Oceanus and Tethys are reputed the parents of Inachus commonly deemed the father of Phoroneus by his ſiſter Meliſſa. Some aſſert this to be only a poetical parentage, Phoroneus reſiding near the river Inachus; which rather ſeems to have been named from his father, Inak, Anak, Anax. Ocellus Lucanus ſays Inachus was reputed the firſt king of Argos. I take Inak to be a ſon of the famous Mannus Acmon's father; for Man or Meon ſignifies ocean, deemed the father of Inach; a name that according to Bochart ſignifies Phenician; Syncellus ſays that Caſus and Belus ſons of Inachus founded Antioch. Owing to this Aſiatic colony the Spartans claimed an affinity with the Jews. The non entity of Egialeus ſon of Inachus is alſo maintained by ſome, who derive Egialea, the ancient name of Sicyon, from its maritime ſituation. Ptolemy ſays it was firſt named Micone. It was ſituated at the northern ſide of Peloponneſus, having the Iſthmus on the eaſt; and contained the two inland towns of Pletius and Sicyon. Apollodorus deemed the term of the Sicyonian kings from Egialeus to Zeuxippus, 967 years; Jerom, 962; Caſtor, 959. Pauſanias writes that Hippolitus grandſon of *Phæſtus* ſucceeded Zeuxippus, and became tributary to Aga-memnon. In Syncello.

Reſpecting the *Argive* kings, Caſtor computed 384 years from Inachus to (the arrival of Danaus the ſucceſſor of) Sthenelus: yet the periods of the ſeveral reigns in Euſebius amount to 382. Months probably being omitted.

A TABLE of the kings of Argos and Sicyon, from Pausanias and Eusebius. But note that Strabo and Hesiod say that Sicyon was first named Mêcônê.

Sicyon. From Pausanias.	*Sicyon.* From Eusebius.	*Argos.* From Eusebius.	*Argos.* From Pausanias.
Egialeus	Egialeus	50. Inachus	Inachus
Europs	Europs	60. Phoroneus	Phoroneus
Telchin	Telchin	35. Apis	
Apis	Apis	70. Argus	Argus, Niobe's son
Thelxion	Thelxion	54. Criasus, Io's uncle	Pyrasus } Brothers
Ægyrus	Ægydrus	35. Phorbas	Phorbas } Brothers
Thurimachus	Thurimachus	46. Triopas, coeval with Atlas.	Triopas
Leucippus grandsire of Peratus	Leucippus		Jasus, Io's father, uncle of
Messapus	Messappus	21. Crotopus	Crotopus, coeval with Orus and Deucalion.
Peratus	Eratus	11. Sthenelus	Sthenelus (Gelanor)
Plemneus	Plemneus	50. Danaus	Danaus
Orthopolis, coeval with Ceres. Coronus, his daughter's son	Orthopolis Marathon	41. Lynceus	Lynceus
	Marasus	23. Abas	Abas
Corax son of Coronus	Echyreus	17. Prætus	
	Corax	31. Acrisius	Acrisius
Epopeus of Thessaly named by Diodorus and Antiope's lover	Epopeus		
Lamedon son of Coronus, took Associate,	Lamedon		
Sicyon, grandson of Erectheus.	Sicyon		
Polybus his daughter's son.	Polybus.		
Adrastus of Argos.	Janiscus of Attica.		
Janiscus of Attica Lamedon's son.			
Phæstus	Phæstus		
	Adrastus		
	Polyphides		
	Pelasgus		
Zeuxippus	Zeuxippus.		

Perseus or Sthenelus	8	Pontus's Edition.	Scaliger's 2d Edition.
Eurystheus,	38		45
Atreus, and Thyestes	65		65
Agamemnon	15		30

Tatian sets the capture of Troy in Agamemnon's 18th year; and says that Ptolemy of Mendes deemed the Egptian Amosis contemporary with Inachus, who was twenty generations before the Iliac war. He arranges the Argives thus, Apis, Criasis, Triopas, Argius, Phorbas, Crotopus, Sthenelaus, Danaus, Lynceus, Prætus, Abas, Acrisius, &c.

Danaus scarce reigned 50 years; as old at his advent, having 50 daughters.

Clement of Alexandria says, Telchin was coeval with Cres king of Crete; so named as Jerom says from him. Apollodorus says, Telchin and Thelxion slew Apis Niobe's brother. Ægyrus is reputed the founder of Ægyra the ancient capital of Achaia, on a lofty

hill. Epopeus built a fine temple for Minerva, and wedded Antiope ſiſter-in-law of Polydore ſon of Cadmus. From Sicyon the region had its laſt name; alſo its metropolis, which contained noble ſtructures, and long remained a conſiderable city, ſituated on a hill, where curious ruins are ſtill extant: weſtward from Corinth, which is to the ſouth of the Iſthmus.

Argos was on the north-eaſt ſide of Peloponneſus, between the two bays of Saron and Argos. Its towns were Argos; Mycene; Træzene; Nemea, famous for games; Epidaurus, having the temple of Eſculapius; Nauplius, named from a king of Ebena, and having a fine harbour.——Phoroneus is deemed the founder of Argos named at firſt Phoronium. By the nymph Laodice he had Apis and Niobe Ammon's intimate: her ſon Argus wedded Iſmene daughter of Aſopus, gave his name to Argos and the Argives, inculcated huſbandry and was the father of Jaſus and Piranthus, one of whom was Io's father: her brother Agenor was father of Argus Panoptes: her uncle Criaſus or Piraſus was king of Argos; his grandſon Triopas was father of Meſſene the daughter-in-law of Lelex Lybia's ſon, and uncle of Danaus, and grandſire of Sparta the wife of Lacedæmon grandſon of Atlas, and couſin-german of Dardanus and of Harmonia wife of Cadmus. Argus the father of Criaſus either had the name of Pelaſgus or was the brother of this Pelaſgus, father of Lycaon, who for a human ſacrifice (a law againſt which Cecrops his contemporary enacted at Athens) was deemed a wolf: he founded Lycoſura. His brother Temenus educated Juno. His ſon Acacus educated Mercury grandſon of Atlas. Pliny ſays, "Lycaon invented public exerciſes," tho' wreſtling was Mercury's invention. Lycaon's oldeſt ſon Nyctimus was coeval with Deucalion the contemporary of Phaeton, Cranaus, the ſixth king of the 18th Egyptian Dynaſty, and with Crotopus, who lived as Statius tells us in the time of Orus Apollo; as his ſon Sthenelus did till the advent of Danaus; whoſe reign of 50 years in Euſebius is too long; he being the father of 50 daughters before his arrival in Greece. Œnotrus, Lycaon's youngeſt ſon of 50, went to Italy about the time of Janus, and therefore lived 7. 56.

in

in the time of the Titan Saturn. Lycaon's ſon Orchemenos was father of Elara, by whom Jove Olympius had Tityus Latona's gallant, whom Radamanthus viſited, and to whoſe mauſoleum nine acres of ground were appropriated. Lycaon's daughter Caliſtho, the ſiſter of Nonacris, had by Jove her ſon Arcas, who was coeval with Ariſteus and with Triptolemus the acquaintance of Ceres, her ſon Dionyſius, Io, Eumolpus, Ion, Deucalion's great grandſon, and Erectheus ſixth king of Athens: tho' Amphictyon the third king was viſited by that Dionyſius (Plutarch's Arſaphes) coeval alſo with the eldeſt Pandion, whoſe daughter Procris had an amour with Minos; as had the daughter of Niſus.——Acuſilaus in Plato, cited by Clement of Alexandria and Euſebius, deemed Triopas of Argos contemporary with Prometheus and Atlas.

Strom. 1.
Prep. 10. 12.

A TABLE of the Attic or Athenian Kings.

1. Cecrops; coeval with Lycaon, as Pauſanias (8) writes, reigned 50 years.
2. Cranaus; coeval with Deucalion, as Apollodorus and Varro wrote; with Crotopus as Tatian writes.
3. Amphictyon, Deucalion's ſon, viſited by the Egyptian Dionyſius.
4. Erichthon (held by ſome a Goth)
5. Pandion (while Ceres and Dionyſius were ſtill alive)
6. Erechtheus; when Iſocrates, Thucidydes and Plato place the invaſion of Eumolpus Orythia's grandſon, and (as Pauſanias ſhews) an acquaintance of Ceres and Triptolemus, whom the Marbles ſet 200 years before the Trojan war. Ion Deucalion's great grandſon joined Erectheus: whoſe name is derived from the Iriſh Arach, might.
7. Cecrops 2.
8. Pandion 2.
9. Ægeus
10. Theſeus
11. Mneſtheus
12. Demophoon
13. Oxyntes
14. Aphydas
15. Thymetes.

Caſtor

Caſtor counted from Cecrops 1. to Thymetes 429 years. Iſocrates counted from Cecrops 1. to the Uſurpation of Piſiſtratus (561 years before Chriſt) full 1000 years: the Marbles count 21 years more.

Arcadian Kings (ſee Pauſanias)——*Boeotian.*

1. Pelaſgus, viſited by Ceres the elder.
2. Lycaon, coeval with Cecrops.
3. Nyctimus, coeval with Deucalion.
4. Arcas, coeval with Triptolemus, and with Ariſteus.
5. Clitor.
6. Azan; at his funeral were the firſt horſe-races, ſee Pauſanias.
7. Eyptus
8. Aleus.
9. Lycurgus.
10. Echemus.
11. Agapenor, at Troy.

Cedrenus counts the firſt reign 62 years.

1. Cadmus, brother-in-law of Dardanaus.
2. Polydore, brother-in-law of Ariſteus
3. Labdacus, coeval with Pandion 1.
4. Laius, ſometime depoſed.
5. Amphion } Brothers and
6. Zethus } Uſurpers.

Laius again.

7. Œdipus.
8. Eteocles and } Brothers
9. Polynices }
10. Laodamas. } Couſin-germans.
11. Therſander. }

Arcady in the heart of Peloponneſus, had Achaia with Sicyon and Corinth on the north; Argos on the eaſt; Laconia on the ſouth; Meſſenia on the S. W: Elis on the weſt, Ezekiel's (27) Eliſha, famous for the games on the Olympian plains. Dionyſius divides the Arcadians, anciently Apidanii into Azanii, Parrhaſii, Trepezuntii. Attica has the Saronian bay on the ſouth, Bœotia on the north.

Cecrops king of Athens was a Saite, and ſon-in-law of Acteus, who built Heliopolis in honour of his ſire, and from whom Attica was ſaid to be firſt named Acte, tho' ſome derive the name from its ſituation; which is on the north ſide of the Saronian gulf, and bounded on

on the north-west by Bœotia. Its famous metropolis, previously named Cecropia, was called Athens from Minerva; who besides other names (for she was the elder Titanian Isis or Rhea. Hence Philochorus in Macrobius says that Cecrops erected the first altar to Ops and Saturn) being for her encouragement of tillage, called Athyr, Bos, the Athenian coin bore the impression of an ox; hence Bos in Lingua expresst a partial witness; like as the Persians were said to subdue the Greeks by archers, meaning the coin called Daries impresst with bowmen. The Egyptians, having a communication with India, propagated the worship of the ox in that distant region, as La Croze informs us. The Parthenion temple in the citadel dedicated to her by the daughters of Erectheus, called Parthenoi, is as beautiful a piece of antiquity as any in the world; the Persians burnt, but Pericles repaired and enlarged it. It is of admirable white marble, and is ascended by 5 steps which are the basis of 46 fluted pillars of the Doriek order 42 feet high, 17½ in circumference; the intermediate space being 7 feet 4 inches. These support the portico, and frieze charged with historical figures respecting Minerva, surrounding the temple; which is 217 feet 9 inches long, 98 feet 6 inches broad. Eight of the pillars stand under the pediment in front; see Sir George Wheeler.——Cecrops was deemed partly a serpent; either for his wisdom, or as being a descendant of Ophion or Uranus founder of Ophiogenes. He instituted nuptial rites: interdicted the sacrifice of animals, as Amosis or Ammon did in Egypt: encouraged navigation; and introduced Vulcan's laws, instituted by Misor. He divided Athens into four wards. His citadel bore the Egyptian name of Asty: this word became extensive, as appears from the names Astyanax, Astyages. To his daughter Herse, Aglauros and Pandrosus Minerva is said to have entrusted the education of Erichthon son of Vulcan and Terra. The successor of Cecrops was Cranaus a man of great wealth: his name was a Patronymic, for the country was called Cranac and Acte before the time of Cecrops from its craginess, a word derived from the Celtic Graig, a rock. In his ninth year happened, about Dodona as Aristotle writes and Pausanias tells us in Attica, the flood of Deucalion; who built a temple and offered sacrifice for his preservation to Jove at Athens; and was there entombed:

Hesychius.

tombed: his ſon Amphictyon wedded Atis this king's daughter: from her the country was named Attica. He dethroned Cranaus; whoſe tomb was in the region of the Lamprenſes; and inſtituted the aſſembly of the Grecian ſtates called Amphictyons. His ſucceſſor Erichthon being lame invented chariots; ſtampt ſilver coins; and inſtituted the Panathenea. His ſon Pandion was father of Progne, whoſe huſband Tereus debauched her ſiſter Philomel, and then cut her tongue out, to prevent a diſcovery; but ſhe deſcribed his crime in needle work. Boreas king of Thrace ſtole Orithya the daughter of their brother Ereſtheus. Diodorus ſays, he was a native of Egypt; whence, during *a famine* that afflicted all countries except Egypt, and doubtleſs was that *in Joſeph's time*, he brought corn to Athens; and for that benefit was advanced to the ſovereignty, and introduced the rites of Ceres the patroneſs of corn; the Eumolpidæ becoming her prieſts. Herodotus ſays, that people were firſt named Athenians in his reign, inſtead of Cecropidæ; before which they were Pelaſgians called Cranai. Harpocration wrote that he ſlew Phorbas king of the Curetes. His ſons referred their diſpute about the royal ſucceſſion to Xuthus Deucalion's grandſon, and their ſiſter Creuſa's huſband, who decided in favour of her eldeſt brother Cecrops. Xuthus and his ſon Ion founded the colony of Ionians in Aſia. Eolus and Dorus were brothers of this Xuthus. The Grecians aſſumed the name of his father Hellen. But the Dorians ſeem not to have been ſo called from Dorus, but from the Celtic Dwr, water; for the genealogiſts name no deſcendents of Dorus. And indeed, tho' Eolus had iſſue both numerous and famous, he ſeems to have taken his name from the Eolians; not they from him; Eol in Celtic ſignifying ſcience. The Areopagus at Athens was a famous court of judicature; it was ſo called, as Eſchylus writes, from the Amazonian oblations to Mars. Oreſtes was tried there; and Cephalus for the death of Procris. The trial of Mars for killing Neptune's ſon ſeems fabulous.

8. 44.

Scal. Euſeb.

Vitruvius.

The great families of Greece founded by Deucalion, Aſopus, Lelex, Cadmus and Danaus ſprung from the Titans; and thoſe of Phoroneus, Ogyges and Cecrops, if not originally from the ſame

ſtock, were intimately connected with them by various intermarriages.
16, 233 Thus Homer calls Jove Pelaſgic, meaning Io's ſon Epaphus who was Jove of Nyſa. Therefore I here reſume the Titanian hiſtory, already in a great meaſure related, in the account of the Hycſi; in Sanchoniatho's fragment; in the account from Diodorus of the Egyptian, Atlantean, and Cretan Theologies, mutually related as they all are. I have formerly obſerved Ham's direct deſcendants to be Miſor, Thoth, Teutat, Mannus, Acmon, Ophion or Uranus, who is Tully's Upis father of that Diana who was Venus Urania or Ops.

Sanchoniatho has reported the Phenician accounts of the Titanian war, which enſued during the reſidence of the Hycſi in Egypt. He and Diodorus ſhew that Saturn bore a very indifferent character in Phenicia and Egypt, where his rival Ammon's power predominated. Cretan accounts of him are of a dubious ſort: but in Europe, where he maintained his ground, his reputation has been great: he became the author of civilized life, and of ſo many benefits to ſociety in Europe, that his reign was denominated the golden age, as Jove's was the ſilver; and Deucalion's, the brazen: the real reaſon of which was the diſcovery of thoſe metals in their ſeveral reigns; as iron was, ſome 70 years after Deucalion's flood: tho' poets gave theſe incidents a moral and allegorical turn. Gellius ſays that Ocean's ſon Sol (that is Meon's ſon Acmon father of Uranus) diſcovered gold, phyſic and honey; this laſt Ariſteus invented a practiſe, as Pliny writes, of
7, 56. 14, 4. mixing with wine.

Ennius (in Lactantius) ſays that Uranus was the firſt ſovereign in the world. He inſtituted regal power in conjunction with his brothers; Urunus being lord paramount. And, tho' Saturn afterwards acquired more authority and a regal title, Dio writes that Uranus eclipſed the fame of his anceſtors. Paſſing the *Boſphorus*, ſays Lactantius, into Thrace, he went and ſubdued Crete, and gave the dominion of it to a brother of his, ſire of the original Curetes; who thence in Euri-
Fab. Bacc. pides are ſtiled ſons of Zeus. Homer mentions a war of their deſ-
cendants

cendants (9. 530.) in the time of Oeneus. Zeus was that old Cretan Jove (in Diodorus) the brother of Uranus, prior to Saturn, and father of the ten Curetes, as he there numbers them, who were the Dactyls; tho' their Sacerdotal ſucceſſors ſeem always to have been limited to nine. Zeus called that iſland Idea, after his conſort; and was buried there; his tomb being viſible in the time of Ennius. He is therefore the Jove Olympius who, as Ptolemy Hepheſtion wrote, reſcued Jove Picus from Saturn, gave him education, and taught him religion. Yet Picus thro' ſome apprehenſions reſpecting the giants, ſlew him; but afterwards repenting it, erected a monument to his memory. Suidas ſays, the epitaph on it was, Here lies the mortal Zeus, he adds erroneouſly Picus, and Lactantius ſays Zan Cronou, as unwarrantably. It was by Gnoſſus a city founded by Veſta: Epiphanius writes that it was in a hill named Jaſius. This Olympus was Jove's guardian mentioned by Diodorus; and older than the Olympus (who was Ammon) the firſt huſband of the elder Ceres; and older of courſe than the Olympus firſt king of Myſia (where the Ophiogenes dwelt) the huſband of Nipæa the daughter of Jaſion, who had Plutus and Corybas by Ceres: Apollodorus ſays he was the father of Marſyas. Plato ſays Olympus and Marſyas were inventors of muſic. "Uranus, as Lactantius writes, next invaded Spain; thence went and overran Africa. Returning he proceeded to the north of Europe, and ſubdued thoſe regions. He was a man of ſcience, and ſtudied aſtronomy. Apollodorus ſays, he put the Giants and the Cyclops his ſons into Tartarus: the Orphic fragments name Coeus, Crius, Phorcys, Ocean Hyperion, Cronus, and Japet. But it is ſaid that their mother Titea inſtigated *Saturn* and her other ſons to conſpire againſt him." Probably ſhe was jealous of the beauteous Eurynome; for he is Ophion, Eurynome's gallant in Apollonius aud Lycophron, "Saturn liberated his captive brethren, and depoſed Uranus, who died thro' caſtration." Apollodorus ſays that after Saturn obtained the crown he remanded his brothers to Tartarus: this was the time that Cotta, Gyges (who probably was Ogyges) and Briareus were confined as Heſiod relates, till Ammon ſet them at liberty.——Diodorus tells us that Dionyſius returned from

In Photio.

Leg. 3.

India by forced marches, and with Minerva, Jove and other Gods, brought Ammon aſſiſtance; who was reduced to great ſtraits. This ſeems to be the time that the Titans retired to the cave Keira among
Dio. Caſs. the Getæ. For Ammon having eſpouſed Rhea, and had Dionyſius by Amalthea (or Io) in the Ceraunian mountains, whom thro' fear of the jealous Rhea (or eldeſt Juno) he cauſed to be educated at Nyſa, and by Nyſa daughter of Ariſteus (tho' I think this reſpects the Theban Bacchus for Tully ſays that Ariſteus was the ſon of the Egyptian Dionyſius) and by his own daughter Minerva, who ſlew the monſter Egis, on account of whoſe death his mother Terra produced the Giants afterwards ſlain by Jove, Minerva, Bacchus and other Gods. Rhea hearing and envious of this ſon, attempted to get at him: but failing, ſhe quitted Ammon and cohabited with Saturn, whom ſhe inſtigated againſt Ammon. He by the aid of his brethren compelled Ammon diſtreſt alſo by a famine (which afflicted Abraham) to quit Lybia; who went to Crete and wedded Creta; which proves him to be Teucr-amus, father of Aſterius. Anaximander in Pliny ſays her father was one of the Curetes: from her Ammon acquired the ſovereignty of the iſland, the name of which, from Idea, he changed to his conſort's. In the interim Saturn poſſeſt himſelf of Ammon's African dominions, and uſed his power tyrannically; and I ſuppoſe Amenophis was his viceroy. But marching to Nyſa, Dionyſius and Minerva with the Lybians, part of whom were Amazons, attackt the Titans; and, after a ſharp engagement, in which many on both ſides were ſlain, and Saturn was wounded, victory declared in favour of the admirable Dionyſius; the Titans retreating to the countries uſurped from Ammon. Belus of Babylon according to Thallus aided Saturn: Gyges fled to Tarteſſus: Apollodorus ſays that Oceanus was neuter. Dionyſius brought his priſoners to Nyſa: but after encircling them formidably with his troops, and harangueing them on the iniquitous conduct of the Titans, ſet them at liberty; when all to a man enliſted under him: who making a libation of wine received their vows of allegance. He then marched on another expedition againſt the Titans; his tutor Ariſteus paying him divine honours. Silenus his ally was of parentage renowned from ſuch high antiquity

as

as was beyond record; which ſeems to be Saint Paul's ſenſe of Melchiſedec. Silenus wore a baboon's ſkin, whence he was fabled to be a ſatyr with a long tail; and thus Silenus became a general apellative ſynonymous to Satyr; in this ſenſe Dionyſius is Silenus in Suidas, and his ſon Staphylus was deemed the ſon of a Silenus. Their army ſuffered much for want of water, in traverſing vaſt deſerts infeſted by wild beaſts; but, as Hermippus in Hyginus relates, a ram followed by his ſoldiers led them to the ſpot where Ammon's temple was afterwards founded by Danaus, as Diodorus writes. They at length halted at the Lybian city Za-birna or Za-kira. Here he ſlew the monſter Campe, whoſe *Tumulus* remained to the time of Diodorus. Apollodorus ſhews that Jove Lapis had now joined Dionyſius; as he writes that this Jove ſlew Campe the goaler of the gigantic ſons of Uranus: but Europa's lover was often miſtaken for Ammon's ſon. Dionyſius advancing near Ammon's capital, Saturn drew up his army without the walls and was routed: then ſetting fire to the city in the night, attempted to eſcape with Rhea and ſome ſelect friends. But being intercepted by Dionyſius, as they were his relations he ſet them at liberty; inviting them to be on a footing of friendſhip with him. Rhea ſincerely was ſo: but Saturn acted with diſſimulation. Diodorus ſays it was about this time his ſon Jove was born; who afterwards had an univerſal empire. Rhea's jealouſy concerning Ammon's ſon Dionyſius was not the only motive of this war; for Lactantius ſays that Saturn's eldeſt brother Titan (who ſeems to be Hyperion and Ammon) had claimed the empire: but, as his mother (the eldeſt) Veſta favoured Saturn, the had entered into a compromiſe that Saturn ſhould reign, but educate no male iſſue. In conſequence of which his eldeſt ſon was ſlain. But Jove and Juno being twins, Jove was ſecreted and nurſed by Veſta. Pauſanias ſays, Rhea delivered a foal to Saturn inſtead of Neptune. Pluto (who according to the Sibyl was born at Dodona) and Glauca were twins. Titan learning the fraud, and aided by his ſixty ſons, as the Sibyl affirms, ſeized Rhea and Saturn; him he caſtrated. This was the famous Decennial war, counted by Thallus three hundred and twenty years before the Iliac. Jove, having obtained manhood, liberated his parents: yet, according to Diodorus, afterwards joined Ammon and Dionyſius, who made him viceroy of Egypt. Indeed Lactantius ſays that

that Saturn grew jealous of Jove, and formed ſchemes againſt him; who as Apollodorus ſays prudently liberated Saturn's and his own brothers, and with theſe allies depoſed and baniſhed Saturn. Eſchylus ſays that Saturn was impriſoned by the advice of Prometheus: Homer ſays that Japet was confined with him, at the confines of the world: and *Ereb* ſignifying the weſt, alſo darkneſs, they were fabled to be in hell. Jove afterwards ſhared the empire with Neptune and Pluto: Atlas alſo ruled Mauritania. Pauſanias ſays that Neptune invented horſemanſhip: his hair is ſaid to have been black; his eyes, blue. After this famous war, in mentioning which Plutarch calls Saturn, Apopis, and Ammon Sol, the Giants made an inſurrection againſt Jove: who was thrown into a conſternation by a report that his foes, produced by Saturn's wife in oppoſition to the Titans, were invincible. But Jove was aided by Styx, whoſe name was conferred on an Arcadian river: ſhe was Proſerpine's mother according to Apollodorus. Jove ſent for Hercules, who fought with a club; ſwords not being invented ſo early as this war. Jupiter, diſguiſed as this incident is by the poets, took advantage of a cloudy morning, when the moon and ſun were unfavourable for the diſcovery of his deſigns, to intercept Rhea's reinforcements. Pauſanias (1) ſays, theſe Giants inhabited Thrace, and the Iſthmus of Pallene; but that the battle was fought in Arcadia. Hercules overthrew the formidable Alcyoneus (father of the Halcyons, as Hegeſander wrote) repeatedly: but like another Anteus he recovered immediately; till by the advice of Pallas, drawing him from Pallene he expired. Pindar ſays he was ſlain at Coos. Porphyrion attackt Hercules and Juno at once; but, thro' his deſire to make a prize of the beauteous Goddeſs, gave Jove and Hercules an opportunity to deſtroy him with darts and javelins. Otus and Ephialtes Ephimedia's ſons, and pretenders to Juno and Diana, ſeized Mars; but Hermes reſcued him. Apollo ſhot out the left eye of Ephialtes; Hercules his right; Diana ſlew him and Otus, in Naxos: but Pauſanias ſays their monument was at Anthedon a maritime town of Boeotia. Eurytus was ſlain by a branch of oak, whilſt engaging Hercules: Clytius, with a red-hot iron. Minerva intercepted Enceladus in his flight at Sicily: yet Silenus in Euri-

Il. 8. 479.

pides

pides ſays that, fighting at the right-hand of Bacchus he ſlew Enceladus. Neptune deſtroyed Polybotes at the iſle of Coos; he was buried in that of Niſyros. Minerva flayed Pallas, and made a tunic of his ſkin. Hermes wearing Pluto's helmet, made by the Cyclops ſons of Uranus together with Jove's bolts and Neptune's trident, ſlew Hippolytus. Diana ſlew Gration. Agrius and Thoon, tho' armed with brazen clubs, ſubmit to deſtiny."——Euripides writes that Jove's thunder ſlew Mimas. Theſe Giants, among whom Callimachus and Virgil counts Briareus or Egeon, inſtead of Enceladus, inhabited the mountains of Pelion and Oſſa; which therefore, as the poets feign, they excited againſt the Gods: ſome of them exerting a hundred hands, ſignifying numerous forces: among others were Cœus, Japet, Rhæcus, Aſius, Echion, Pelorus, Athos. Apollodorus adds that Terra in conjunction with Tartarus produced Typhon (in Sicily) to avenge the Giants. Jove alſo had with his own brethren a war; which Tully's ſecond Apollo ſon of Corybas was ſaid to wage with Lapis for Crete: when Hercules contended with Apollo about a tripod. Homer Il. 1. Briareus, Cotta and Gyges aided Jove with a numerous and well officered army; hence Heſiod ſtiles them Jove's loyal guards. Jove drove his brothers into Spain and there over came them, near Tarteſa. Dydimus Il. 8. 479.

Hyginus writes that in Typhon's war Jove's creſt was a bull; Apollo's, a raven; a goat, that of Bacchus: Diana's, a cat; Juno's, a white heifer; a fiſh, that of Venus; Mercury's, either a ſtork or a ſwan.——From Apollodorus, diſguiſed as the facts are by the poets, I learn that "Typhon's tremendous troops of Achivi advanced with terrible ſhouts, and flames of fire. But Jupiter, tho' terrified at firſt, routed him. Yet in the purſuit Typhon, facing ſuddenly, took Jupiter priſoner; and ſet a ſubtle lady, who ſeems to be Iſis, for his guardian. But Pan and Mercury removed his ſhackles: then he in a fleet chariot purſued Typhon into Arabia, and reconducted him to Thrace." Typhon was Seth, or Sothis, Sirius, in Greek Kyon or Kiun. Valerius Flaccus ſhews that Bacchus and Minerva joined Jove againſt Typhon; as Diodorus ſhews they joined Ammon againſt

Saturn.

Saturn. Plutarch and Diodorus deem Typhon, Saturn's ſon; Apollodorus thought him his brother. The poets for the ſake of the marvellous have blended this event with that of Sodom, and many other ſubterranean eruptions; confounding Typhon with Enceladus, at Etna: thus Artemon (in Pindar's Scholia) remarks that "every volcano conſumes Typhon," a name expreſſive of commotions of the air; but conferred on the murderer of the Egyptian Dionyſius and Hercules: on which account I will mention him again; obſerving that the Jove here was certainly Ammon, not Picus or Jove Lapis; who only acted inferior to the other and to his ſon Dionyſius, till after their death; when Picus was ſirnamed Ninus in the eaſt, as if another Nimrod or Nebrod ſo called from his fawnſkin tunic.

On Saturn's expulſion by Jove he went to Italy, and had a kind reception from Janus reputed Creuſa's ſon by Aurelius Victor: if ſo, he was much younger than Saturn, tho' he had reached Italy before Saturn's retreat thither. But as Saturn appears from Plutarch to be Apophis the king of the Hycſi, ſo Janus ſeems to be Janias, another of their kings; on whoſe expulſion, probably Saturn aſſumed the command at Tanis. Janus is ſaid to be Proteus; if ſo, he was the Proteus the hoſt of Bacchus, before he went to Rhea in Phrygia. But Saturn had in his days of glory viſited Italy before, as he had Spain, with Aſtarte and the Phenician Hercules, Melcart or Tarchon. Tired of war and advanced in years he courted retirement; and inſtead of a rapacious ſoldiery, led pacific huſbandmen into the field, having actually exchanged the ſabre for a ſickle; and introduced ſocial manners among the people, inſtead of inculcating military principles; hence the halcyon days of Saturn will be commemorated for ever: when, as Juſtin (43) tells us, all wealth was in common. Saturn's ſequeſtered life in the weſt gave occaſion to Pindar to feign him preſiding over perſons of virtue in the manſions of bliſs; having Radamanthus for his aſſeſſor: Heſiod countenances this opinion concerning Saturn; who, as Philochorus wrote, was buried in Sicily. Pherecydes wrote that he wore a ſcarlet cloke: a colour, according to Suidas, invented by the Tyrian Hercules. His copper coin bore his effigy; and on the reverſe a ſhip. Auguſtine (18) tells us that Saturn's

Julian Aurel
Apollodor.

Saturn's name was Sterces. Lactantius says that Melisseus, king of Crete in Saturn's time and an institutor of sacrifices and other divine rites, had his son Jove under his tuition. He seems to have been the same Melisseus who is counted amongst the Curetes by Nonnus, and who expiated Triopas of Rhodes, and to be the Jove, brother of Uranus. Saturn begot Jove Picus when old; and this accounts for his son Alcides being born within a century of the Trojan war. Some held that Picus was born in Crete; but Callimachus concludes that "he was born on mount Lycæus in Parrhasia," an Arcadian district anciently occupied by the Apidani. Stephanus says, the Curetes and Spartans deposited young Jove in Crete. Ruins of his mother's palace there remained long. Suidas says that Picus extended his empire from the Euphrates to Spain, and lived 120 years. The Alexandrian Chronicle says, he reigned 62 years. Varro says that Jove married Juno in Samos, where she was educated. Valerius Flaccus says that Circe was the consort of Picus. Ovid (Met. 14) calls her *Caneus*. Nonnus says (13) that Faunus was the son of Jove and of Circe, Medea's sister. Pliny (10) says that Jove Picus was tha father of Faunus, who (as Aurelius Victor writes) composed prophetic poems; and in his reign (60 years before Eneas) Evander arrived in Italy. The Alexandrian Chronicle says that "Faunus was Hermes, and reigned 35 years." He was named Faunus after the Egyptian Mercury who was Osiris, Misor, Mendes or Pan; whence Ovid calls the Grecian Pan, Faunus; as Aurelius Victor says, the Italian Faunus was Pan, Silvanus and Invius. Suidas writes that Jove at his death gave the west to Hermes, who, as the above Chronicle hints, invented the art of smelting. Cyril of Alexandria says he made three visits to Egypt. Pliny says Stercutius the son of Faunus was the first manurer of land. Other issue of Jove Picus have been already mentioned. Minos king of Crete, his son by Europa, and adopted by Asterius, grew powerful at sea, and was a famous legislator; as was his brother Radamanthus, who wedded the widow Alcmena. Minos pursuing Dedal as privy to his queen Pasiphae's amour with Taurus, was suffocated in a bath by the daughters of Cocalus king of Sicily. His son Deucalion was father of Idomeneus. Jove's rape of Europa in his ship, numbered Alpha, which also signifies

In Lactantio

Fast.

nifies a bull; (tho' Tor is Hebrew for a bull, and alſo ſignifies a Tyrian) furniſhed Cadmus (deemed by ſome Agenor's ſon; by others, maſter of his houſehold) with a pretence to viſit Europa, where he ſettled. Having according to Nonnus (L. 13) reſided ſome time in Lybia, and founded ſeveral towns there, he built a temple to Neptune in Rhodes; and conſecrated (among other preſents) a copper kettle with a Phenician *inſcription* to Minerva, in her temple at Lindus, then lately built by Danaus; who buried three of his daughters there, about the time of Lindus, Jalyſus and Camirus. A party left by Cadmus ſeem to be the Serpents (the ſignification of Achivi, the deſcendants of Ophion, or Uranus) to expel whom the Delphic Oracle adviſed the Rhodians to ſend for Phorbas ſon of Lapithus from Theſſaly; an anſwer probably obtained by his management, as he wanted a place of ſettlement. The arrival of Cadmus in Greece is mentioned already. He ſeems to have ſlain ſome noble Phenician, and made a colony of his followers, who conducing to his ſupport were fabled to be his teeth.

Diodorus.

B. 3. Ch. 1.

Uranus was not only the father of Saturn, and of Titan, Hyperion, Ammon or Amos, but (as ſome hold of Aſopus by Eurynome, and) of Japet the father of Prometheus the aſtronomer of Caucaſus. Yet Ham was the Prometheus, with whom the honour of inventing fire is diſputed by Phoroneus; which is one reaſon for ſuppoſing the moſt ancient Phoroneus to be Ham alſo. Pliny ſays that the Titan Prometheus was the firſt killer of beef; and cheated Jove, as Heſiod relates, with the bones. He is alſo ſaid to wear an iron ring; that uſeful metal having been lately invented. Jove Picus diſmayed at a prediction of this Prometheus, that the ſon of Thetis would be ſuperiour to his father, reſigned her to Peleus. The fable of Prometheus forming men and inſpiring them with divine fire, alludes proximately to his forming ſocieties, and inculcating religious and elevated ideas: probably Jove out of jealouſy of his popularity, ſent him into an honourable exile to Caucaſus: but the former of mankind was a more ſublime Prometheus. Acuſilaus deemed the Titan Prometheus contemporary with Triopas. Natalis Comes ſays from Pherecydes

In Plato.

Pherecydes that he made a (a ſhip like a) cup in which Hercules viſited the Ocean; and inſtructed him in his courſe: cups made like boats were called ſkifs, ſee Atheneus, 11. Syncellus ſays that ſome eſtimated him 94 years after Ogyges. Atlas the ſpouſe of Ocean's daughter Electra is uſually eſteemed his brother; but Sanchoniatho and the Atlantidæ counted him his uncle. Prometheus Thebe's father I take to be Ham, called alſo Jove; whence his ſon Miſor was ſirnamed Dionius. But our Titan Prometheus the huſband of Clymene as Herodotus writes, of Pandora according to Heſiod, was the father of Deucalion, in whoſe time occurred the memorable flood, ſuppoſed by Turnefort to be that ſaid by Diodorus to have been occaſioned by the irruption of the Euxine: but the Greek hiſtorian informs us otherwiſe; ſaying "The Samothracians relate that their country had undergone a deluge *long before* thoſe which overflowed other regions: for the Euxine, which had been a lake, roſe to ſo great a height, that forcing a paſſage into the Helleſpont, it inundated the maritime coaſts of Aſia, and all the low ſituations of Samothrace, and menaced the higher diſtricts likewiſe. After which, Saon deemed Jove's ſon by a nymph, or as others ſay, Mercury's by Rhené, formed the ſcattered inhabitants into a company." Sir George Wheler ſurmizes that Deucalion's flood enſued thro' ſome accidental ſtoppage of the ſubterranean paſſages of the lake of Livadia, or Copais; this Pauſanias confirms; who ſays that Megarus took refuge on mount Gerania, ſo named from Cranes that repaired thither at the ſame time; tho' probably Gerania was really derived from Caer Hen, old caſtle. Deucalion poſſeſt Theſſaly, and wedded Pyrrha the daughter of his uncle Epimetheus and Pandora; who is often confounded with Eve. Prometheus apprized his ſon of the Deluge; who built an ark, in which he floated nine days, and landed on Parnaſſus. The Greeks adopted the name of his ſon Hellen. L. 3. Apollonius Rhodius ſays Deucalion was a native of Locris, Strabo L. 9. ſays he reſided there. But, having already mentioned the ſeveral founders of the Grecian families, and their contemporaries reſpectively; I now return to Typhon and his conduct in Egypt. For, tho' the poets have aſſiſted Jove to kill him over and over, and buried him under various mountains, yet hiſtory mentions that Jove only

carried him captive into Thrace. Which misfortune he ſurvived, to act a tragical part afterwards againſt the Egyptian Dionyſius; whoſe conſort he was intimate with. Plutarch might make us believe it was by way of retaliation; reputing Dionyſius the father of Anubis by Typhon's wife. This is an allegorical tale. As hiſtory, it is liable to ſuſpicion; for Iſis herſelf was the Egyptian Venus, Nitocris, and Semiramis; her mother was the Phenician Venus. And Anubis who was Thoth was ſon of that Oſiris who was Miſor.

I have obſerved that the Titans affected the names and titles of Ham's immediate deſcendants; which beſpeaks their deſcent from that Patriarch. Thus Amos was Ammon and Jove. His ſon Dionyſius aſſumed the name of Oſiris or Miſor, and of Bacchus or Nimrod: the younger Ceres, that of Iſis. A ſon of Dionyſius had Thoth's title Anubis. Another was called Hermes, who as Plutarch writes, had one ſhort arm: A brother of Dionyſius was Arueris or the elder Apollo. His ſon Orus was the younger. An officer of his was called Pan, who attended him in the wars: as did Triptolemus; and his ſon Macedon, who gave his name to Macedonia. An old officer of his, Maro, ſeems to be the firſt Amenophis of the 18th Dynaſty. Prometheus was his governor on the weſtern ſide of the Delta. The Egyptian Hercules, who was his lieutenant over Egypt, I take to be the ſecond Amenophis, Hepheſtion's Nilus, and the Belus who went from Egypt to Babylon, and Agenor's brother. He aſſiſted Prometheus to drain his province; the difficulty of which had preyed (for 30 years, as Hyginus avers) upon his heart; for an inundation of the Nile had lately deſtroyed the mounds with the rapidity of an eagle. Anteus preſided over Thebais; Buſiris, next to Arabia.

Diodorus Siculus hints that Jove Lapis and his Juno, children of Saturn and Rhea were the eldeſt Oſiris and Iſis; and begot the Egyptian Bacchus and the younger Iſis or Ceres. In this he confounds Lapis and his queen with Ammon and Rhea his ſpouſe, who was the eldeſt Juno and reputed mother of that Bacchus and Ceres: ſhe

ſhe is the Juno who had gardens at mount Atlas. Ammon therefore, who was the eldeſt Dionyſius or Titan Oſiris, and his conſort Rhea, who was the eldeſt Cybele, Ceres or Titan Iſis, were the " parents of the Egyptian Bacchus, Ceres his conſort, Typhon, Arueris or the eldeſt Apollo, and Venus;" thus Semiramis appears to be the ſiſter of the youngeſt Iſis: but I deem her to be this Iſis herſelf; as I deem her mother to be Rhea, Cybele, Aſtarte, Dione, Athera, Atergatis and Derceto. This Bacchus and his queen were public-ſpirited perſons, and therefore were honoured with moſt of the titles of his great anceſtor, Miſor and his conſort, except that of Mercury, Nilus and Serapis. They reſtrained men from being Cannibals: He cultivated fruits. She improved huſbandry, and inſtituted ſalutary laws. They erected temples to their reputed parents Ammon and his Juno: and conſtructed a golden altar both for this Jove, and the celeſtial; who latterly was Uranus, but originally was Ham; on whom they profanely beſtowed the attributes of the Great author of nature. They built offices for goldſmiths and braziers in Thebes, for the fabrication of implements of war, hunting and huſbandry. But as to the vine and letters this Dionyſius or Jove of Nyſa, and his ſon Hermes (probably by Maia) are confounded with Miſor and Thoth; tho' they may have revived their uſe. " Hermes invented wreſtling, perſonal elegance, poetical numbers, and a lyre of three chords, conſonant to treble, tenor and baſe; diſtinctions correſpondent to the annual ſeaſons of ſpring, ſummer and winter. He was the prince of eloquence, ſecretary of Dionyſius, and firſt diſcoverer of the olive." Yet there is ſome reaſon to attribute all theſe to Thoth.

" Dionyſius well attended, went into various countries, about the reign of Amphictyon, whom he viſited, on the divine errand of communicating ſcience and diſpenſing benefits. His queen (who did not go to Greece till Pandion's reign) was regent, with the aſſiſtance of Hermes. His brother Apollo, Anubis clad in dog's ſkin, and Macedon in wolf's, accompanied Dionyſius. Alſo Pan, and Maro ſkilful in vineyards, and Triptolemus expert in agriculture." Yet there is reaſon to think that this laſt did not attend Dionyſius, but

Ceres

Ceres afterwards.——"Dionyſius went firſt to Ethiopia, where he got large baboons; which (being a man of feſtivity) he brought with him for diverſion." He nevertheleſs attended to operations of utility: here he confined the Nile with mounds and ſluices, that its inundations might be regulated. Thence he went over to Arabia; proceeding to India, he founded a town and named it from the place of his education, Nyſa; and planted ivy there; it being his badge, as the laurel was Apollo's; the olive, Minerva's; and Venus aſſumed
Arrian. the myrtle. Thus "Acuphis of Nyſſa told Alexander that ivy grew no where in India, but in the mountain named by Dionyſius Meron, in alluſion to the fable of Jupiter's thigh;" but I think it was in honour of his officer Maro. He exerciſed himſelf in hunting elephants; and erected monumental columns every where; as Seſoſtris, obeliſks, one of which is now at Halybas in India. This excurſion of his (which laſted ſix years according to Nomus, 25) was the enterprize interrupted by the renewal of the old Titanian war, about the latter part of Ammon's reign. Arrian ſays, he built Nyſa between the Indus and Cophene, and other cities in India; inſtituted laws; taught them the uſe of the vine, and to yoke oxen in the plough; inſtructed them in devotion accompanied with cymbals and tabors; and taught them the dance called by the Greeks, *Kordax*: alſo to cheriſh their hair in honour of god; to wear turbans, and uſe unction. Before his arrival, the Indians like the Scythians (being both deſcendents of Shem) were Paſtors living in waggons, upon raw fleſh, and the produce of trees, and clad in ſkins. Dionyſius at his departure ſet over them his friend Spartembas, an adept in the Bacchanalian rites. He reigned 52 years; his ſon Budyas, 20; and was ſucceeded by his ſon Kradeuas and his heirs in long ſucceſſion. Viſiting ſeveral regions of Aſia, Dionyſius thence came to Europe. But he is not the Bacchus whom Lycurgus of Thrace is ſaid to have interrupted, and on that account to have been ſlain; this was an exploit of Semele's ſon, the Bacchus foiled by the famous Perſeus, and whoſe tutor was Ariſteus. Lycurgus was alive during the reign of Orus the ſon of Dionyſius; who in Thrace ſettled Maro, at that time advanced in years: whence I take him to be the firſt Amenophis

phis of the 18th Dynasty. He founded Maronea, and is probably Elian's Maro, who taught horsemanship in Europe. Macedon was made regent of Macedonia. Some of his Sileni were left in Italy to cultivate the vine. Triptolemus was sent into Greece to communicate the arts of tillage: yet Apollodorus writes, that he received this commission from Ceres. Nations, denied the vine, Dionysius taught to manufacture malt.——In the interim Hercules put Anteus to death; after he had forced him out of his province, where he got continual recruits: but this Hercules was soon after slain by Typhon; unless this story allude to the primitive Hercules who was Misor, and was slain by an Hippopotamus Typhon's emblem. Dionysius at his return was slain (at Tanis, as Plutarch writes) by his brother Typhon: who was defeated and slain at Anteopolis by Orus and his mother, who then assumed the government. Plutarch says, that owing to grief she bore Harpocrates of a weak constitution: that Typhon cohabited with this queen because his wife Venus had conceived Anubis by Dionysius; and when Typhon (tho' aided by Aso queen of Ethiopia) was taken by Orus, his mother set him at liberty; which so incensed her son that he demolished her regal coif; for which Hermes substituted his helmet, representing a buffaloe's head. Typhon termed Orus a bastard, but the Gods attested his legitimacy. The divine vision, that Orus is recorded by Manetho to have been favoured with, seems not to be this interposition of the Gods; but the apparition of his father: who asking him what animal he would prefer the assistance of in his war against Typhon, he to his father's surprize said a horse, which he alledged to be best to pursue and secure his foe. This proved true in the event. Dicearchus says that Orus was by some reputed to have introduced horsemanship into Egypt. He routed Typhon in two other battles; who rode upon an ass, and having red hair, the Copts sacrificed men of that complexion, and threw asses over precipices. The Egyptians denominated Moses another Typhon, and (as Plutarch shews) mounted him likewise on an ass, during seven days, when they thought his journey ended, and on that account that he instituted the Sabbath. So Apion (inconsistent with the 40 days he allows that Moses spent on mount Sinai) says, they

Nat. Com.

Athenæus.

they arrived at Judea in ſix days. Lyſimachus attributes the Sabbath to their reſting on that day, on account of a diſorder. Tacitus ſays, their journey was compleat in ſix days; and mentions Judeus, and Hieroſolymus among them; deemed by Plutarch this Typhon's ſons: tho' Joſephus (as it were involuntarily) proves Moſes to be ſubſequent to Typhon and Orus, by affirming that Abaris was then the *quondam* city of Typhon; and that Amenophis, the king at the Exod, was deſirous of a divine viſion in imitation of Orus a
Herodot. *former* king. Stephanus ſays, the Titan Typhon was ſlain at Heroopolis. His corpſe was thrown into the Serbon lake. As to Dionyſius it is uncertain whether he was the Oſiris who was entombed at Philæ, Thebes, Abydus or Memphis; or at Biblos, as Lucian reports. Theſe all ſeem to be Cænotaphs to conceal the true ſepulchre. Eudoxus, in Plutarch, ſays he was buried at Buſiris, (in the heart of the Delta) where he was born. This is probable, for his ſon Orus was educated at Butis in this neighbourhood: and ſacrifices of red haired men, called thence Typhonians, were made at this tomb: the name of which induced Strabo to ſay that Buſiris was not a man, but a place: yet Iſocrates and others have treated of him particularly; tho' the cruelties of the *place* ſeem to have been tranſferred to the *man*; who was Lybia's, or her ſiſter's, ſon.——Cænotaphs, were frequent; Pauſanias mentions that of Attes at Peſinunta; that of Egyptus at Patræ in Achaia; Phocus at Epidaurus; Endymion's at Elis; Orion's at Tenagra; that of Phoroneus at Argolis: Strabo ſets Pyrrha's at Locris. The hiſtories of Dionyſius and of Miſor, under the common name of Oſiris, have been converted to allegory. Oſiris was the Ocean cut into 26 pieces, or ſpring tides during a year: Plutarch ſays, into 14; the number of days from ſpring to ſpring: and that "he reigned 28 years;" equalling the number of tides. Harpocrates was born weakly, poſtumous and at mid-winter; the old ſolar year being ended, and the newborn ſun having as yet no ſtrength; what time the mature ſun's abſenſe is lamented by Demeter, whilſt he is then Serapis, the ſun of the lower hemiſphere.——Iſis inſtructed her ſon Orus in medicine and divination: hence he acquired the name of Apollo. Yet I ſuſpect that this account, as well as many other incidents applied to the Titans,

owing

owing probably to imitation, originally relate to the immediate deſcendants of Ham, whoſe ſon Phut was the firſt Apollo. Diodorus ſays that Sol, whom he here takes for Orus, reigned 21000 years before Alexander; when, ſays he, men were deemed to live 1200 years, as they were lunar; and afterwards 300, when time was counted by the three ſeaſons of the year. He ſays that Orus was the laſt of the Gods: accordingly Dicearchus ſuppoſed Seſoſtris his ſucceſſor to be a Demi-god; tho' Manetho placed ſeveral reigns between Orus and that Rameſis who was Seſoſtris, and ſeems to have ruled Egypt principally by his lieutenants, whilſt perſonally engaged abroad: for theſe intermediate reigns, and his own, amount to little more than the period aſſigned to Seſoſtris in the ſecond and twelfth Dynaſties.

Orus was deemed a king of Aſſyria; this accounts for the treaty between him and Myrina, who was Semiramis; for that queen was then in the zenith of her power: and is ſaid to have entered and ruled Egypt: ſome deeming the Babylonians there to be a colony of hers; tho' attributed by ſome to Seſoſtris, by others to Cambyſes. It is probable that Orus reſigned his pretenſions to Aſſyria; in conſequence of which ſhe relinquiſhed Egypt. It appears that Ninus or Picus her third huſband (tho' ſhe had other temporary gallants, agreable to the latitudinarian manners of the times) diſtinguiſhed himſelf after the death of Dionyſius; agreable to Diodorus, who ſays that Saturn's ſon Jove became after the death of Dionyſius, Lord of the Univerſe. Suidas ſays his empire extended from Spain to the Euphrates. Thus thoſe err who place Ninus the huſband of Semiramis after Seſoſtris: for Semiramis reigned in Aſſyria, when her ſon Orus the predeceſſor of Seſoſtris governed Egypt: tho' religious rites required him to be expiated concerning Typhon's death; which as Statius mentions was performed by Crotopus of Argos. This was the time that Orus ſerved Admetus.——But Seſoſtris was, as Ariſtotle truly writes, prior to Minos: for Pauſanias ſays that Orus Apollo and his ſiſter were expiated, touching Pytho of Delphos, by Carmanaor of Crete; and Carme the daughter of his ſon Eubulus was mother of Britomartis beloved by Minos: and Crotopus the friend

L. 3.

Silv. 1, 570.

of Orus was the father of Sthenelus whom Danaus the brother of Seſoſtris ſucceeded: alſo Danaus came to Rhodes juſt after Cadmus
Diodorus. was there in purſuit of Europa, afterwards the mother of Minos: ſo that his father Jove was at the ſummit of his power, his empire extending to the Euphrates, and of courſe coincident with the dominions of Ninus; after the death of Dionyſius, as Diodorus affirms; when Amenophis, Menon, Nilus or Belus had wedded his widow, and brought her to Babylon; after he had laid the rudiments of his ſon's excellent education; and they had made room for her eldeſt ſon Orus to ſucceed to his father's kingdom; who was young at Typhon's death, his mother being then regent: and he was ſometime abſent in Greece, during which Mephres was vicegerent, till Orus perſonally aſſumed the crown.

The viceroyſhip of Amenophis was in the life and abſence of Dionyſius againſt the Giants, before this lieutenant wedded his lovely widow; who probably on the loſs of her huſband went to Sicily; and thence to Greece, and Phrygia; her parents having had much concerns with thoſe countries.

In Phrygia ſhe is reported to have had her ſon Midas, as Plutarch writes, by Gordius, deemed his father by Pauſanias and Herodotus. Others ſay Jaſion, by whom ſhe had Plutus: but I take Plutus to be Midas; and Jaſion to be Gordius, (both being addicted to huſbandry) and from his place of reſidence to be ſirnamed Tmolus likewiſe: But Midas was the ſon of the elder Ceres, as he was contemporary with the Egyptian Dionyſius, the huſband of the younger Ceres. Homer ſays he was born in Phenicia near the borders of Egypt. Marſyas fell in love with her; who in her turn is ſaid to have been in love with Attis or Papa; but he was her former huſband Dionyſius; who as Auſonius (29) tells us was called Attis; and even Diodorus diſcovers him to be ſo, by the difficulty of finding his corpſe, and the ſubſequent lamentations; all which correſpond with the account of Dionyſius murdered by Typhon; but became an allegory alluding to the ſun and earth. Diodorus ſays (the elder) Apollo fell in love with

with her at Nyſa, according to him the ſcene of contention between this God and Marſyas; where Apollo had the advantage of his antagoniſt (whoſe inſtrument was a hautboy) by playing on a harp, which he could accompany with his voice. Pauſanias ſays this inſtrument (which Diodorus tells us Apollo, in a penitential mode for his fury againſt Marſyas, broke and rejected) was wafted by the Meander into the ſea, and thrown aſhore at Sicyon. Thus Nyſa does not ſeem to be the ſcene of this diſpute. For, tho' the fable of Marſyas being flayed by his rival is incredible, becauſe he certainly went to Italy, where Solinus finds him with Tarchon; yet, as Herodotus ſays his ſkin hung in the forum at Celenæ in Phrygia, it ſhews that town to have been reputed the place of conteſt: the river Marſyas there was alſo ſaid to have been tinctured with his blood. Lydus and Tyrrhenus are deemed the ſons of Atys and Callithea, who is this Bona Dea, whoſe father Meon Cybele's huſband Saturn, was alſo called Choreus, which bears an affinity to Meon; but both Lydus and Tyrrhenus, like Egyptus and Danaus, ſeem to be Patronymics. Tyrheni ſignify ſometimes old inhabitants of the land, ſometimes old Tyrians. Marſyas (the ſon of Hyagnis, according to ſome) and Tar-chon conducted Lydians and Tyrians to Italy, a chief among whom was Tor-ybas. Ceres and her Apollo went from Phrygia towards the northern countries, where he probably ſettled, and became the Hyperborean Apollo; and inſtructed the Celtæ in the Cabirian myſteries. He ſeems to be their Bel Hên, or old Sol.

Ceres, by this excurſion thro' a variety of tender and entertaining ſcenes, diſſipated her Egyptian ſorrows; and on her return to the warm banks of the Nile beſtowed her admired perſon on the meritorious Amenophis. When they leading at this time a private life became the parents of Seſoſtris or Egyptus and of Armais or Danaus. This charming queen, like Sarah and like Helen, was a laſting beauty; for when Seſoſtris was grown an active youth, probably whilſt Orus was doing pennance in Greece, ſhe by her captivating appearance in a faſcinating dreſs (which ſeems to be the paraphernalia to which her enchanting zone in Homer was an appendage) had ſtill power to animate Ninus to careſſes productive of a ſon by this Dea

Mammoſa, a title that, as well as others, confounds her with her mother. Thus the Phallus was with ſufficient propriety the emblem of the houſe of Ham. But this Babylonian heir confirms the opinion I adopt from a hint of Syncellus, that the three kings preceding Orus in the 18th Dynaſty ſhould ſtand at the head of it: for there is too long a time from the reign of Ameſſis, according to the arrangement in Joſephus, to her ſon Orus: but by my arrangement only 13 years intervene, while they were in Europe and Aſia, after the death of Chebron or Dionyſius. Joſephus calls Amenophis, her brother; being her couſin-german; whoſe death ſhe avenged (as Herodotus writes) by inviting the conſpirators into a ſubterranean chamber, into which ſhe conveyed the river, and then did pennance in aſhes. He is certainly the firſt Amenophis of the 12th Dynaſty, and *Othoes* or *Tithotes* (however miſplaced) in the ſixth Dynaſty. The manner in which Nitocris avenged his death, ſhews ſhe was Semiramis, as that exploit was performed at Babylon, where ſhe had ſubterranean apartments communicating with the river. Diodorus ſays her huſband ſlew himſelf out of jealouſy; but various reports of ſuch actions are common. He was the Egyptian Hercules ſaid by Atheneus to be ſlain by Typhon. Chon or Melcart died in Spain as Arnobius and Salluſt relate: Mela ſays his tomb was at Gades.

Let us now for a minute turn our eyes towards her riſing ſon by Amenophis, the great Seſoſtris: who was honoured with the name of Simandius, which originally belonged to Miſor. He was alſo called Rameſis, ſignifying thunder; tho' Rameſht is Perſic for content. His father educated him with a care and prudence, which ſeems to have been Xenophon's model of diſcipline for his accompliſhed Cyrus. This ſon, like a generous ſoil ſkilfully cultivated, perfectly anſwered his parent's well-founded expectations, and ſagacious tuition. Who, after inuring his youthful ſtrength to active and hardy exerciſes, to initiate him in regal ſcience made him viceroy of Arabian Egypt (probably under Mephres chief governor during the abſenſe of Orus) as Danaus was of the Lybian. Dionyſius had expanded the ideas of his ſubjects, and ſhewn them the various

ſituations

ſituations of diſtant realms; but had been contented to raiſe his own glory and his kingdoms, by diſtributing his peculiar wealth amongſt foreign region, and communicating Egyptian ſcience to remote barbarians; triumphing not only over their ſtrength and arms, but over their ignorance and poverty. When, lo! within the ſame century, as if providence had intended that Egypt ſhould reap the harveſt ſown by their beneficent king, Seſoſtris, faithfully ſeconded by the active companions of his juvenile toils, victoriouſly purſued his rout; and with an army of 600,000 foot, 24000 horſe, and 28000 armed chariots, ſubjecting thoſe countries to the Egyptian crown, who owned their proſperity to the bounty of their former ſovereign, during an expedition of nine years, exacted a tribute, as firſt fruits ariſing from Egyptian ſeed, from each conquered nation, of which he cauſed maps to be conſtructed; namely the Lybians, Ethiopans, Arabians, Indians, Mede, Bactrians and Scythians, till his career was ſtopt by the paſſes and poverty of Thrace; tho' I muſt own that Pliny mentions his defeat at Cholchis by Salauces.—But treaſon at home put a final ſtop to his progreſs abroad——After he had victoriouſly croſſed the Ganges, and erected triumphal columns not only on its banks, but as the poet Dionyſius affirms, on the remoteſt mountains of India.——The influx of wealth added to the advantages made of the Egyptian mines by late improvements in mineral ſcience, proved the vaſt fund of Egyptian grandeur and of their aſtoniſhing architecture. The magnificent temples, palaces, forums and mauſoleums, that in all quarters of the realm imperiouſly braved the ſkies, and at this day appear ſuperhuman performances, all owed their erection partly to the conqueſts, partly to the politic adminiſtration of the unparallelled Seſoſtris; who became the father of his country, as Dionyſius was a citizen of the word. Seſoſtris was not only the founder of ſuch noble edifices as were of public utility, ſome in civil reſpects, ſome in religious: but was the wiſe conſtructor of canals to promote commerce, and to conduct the fertilizing waters of the Nile thro' all the diſtricts of the realm; and the promoter of navigation to augment foreign traffic, and acquire as great renown (abroad as well as at home) for arts of peace, as feats of war. He gave his ſubjects a ſignal proof of his great attachment to naval concerns, by

great

Diodorus.

great fleets in the Mediterranean and Indian ſeas; and by the ſhip of Cedar which he dedicated to the God of Thebes, who was Oſiris: it was 280 cubits long, gilt without, and plated with ſilver within. Herodotus ſays he proceeded with a fleet out of the Arabian gulf and ſubdued the regions on the Erythrean ocean, till his progreſs was interrupted by ſhoals which ſeem to be on the coaſt of New Guinea: this navy conſiſted of 400 ſhips. His exploits were recorded on two obeliſks 120 cubits high. But in all thoſe works he gloried that no Egyptian was obliged to perform ſervice; his ſoldiers, who ſhared in the toils of his Novennial expedition, he liberally rewarded; giving his officers, whoſe merits he had been perſonally acquainted with from his youth, poſſeſſions of fertile land. Vainly therefore did the poet Auſonius predict,

"Sine Nomine mox Seſooſtris."

The memory of that Hero muſt be eternal, the ſenſe of whoſe merits could inſpire the conquered Egyptians many ages afterwards with courage to tell their royal conqueror to his face, that his excellencies were far inferiour to that venerable monarch's, and therefore his ſtatue was unworthy to accompany that of Seſoſtris; which, of 30 cubits high, as well as his queen's, and thoſe of his children of 20 high, were in Vulcan's temple at Memphis.—Like other Oriental tyrants, he harneſſed captive kings to his chariot; till one, making him obſerve that the revolution of the wheels reſembled fortune's, moved him to compaſſion.

The proſperous and polite reign of this tranſcendent ſovereign paved the way for his ſon Phero, his grandſon Memnon, and Memnon's ſucceſſor the eldeſt Proteus of Herodotus, and Ramſinitus (the Proteus at the time of the Trojan war; the new king at the birth of Moſes and the famous Treaſury builder) all to follow their great predeceſſor in ſtupendous works of architecture: which during Joſeph's life continued to be works of utility; but after his deceaſe degenerated into ſtructures of vanity accompanied with tyranny and barbarity;

barity; for, by perſons intoxicated with wealth and power, both Seſoſtris and Joſeph were ſoon forgotten, and ſo conſequently was the Utile dulci. Inſtead of forums of juſtice and houſes of religion, huge edifices were under a rigorous diſcipline conſtructed to contain ſcandalous wealth amaſſed by extortion; a practice dreadfully ſcourging that country even at this day, and filling others with apprehenſions of the impending evil: enormous and inſane Pyramids were erected "Ludibria Trunci," to lodge inanimate reliques of vain mortals, whoſe carcaſes never inhabited thoſe extravagant repoſitories, and whoſe names as well as corpſes are buried in oblivion.—— That the Iſraelites were employed about thoſe monſtrous mauſoleums (ſo ponderous as to make a rocky mountain ſink beneath their weight, a conſequence of which is the chaſm in the heart of the great Pyramid) appears from the following proofs. Moſes ſhews that the Iſraelites laboured in the *ſands* of Memphis. Manetho ſays that "one diviſion of the Iſraelites were driven from the weſtern ſide of the Nile to their friends in the Arabian quarries;" whence the materials of the Pyramids were brought. Chæremon makes the two bodies of Iſraelites, when united, amount to 630,000 men. Tacitus mentions their being previouſly collected together before their departure. Herodotus ſays, the conſtruction of the Pyramids was a work ſo odious to the Egyptians, that they ſcorned to name the author, but attributed their erection to "*Philition*, a Paſtor." Even Engliſh readers muſt at once perceive how nearly this reſembles *Philiſtin*, a Paſtor. In ſome imperfect account the general appellation of the people, who reſided about Abaris and Patumos, was ſuppoſed the name of a particular perſon preſiding over them; like Tacitus as to his Judæus. Perſons converſant in the Greek alphabet know how ſimilar τ is to the compound character ſ, τ. The difference is not greater than between Miſraim and Meſtrain: and is the ſame as that of Sctrachus a river of Cyprus in Lycophron, but named by Nonnus 13, Seſtrachus: indeed the compound character ſtands in the Coptic Alphabet where Sigma does in the Greek, and is uſed for it in numerals. The averſion of the Egyptians to the mention of the founder's name occaſioned the uncertainty among authors on that head. But Diodorus found that the great Pyramid was erected above 1000 years before his age; which period reaches up to the Exod. Therefore the Iſraelites

Herodot.

Iſraelites thro' compulſion acted a laborious part about thoſe aſtoniſhing ſtructures!

And now my candid readers (for ſuch I hope for, in behalf of this account of the Ogygian Ages) having with the utmoſt fidelity, judgement, application and information, that I have been maſter of, deduced this hiſtory, from the creation to the time of that king, who reigned, when Joſeph arrived, in Egypt; and who expelled his brother Danaus to Greece, about the ſame time that Cadmus repaired thither; which was about the nativity of Minos: and having of courſe reached down quite to the time that all the great families of Greece were founded: and the table of genealogies ſhews their ſeveral deſcents to the time of the Trojan war; as Manetho's table in Joſephus does from Amoſis coeval with Inachus, to the Exod; and the table of Eratoſthenes ſhews the royal line of Egyptian Thebes, not only from Menes Thoth's father (ſhewn by Sanchoniatho to be Miſor) to Nitocris; but from her to the Trojan war: permit me therefore at length to make a concluſion here; having paved the way, thro' the dark receſſes of remoteſt antiquity, for ſome abler hiſtorian to reſume a general relation of events; commencing in Egypt at the reign of the famous Seſoſtris; in Crete, at that of Minos; in Greece, at that of Cadmus and Danaus; and in Paleſtine, at Jacob's important nuptials, which produced the twelve celebrated tribes of Iſrael.

It would be a pleaſure to me to diſplay at large the feats of Seſoſtris, and his monumental trophies characteriſing the various nations ſubdued by his arms, and his hieroglyphical obeliſks erected in all places, from India

Ad Occaſum, mundiq; extrema.

Likewiſe to relate the particulars of his brother's treaſon and expulſion; and his ſubſequent promotion at Argos, after his arrival in a bark of 50 oars; the Argives taking an omen from a wolf's ſlaying a bull; and the perfidious maſſacre of his ſons-in-law (Lynceus excepted)

cepted) by his daughters. Inſtance the omnipotence of love in the immured Danae. Attend Minos in his naval expeditions, which gained him the ſovereignty of the ſeas; record Paſiphae's adventures, and the ingenious Dedal's flight, who built the famous northern portico of Vulcan's temple at Memphis, for Memnon or Mæris, ſet by Diodorus ſubſequent to Egyptus, yet before Seſoſtris, as if Seſoſtris was not Egyptus; alſo famous edifices in Sardinia for the colony and ſon of Hercules; and other ſtructures in Sicily for Cocalus. Next expiiate on the royal line of Dardanus (according to Varro a native of Pheneum in Arcady) whoſe grandſon Tros was father of the beautiful Ganimede and of Ilus Priam's grandſire, and Aſſaracus grandſire of Anchiſes. Then attend Phrixus to Cholchis; Melecerta to Italy; Perſeus to Joppa; and Bellerophon (the perilous letter-carrier) to Lycia. Blazon the feats of Semele's ſon. Hunt the Calydonian boar; lament Meleager's fate; and Acteon's. Expoſe the barbarous Tereus. Condole the tragic end of Œdipus. Condemn the riots of the Centaurs. Renew the ſiege of Thebes with all its epiſodes. Traverſe the various ſeas with the Argonauts: recite Medea's ſorceries; who is ſaid by Varro in Macrobius to be the daughter of Faunus. Deſcribe the labours of Alcides, and the exploits of Theſeus; and Ariadne's adventures, and Phædea's unhappy amour. Rehearſe the immortal war occaſioned by the perfidy of the amorous Paris. Then returning to Egypt explode the Satyr on women touching Phero's recovered eye-ſight, a lampoon probably invented to pleaſe the once injured, but now elevated *Joſeph*; whoſe merits procured his king the name of Pharaoh; which ſeems allied to the Perſian Pherruch, felicity, rather than Phiruz, victory; yet with the prepoſitive Ph may be from the Celtic Arach, might.——Recount Memnon's ſtructures. Diſcover the Architect's artifice in the conſtruction of the famous treaſury of Ramſinitus, in order to rob it at diſcretion. At length after tranſcribing the inimitable Joſeph's inimitable hiſtory, with redoubled awe and admiration delineate in all their dreadful colours the tremendous plagues of Egypt under the ſucceſſor of Ramſinitus, which effected the Exod, ſo fatal to the perſecuting Egyptians, and ſo providential to the

confident Iſraelites, as to demand the noble hymn, already inſerted, in gratitude to Almighty God.

But,——Eheu fugaces, Poſtume, Poſthume
Labuntur Anni!

Conſiderable has been the portion of time already expended on this hiſtory. My wintry vigils have been certain; what fruit theſe bloſſoms will bear is quite precarious. The world takes moſt things on truſt without a due examination. An author, as tedious as a Burman, but happy in ſome popular friends, who out of perſonal regard patronize his performance, to which they perhaps have alſo contributed their fond aſſiſtance, can publiſh a work abounding in quaint ideas in a quainter ſtile, that for half a century ſhall bear a much higher character than it really deſerves: whilſt even a Milton, for want of examination by judicious readers, ſhall lie totally diſregarded: unleſs fortunately in a ſubſequent century, ſome Addiſon accidentally explores his compoſition, and perceiving its merit introduces him to notice. None before Anaxagoras could diſcern the excellence of Homer's Iliad; notwithſtanding the unities of time, place and action, ſome deemed it an incoherent collection of heroic ballads; becauſe it was retailed in ſeparate parcels, as many works of value are at this time. What can juſtify, O thou divine Socrates, thy horrid treatment from the polite Athenians; to eſcape ſimilar uſage Ariſtotle had recourſe to flight. A Galileo ſaved himſelf only by a recantation of the truth. Bacon and Locke had their ſhare of perſecution for ſcience and underſtanding. Newtonian rays of light with difficulty, even in their analyſed ſtate, penetrated the dim eyes of his purblind contemporaries.——Yet the meer whiſtling of a name

Vox et preterea Nihil,

can ſecure long renown to ſome excentric and viſionary pretender, who owes his credit totally to partial recommendation. The honours conferred on Herodotus, Beroſus, Joſephus and Polybius, are not to be now obtained by even an angel's pen, but thro' the clangor of a trumpet ſounded by the breath of prepoſſeſſion.

But

But to apologize to the Critics, let me ſay concerning ſeveral repetitions in this hiſtory, judge not too peremptorily that they are caſualties or negligences Mine has not been a tour thro' an open country over turnpike roads. I have been groping my way thro' a labyrinth, more intricate and obſcure than the Egyptian: and in every path innumerable impediments and obſtacles have been ſet by my predeceſſors; which have demanded my utmoſt circumſpection to conduct myſelf and my readers ſafely and ſatisfactorily clear of. This was impoſſible without reflection from time to time on certain paſt objects erected as landmarks to regulate my courſe thro' a denſe foreſt, where, like a pioneer, I have been obliged to hew out every ſtep of the road; and revert to certain indexes, to prevent deviation. Strabo's expreſſion (14) is quite appoſite, " I make repetitions; but a multitude of reports demands a recollection, and ſuch additional allegations as were at firſt omitted"——To gratify ſour cenſurers ſtill more, I will, unlike Kircher, but as a true Cambrobriton, plead honeſtly, Davus ſum, non Oedipus.

Great are my obligations to Bochart, Montfaucon, Marſham, Jackſon; Hyde, Bryant, Selden and Sherringham. The principal of my ancient aſſiſtants are Herodotus, Apollodorus, Diodorus, Strabo, Pauſanias, Pliny, Joſephus, Euſebius, Clement of Alexandria and Syncellus. But tho' laſt in place, the firſt in dignity, the Sacred Scriptures. And now to conclude.

Old time, thou'lt ſoon demoliſh me;
I theſe repriſals make on thee.

Non ego ſum Vates, ſed priſci conſcius ævi.

Deo Optimo Maximo Gloria.

FINIS.

SUPPLEMENT OF EMENDATIONS.

Page 5, line 13. Before *To*, insert, Of this number the corps of Bramins, visited by Apollonius Tyanæus, consisted.

— 9, line 8. After perio add, Pherecydes deemed Idmon, son of Apollo and Asteria; and by Thestia, father of Thestor Laothoe's husband and sire of Chalchas: Idmon the Argonaut was Hypermnestra's grandson.

— 14, line 20, add, Yet the Egyptian Pyramids evince that in 3000 years this variation has been inconsiderable; probably it is only temporary

— 15, line 2. add, Flamsteed proved the earth's annual motion, by the Parallax of its Orbit at the Polar star.

— 19, line 14. add, Kepler mentions mountains in Mars.

— 23, line 22. Read, collision.

— 25, line 12. from the bottom, before *His*, insert, Hence in John 5. 23. "All honour the son, even as they honour the father." And Heb. 1. 6. "Let all the Angels of God pay him *worship*."

— 31. line 21, Add, The Siamese have acquired some rude notions of the Messiah's twofold nature; their *Thevathat* existed in the same animal as, but was inferiour to, *Sommanakhodom*; and was crucified with a crown of thorns, and his body was wounded: eternal fire burning *under* him did not consume him.

— 32. at bottom add, Theon de Musica quotes an Egyptian Inscription thus,

Πατερ των ονταν και εσομενων Εφωτι.

— 34, line 20, *insert*, So Bishop Patrick interprets the Mosaic *Tehom*, tumult and turbid confusion.——Line 25, after *who*, add, incumbent thereon (being as Anaxagoras asserts, the principle of motion)

— 35, line 27, Moses in saying the great Luminaries determined *Seasons*, indicates the original obliquity of the Ecliptic.

— 37, before the last line insert, Synesius terms the Phantasm, the soul's vehicle

— 42, at bottom. Plotinus dying said, I am returning my divine *part* to that divine *whole*, which fills the Universe.

— 44, line 11. after influence add, the revival of animals, whose vital powers undergo a torpid suspension, affords a proof: and——Line 19, read *seem*

— 45. line 28, before In, insert, Aristides had a cure for an inveterate complaint communicated to him in sleep: Maignan and Avicenna solved intricate prepositions in dreams. Maldonat dreamt repeatedly that a man ordered him to carry on his Comment on the Gospels vigorously, or he would not live to finish it; pointing to his belly: there his mortal pains shortly ensued. Bayle, tho' often a sceptic, observes here, that "such facts happen frequently, and embarrass Freethinkers more than they care to confess."

— 46. line 6. after vertigo add, Galen was often in sleep prompted to use Phlebotomy; which he did with success: and a patient of his, owing to a dream used successfully for a swoln tongue a gargle of Lettice juice.

— 48, line antepenult: read, depend.——page 54, line 6. Man's Essay at Celestial Intelligence is the stolen Illumination of Prometheus; the consequences of which were the evils of the first woman Pandora, who had hope still left.—— This story is blended with the Creation of Man by the divine Prometheus and celestial Minerva, both constituting the Logos.—p. 55, line 6, in the margin set Deut.

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MUSEUM

SUPPLEMENT OF EMENDATIONS.

Deut. 12. 31. Ps. 106. 37.——page 59, 7. add, Norden deſcribes a ſculpture at Egyptian Thebes applicable to the ſtory of Adam and Eve.——page 60. 19. after deſolation: add, tho' Pocock writes that *Baccha* in Arabic is *grand*.

Page 60, line 21. Some animals are wonderfully ſagacious, and *voluntarily* vicious. Need I mention the ſagacity of *Dogs*; or the miſchievous pranks of *Monkeys*! add to this, Balaam's Aſs proves that *dumb* animals can be ſenſible of ſpiritual appearances. The Serpent was endued with ſubtlety to a proverb; perhaps with as much maliciouſneſs. It may have been conſcious that the fruit was not its natural diet, and at the ſame time, of a ſecret influence prompting him to inſult and triumph over Eve, without underſtanding for what purpoſe; only that it tended to evil.

Page 69, to line 5, add, Oroſius 6. 22, declares that "at the birth of Chriſt Auguſtus by an edict renounced the title of *Dominus*." the Pythian Oracle had told him, A Hebrew child was ſoon to attain Univerſal ſovereignty.

— 71, line 26, after God add, who is the *Protogonos Pronoia*, in the Oracle of Branchus

— 72, line 17, for *confirms*, read, affirms.——page 73, line 24, add, Hutchinſon's compariſon of the Trinity to Spirit, Light, and Fire, excited admiration even in Dr. Clarke; who omitted John 14, 18 and 23, in his Collection of Texts reſpecting the Father, Son, and Holy Ghoſt.

— 74, line 19, add, Chryſippus (ſee Boiſſard) aſſerted that the Sibyl predicted the birth of a great Prophet, whoſe generation would be miraculouſly effected without a man's concurrence.——page 79, at bottom add, This *Bremau* is the Indian *Ram*; who is believed, as Thevenot writes, to have a more particular communion with God, than have other Saints, on account of his *merits*: Heſychius interprets Ramus, ſupreme; thus Semi-ramis ſignifies holy and eminent.

Page 80, line 7. The Zend contains the religious and medical inſtitutes of the Archmage Zerduſht, or that Zoroaſter who was contemporary with Darius Hyſtaſpes, and was ſlain at the ſacking of Balch. Of the 21 Books, the 20th is on phyſic; the 16th, contains his life; in the Zund or old Perſic character and language. It holds an eternal, ſelf exiſtent, independent, ſupreme Being; a general reſurrection and retribution; good and evil principles; teaches philanthropy, oft in parables. He predicted the Meſſiah.

Page 83, line 7, from the bottom. After *God*, add, peremptorily charged of murder, ſaying, "the voice of his brother's blood exclaimed to him from the ground, which gaped to receive it from the Aſſaſſin's hand;" yet of his unbounded Mercy,

Page 84, line 11, before *took* inſert, that they.——page 85, line 22, after *do* add, Too prophetic was Satan's ſpeech to Eve Gen. 3. "Ye ſhall be Gods."——page 97, line 12, add, So Bacchus, whoſe hiſtory alludes to Noah, as to his Ark and cultivation of vines, is ſaid in the Orphic Hymns to have ſlept three years; that is ſeaſons, during the Flood——page 104, line 2, add, From Naus, akin to houſe, came *naos*; and *neſos*, the Ark being a floating iſland. But tho' ſhips from the Ark were called *Baris*; yet this term ſignified a ſacred object (ſee Strabo) as a Sanctuary, or Court of Juſtice; *Bar* being a Judge (ſee the Celtic Vocabulary) and *Is* an Iſle: thus the Iſle of France was called Paris, Judge's Iſle: for the Judge was inſulated on a high ſtone, mount or bank; when he was Par-a-mount, Judge on the Bench.

Page 112, line 5, from the bottom. Add, In Job. 38. 8. We read, who incloſed the ſea with gates, on its irruption as from a womb?

— 114, line 1, read conſiſt.——line 8. Juſſieu found the immenſe Foſſil bones (frequent in America) on the Peruvian mountains, always at one certain height. Hunter treats of the large bones near the Ohio; and a Quadruped's, at Gibraltar.

SUPPLEMENT OF EMENDATIONS.

Page 128, line 12, Bishop Barlow's son a native of Pembrokeshire, invented the present Mariner's Compass.——page 129, line 1, read *mention-*

— 139, In the Egyptian Calendar; for *Hebrew Nisan*, read, Roman March.

— 141, line 29, after *Satan* add, And Ham was Bar-moth, Muth's son.

— 146, line 7, after Vortigern, add, whose name signifies Lord of the *Turn* or Court; whence Attorney.——Line 10. add, Noah's cultivation of vines is alluded to, where Diodorus Siculus 3. mentions the vine's revival after Deucalion's flood.

— 147, line 31, add, The Egyptian Tosothrus or Seforthus improved Letters.

— 150, line 21, except Thoth's.——Page 151. line 9, in the margin read Cratylus.

— 172, Penult. Add Ammian wrote that Julian burnt the Books of the Cuman or Cumean Sibyl at Enna in Sicily.——page 174, line 19, for *Oracles* read, the Oracle.

— 175, line 6, add, Boissard observes that is was so named from Cyme, an Amazon.——Line 31, add, Her sepulchre seems from Solinus to have been in Italy.

— 176, line 25. add, Thevenot says the Turks have a Fortune-Book named Fal. The Celtic Vocabulary derives *Fol*, in Chess, from Fal, a capital person: Poll, being head; hence Pollard Trees——Flaccianus shewed Sibylline Poems in Greek to Augustin. Fenestella says that Constantinus Magnus brought to Rome 1000 verses of the *Erythræan* Sibyl.

— 188, line 25. But Tor or Thor is also Taurus: thus Chu Thyr, the Egyptian king's name, in Eratosthenes, signifies Jove Taurus; hence the pun of Europa stolen by a Bull, instead of the Tyrian Jove: but the story of the original Europa alludes to the Ark.——page 189, line 21, for *this*, read, the next.

— 193, line 3, after Pezron add, For Latin see Rowland's Mona 241, 262

— 194, line 2. From Kira, hire; and many other words.

— 209, line 5, add, The reigns of the Gods, who preceded Menes or Misor, amounted to 1985 Lunar years, according to Manetho's researches: that is, 160 Solar.

— 222, add, See a long list of other words in Rowland's Mona.

— 228, line 28. Pelas, afar, is wrong; substitute, P' El-As, Sol Dius.——Line 29, at region affix a period

— 234, add to line 7, from line 27, Abydenus &c. to Hyperion.

— 248, add to line 27, And Ninyas, for Ninus senior

— 258, marginal reference at bottom, but see page 220

— 266, line 27, after Apollo add, But the original Priapus was Mendes son of Ham the first Zeus.——page 267, line 17, add, Hence she is Styx, Proserpine's mother, in Apollodorus.

— 270, line 2, add, Hence she is Venus Virgo, and yet Juno, in Julius Firmicus.

— 275, line 13, after *yet*, add, Faen and Maen in Celtic is stone.

— 279, line 14, after *Apollo*, add, So Nigidius, see Montfaucon; who says, Macrobius deems them to be Jove or Ether, Juno or Terra, Pallas or Air: and Demaratus set them, after the Samian rites, in one Temple. Dionys. Hal. deemed the Penates, two youths. The Sulpitian medal has two heads; and on the reverse, two whole lengths in armour.—line 30, for *she were*, read they were.—Line 31. The Penates, Lares, Manes, Genii, and Demons were confounded: thus Jovi et Penatibus; Jovi et Laribus; Jovi et Geniis; and Apuleius deems the Lemures or Lares to be Manes and Genii, and human souls observant of Men. Some of whom were benevolent and properly Lares; others Larvæ or evil Genii. Yet Coriolanus specified Deos penates, Lares paternos, Genios locales. The Genii regarded the person; the Penates, the property; Lares, the Diet: thus two lackies in Petronius set the Lares on the dining-table; and Persius describes the Lares as succincti, for administration. Dionysius says "the Penates were named κτησιους," from possessions. He deemed the Penates, two: as were Sempronius Piso's Lares in Boissard, and those of Furius Salvius in Montfaucon. They seem to be the Dii Magni in Lamia's dedication there; namely, the Jove and Hercules who are Ham and Misor.

SUPPLEMENT OF EMENDATIONS

Page 284, line 2, after *Dies* add, Theon de Muſica ſays, This inſcription, of Saturn and Rhea, ſtiles Oſiris (here Noah) a moſt ancient king; and names Spirit, Heaven, Sol, Luna; Earth, Night; Day, Love; ſee Jablonſki's pantheon.

— 290, line 16, Scymnus Scius ſays the "Pelaſgi went to Scythia from Thrace;" probably under Acmon, in his way from Germany, ſo named from his ſire.

— 298, line 32, add, And the whole Fable originated from a more ſacred myſtery: it alludes to Celeſtial intelligence generating human wiſdom. —— page 309, line 29, for *Phyſician*, read Phenician.——page 311, line 7, after Suidas add, which may have been a title of her mother too; as Cincius affirms of (Ham's the Egyptian) Vulcan's conſort, the original Bona Dea, named Maia by Macrobius; who tells us, Piſo denied that Vulcan's wife was named Maia; afterwards the name of the Titan Mercury's mother.

— 316, line 20, Remove the clauſe, *As Plutarch* &c. to *Conſort*, line 24, down to the laſt line, after, *War-ſong* ——— page 318, line 9, after *Teut-ames*, add, And Al-Namus, an ancient Hercules, was Oſiris and Bacchus ——— page 326 line 6, add, Julius Firmicus ſays, the Theban Bacchus uſed magic——page 327, line 31, Sarum had its name from theſe Saronidæ, Druids or Ghaurs, whence Stonehenge is Choir Ghaur ——— page 328, line 9, add the clauſe from page 329, line 1, *Plato hints* &c. to the end at, *Soul* ——— page 331, 28, Cato interprets Saga, ſacred.

— 353, line 9, The Kiſt Vaen was no Cheſt, but a ſacred ſtone where goods were ſecure.

— 361, 28. Norden drew ſtructures at Egyptian Thebes reſembling the Arcade at Stonehenge—— page 377, line 2, for, *Deucalion's Time*, read, *afterwards*— line 9, add, And ſee Rowland's Mona——page 379, line 8, Strabo ſays that Scythian Nomades had extended themſelves (L. 11) to the eaſtern Ocean. ——page 381, line 30, after *Chaldeans*; by Strabo, *Chalybes*,

— 464, line 29, for 54 read 64. ——— page 466, line 33, read Bucolic.——page 477, line 26, for *In*, It.

— 491, line 24. Statues.——page 492, line 12. Granite.

— 497, line 24, Papremis——page 506, line 24, for *Five*, read Seven——page 508, line 27, Syncellus.

— 509, line 23, omit *It* ——— page 510, line 8, for *He*, Triſmegiſtus——line 20; add, Paramount over Manetho's Memphite regents ——— page 512, line 1, add, each is the 2d king of the 12th Dynaſty. ——— Line 6, add, ſhe was the Babylonian Nitocris or youngeſt Semiramis, five ages after Semiramis or Iſis Miſor's conſort—Line 29, add, This I interpret, Hercule an Leveller.—page 517, line 21, add, or rather of Nitocris.—P. 521, for *preceding*, read primary. —p. 524, line 5, Ameſſis.—p. 525, line 24, read, the laſt Babylonian Nitocris. page 528, line 12, add, and Menteſuphis; who is alſo the 2d king of the 12th Dynaſty, and was ſlain at Babylon.——page 531, third column, for *Egyptian King*, read King of a race from Lower Egypt.———page 535, (Column marked, 3.) at the third line, for *Kings of This 253 years*, read five Kings of Thebes; but the ſeventeenth Dynaſty did not begin, till the firſt Thinite Dynaſty ended. ———

— 539, line 29, for *Orus*, read Orcus—page 541, line 1, for *thas*, that—Line 4, by a.

— 547, line 28, Auguſtus. ——— page 548, line 20, at *firſt* ſet a period. ——— page 549, line 22, omit *Yet*.

— 550, line 8, proceeded. ——— page 551, for *ſet*, ſent, line 18. ——— page 553, for *anſt*, and.

Page 559,

SUPPLEMENT OF EMENDATIONS.

Page 559, Eighth line from the bottom, before *that*, inſert, *if ſo*,—in the next line, for *ſeems to*, read, may.———page 567, the ſeventh Arcadian king is Epytus.—omit the laſt line but four.———page 568, line 8, Darics.—to line 22 add *the*——28, Daughters.———page 573, line 26, for *the had*, they had.———page 577, 17, Canens.———page 582, line 12, *Add*, But Thevenot writes that "*Merous*, at Agra, ſignifies Cows:" and Rhea, the reputed mother of Dionyſius, was Athyr and Thebe, names of a Cow; hence ſhe was Iö: the Greeks as uſual interpreted *Meros* according to their own Language, a Thigh.
Page 587, line 19, ſometimes.———page 590, line 26, way———page 593, line 9, expatiate.

BINDER'S DIRECTIONS.

Set the Large Genealogical Table, next after the Preface.—Set the two Copper Plate Alphabets, at page 167.—*Set the Table of Iriſh kings, to face page* 371.—*A miſpaged ſheet is to be inſerted between page* 496, *and* 497; *which laſt is marked* 8 I 2.

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